

Recognised as a library book of D. L. P. 1000.
(Vide Cal. Gazette of D. L. P. 1000)

Dedicated to:

THE ALMIGHTY ALLAH
AND TO
HIS BELOVED APOSTLE

17416

5d

AL-HADIS

An English Translation & Commentary with vowel-pointed Arabic Text

OF

Mishkat-ul-Masabih

(Being a collection of the most authentic sayings and doings of Prophet Muhammad (p. n.) selected from the most reliable collections of Hadis Literature, and containing all that an average Muslim or non-Muslim requires to know for guidance in all walks of life)

with

suitable arrangements into chapters and sections

By

AL-HAJ MAULANA FAZLUL KARIM, M. A., B. L.

of Bengal Civil Service (Judicial).

BOOK III

Published by the author himself

1940 .

"We have not sent thee

فَاَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا.

but as a mercy for the Universe"—21:17 (Qur'an)

First Edition. 1940

ALL RIGHTS RESERVED

AGENTS FOR SALE

Manager, "**AL-HADIS**" Office,
Calcutta.

The Muslim Book Society

Azeez Manzil, Brandreth Road, Lahore, India.

The Luzac & Company, 46, Great Russell Street, W. C. 1
London.

Cargills Limited, Box 23, Colombo, Ceylon.

17415

A. 15

Printed in India

at the Scholar Printing Works

3/1, Patwer Bagan Lane, Calcutta

BY S. HOSSAIN

PREFACE

This book deals with the traditions relating to the fundamental duties of a Muslim, namely Prayer, Fasting, Hajj, Quran-reading and other religious observances. Besides, the significance of Taqdir, sins and virtues, punishment in grave and death have been tried to be explained.

My thanks are due to the Government of Bengal for its kind assistance in the publication of '**Al-Hadis**' and for its benevolent efforts towards the spread of religious education, and to Maulvi S. Hussain of the Scholar Printing Works.

CALCUTTA
August, 1940.

F. KARIM

CONTENTS BOOK III

Chapter XXX

Section 1-	Death and last	187
2.	Time and remembrance of death	188
3.	Washing and clothing	189
4.	Funeral prayer and Procession	190
5.	Burial	191

Chapter XXXI

Section 1.	Mourning	192
2.	Visiting graves	193
3.	Punishment of graves	194

Chapter XXXII

Section 1.	Proclamation of	195
------------	-----------------	-----

Chapter XXXIII

Section 1.	Sins and Virtue	196
------------	-----------------	-----

Chapter XXXIV

Section 1.	Prayer	197
2.	Times of prayer	198
3.	Prayer in haste	199
4.	Azan (prayer-calling)	200
5.	Excellence of Azan	201
6.	Some rules of Azan	202
7.	Mosques and praying place	203
8.	Dress of pryer	204
9.	Prayer stake & Sutra	205
10.	Modes of Prayer	206
11.	Prayer after Takbir	207
12.	Quran-Reading in prayer	208
13.	Bowing	209
14.	Prostration	210
15.	Tashahhud	211
16.	Blessings on Prophet	212
17.	Invocation after Tashahhud	213
18.	Zikr after Prayer	214
19.	Self-restraint in Prayer	215
20.	Prostration of mistakes	216
21.	Prostration in the Quran	217
22.	Prohibited times of Prayer	218
23.	Congregation and its excellence	219

24.	Rows in prayer	351
25.	Place of waiting	357
26.	Imamate	361
27.	Duties of the Imam	366
28.	Duties of the Followers	369
29.	Saying the same prayer twice	375
30.	Sunnat Prayer and its excellence	378
31.	Tahajjud Prayer	387
32.	Recitation in night prayer	397
33.	Excellence of night prayer	400
34.	Middle course in prayer	407
35.	Witr prayer	409
36.	Qumr	419
37.	Tarawih prayer	422
38.	Forenoon prayer	430
39.	Open-air prayer	434
40.	Prayer of Ghorbatan	438
41.	Prayer in Journey	440
42.	Zacham prayer	448
43.	Zacham prayer composed of	457
44.	Chahane and Takbir	459
45.	Khatiba Friday sermon	465
46.	Prayer of fear	470
47.	Id prayer	475
48.	Sample of Tahajjud	483
49.	Atad	492
50.	Prayer at eclipse	493
51.	Prayer at earthquake	498
52.	Prayer in rain	500
53.	Wind	504

Chapter XXXV

Section 1.	Fasting	508
	Excellence of fasting	513
2.	Start of new moon	519
3.	Rules of fasting	523
4.	Things which break fast	527
5.	Traveller's fast	533
6.	Qurt Fast	537
7.	Qurt and Fast	538
8.	Fast of Nine	552
9.	Total exclusion of Zakat	558

Chapter XXXVI

Section 1.	Pilgrimage	561
2.	Miqat, Ihram and Talbiyah	579
3.	Farwell Pilgrimage	584
4.	Entry into Mecca, Tawaf and Sa'y	595
5.	Waiting at Arafat and Muddalifah	604
6.	Mina and throwing stones	616
7.	Sacrificial animals	618
8.	Shaving	623
9.	Khutbah and days of Tashreeq	627
10.	Things forbidden to a Muhrim	635
11.	Muhrim's hunting	640
12.	Detention in Ihram	645
13.	The Sacred city of Mecca	646
14.	The Sacred city of Medina	652

Chapter XXXVII

Section 1.	The Quran	663
2.	Rules of the Quran-reading	665
3.	The Collection of the Quran	672

Chapter XXXVIII

Section 1.	Invocation-	679
2.	Remembrance of Allah	680
3.	Names of Allah	683
4.	Tasbeeh, Tahmid, Tahlil, Taqdis, Takbir	688
5.	Repentance, forgiveness and seeking	693
6.	Mercy and wrath of Allah	705
7.	Invocation at dawn and at dusk	715
8.	Invocation on different occasions	725
9.	Seeking refuge to Allah	732
10.	All-embracing invocation	734

BOOK III

* بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ *

نحمده و نصلي على رسوله الكريم -

Chapter XXX

SECTION I

1142. Death and Soul.

“The boast of heraldry, the pomp of power,
And all that beauty, and all that wealth ev’r gave,
Awaits alike the inevitable Hour,
The paths of glory lead but to the grave.”

(a) **Death is inevitable.** There’s no escape from it. It makes no distinction between high and low, rich and poor. It lays its icy hand on the highest and the lowest. Sceptre and crown must stumble down before its inevitable onslaught. The greatest personalities of the world, past and present, were subject to this fate. Adam, Noah, Moses, Krishna, Akbar, Napoleon, Alexander, and even Muhammad had to die. The highest intelligent man of the globe or the greatest scientist could not invent a plan of avoiding it. It snatches away an affectionate son from the clutches of his parents, a beloved husband from the consoling bosom of his wife, a worldly man from his enormous riches, and a powerful king from his vast kingdom. What is then this great calamity which every mortal is subject to? This is nothing but God’s law that everything having breath must die. The Quran declares : Everything shall taste of death—2:184Q. Wherever you are, death will overtake you, though you remain in lofty towers—4:78Q.

(c) **Evolution of man.** Death is the first stage of eternal journey to heaven—31:42, as birth is the first stage of this world's journey. Before birth, there was another journey of man. His creation began from a small life-germ. Then stage by stage, it grew into a dead figure. Unto that figure, current of life was infused and it began to move. After sometime, it is ushered into this world. The Holy Quran says : Have you considered the small life-germ ? Is it that you created it or are We the creators ? We have ordained death among you, and none can prevent Us that We may change your attributes and make you grow into what you know not—56:58Q. O people ! if you are in doubt about the Resurrection, then (remember) surely We created you from a small life-germ, then from a clot of blood, then from a lump of flesh, complete in make and incomplete, that We may make clear to you, and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity, and of you is he who is caused to die and of you is he who is brought to extreme old age—22:5Q. And certainly We created man of an extract of clay. Then We made him a small life-germ in a firm resting place. Then We made the life-germ a clot, then We made the clot a lump of flesh, then We made the lump of flesh bones, then We clothed the bones with flesh ; then We caused it to grow into another creation ; so blessed is Allah, the best of the creators. Then after that, you will certainly die. Then on the day of Resurrection, you will surely be raised—23:12,16Q. Attention has been drawn, therefore, of the various stages in the law of evolution of man. By evolution, the identity of the man remains though forms change. A child of two years is the same man when it grows old. A small life-germ of one month in womb is the same man as the child of two years. Similarly this man will continue after death to have taste of another life after shaking off this material physique. A child did not know any thing in the womb as there was covering of womb. He sees clearly everything when he is brought to this world. Similarly a man does not see and know clearly everything under the cover of this material body and material world. When it will be taken off by death, the hidden secrets of nature will be perfectly brought to light before him. It is wonderful to look at a man from a small life-germ to a powerful king in the world.

Similarly it will be strange to look at a man advancing to the spiritual world stage by stage.

(d) **Is Death to be hoped for ?** To hope for death is unlawful. The reason is twofold. Firstly, hoping for death or committing suicide means acting contrary to the wishes of Allah. Death should be left entirely in the hand of Allah at His sweet will. Secondly, by death a man is deprived of deeds which would have done benefit to himself and to the world at large, or if he is bad, he should not have hastened to receive punishment of the grave but wished for expiation of sins by living longer. Is everlasting life then desirable ? The answer also must be in the negative, as perpetual lease of life will frustrate the very object of creation of man. Horse is necessary for reaching a goal. If the goal is reached, there is no necessity of it. Similarly the object of soul is to attain the love of Allah. If the object is reached, the body is not needed in this world. If it goes astray, the earlier the body goes, the better for a man.

(e) **Constant Thought of Death is Profitable.** (i) As death is inevitable, man must think of it and what will occur after it. One who does not think of it lives in a fool's Paradise. About this man, the Almighty Allah said : Say, verily death from which you all flee away will surely overtake you. Then you will be taken in a world of futurity and attestation, and you will then be informed of what you did—62:8Q. Death is a great admonisher. Constant remembrance of death protects a man from sins and saves him from the transitory vanities of this world. He tries to adorn himself with all the virtues that will take him to Paradise and to avoid the sins that will take him to Hell. It gives a thought in one's mind that he is a sojourner, and as such he should have light commodities in the world. The Holy Prophet said : If you could have seen what I see, you would have wept much and laughed little—80:7. When David remembered death, he used to weep (Yahyaul Ulum). (ii) **Four kinds of men in death thinking.** (1) For a worldly man. Death is generally displeasing to him, as it would deprive him of his wordly riches and vanities. Therefore he gives up thought of death. By this, he removes himself further away from Allah. (2) For a man who is repentant of his past sins. He does not hate death ; but he dislikes that it should soon come to

him because he is engaged in repentance for his past sins. (3) For a good man. He is glad to meet death, as it will take him soon to Allah. (4) For a truly religious man. He does not feel pleased or displeased with the advent of death as he has completely resigned himself to the will of Allah. (iii) **Method of Death Thinking.** Think of death at least one hour every day in a lonely place. Remove all thoughts of the world, and think of your condition and the condition of your family when you are dead. Remember the death of those who were once devoted to you. Think how they spent their life, how they were forgetful of death, the condition of their eyes, noses, teeth, hairs, and how they are now objects of food for worms. Think about the disputes and litigations that have cropped up regarding their properties after their death. Think about their wives who are now betrothed to other persons. If you have passed 40 years of your life, you have passed nearly $\frac{1}{4}$ th. of it unless you die earlier. Your life's evening is then near at hand, as day's evening is near when $\frac{1}{4}$ th of the day has passed away. Therefore be prepared for immediate death. Utilise every minute that passes by. The Holy Prophet said: Value five things before five: your youth before your old age, your health before your illness, your riches before your poverty, your leisure before your occupation, and your life before your death—29:8.

1443. What is Soul and Its Functions ?

(a) Soul is something accommodated only in a man. It has not been given to any created thing other than man. A cow cannot think but a man can. This is because of soul. The Almighty says: And they ask you about soul. Say: Soul is from order of Allah—17:85Q. Verily I created man from clay. So when I fashioned him and instilled in him from My Spirit—32:9Q. So soul is a special divine thing and may be compared to a borrowed light from Allah. As the original light is not reduced by the lending of lights, God is not also reduced by the innumerable lights of souls. Because of this soul, man is honoured as the lord of creation. Even Allah termed Adam as His Khalifa (Vicar). What are the functions of soul and why has it been created? The ob-

REFERENCES ABOUT DEATH—Death is fixed 8:144Q; man mortal—8:184Q; the dead can not speak with the living—85:22Q; 80:82Q; the dead receive spiritual benefit—22:22; actions stop at death—28:25; 89:1; cause of sudden death—80:18; necessity takes to place of death—82:86; life in this world 21:95Q; nation's death is after a fixed term—7:84; life and death for trial 47:2Q; high reward for one who dies in a strange land 80:5; be in this world like a traveller—80:7; believer dies with sweat on forehead—80:10; none should flee from epidemics—80:48.

ject of soul is to attain its own original source i. e. Allah. Everything returns to its origin. Body is of earth and therefore it will return to earth, but earth cannot consume soul which will return to its origin i. e. Allah. The object of the creation of eyes is to see things of this world, of legs to walk upon, and of ears to hear. Similarly the object of creation of soul is to strive to attain Allah and to have His love. This is the natural attribute of soul. If there is defect in sight, there is disease in eye. Similarly if the heart does not move towards Allah or to obey His words, there is disease in soul. When it finds taste in striving towards Allah, it is sound and remains in natural state towards the path of progress. About this soul, the Quran says: 'The day on which property will not avail, nor sons, except him who comes to Allah with a sound soul - 26:88, 89Q. As we cannot conceive of Allah but in relation to His attributes, so also we cannot conceive of soul but in relation to its attributes. There is therefore good and bad soul. Soul remains normal in the beginning of life. It is afterwards by actions that it is made bad or good. The Quran says: He will indeed be successful who purifies it, and he will indeed fail who corrupts it- 91:9Q. Soul therefore takes three names in the process of evolution. *In the first stage, it is called "Nafse Ammara."* i. e. soul prone to disobedience and evil. The Quran says about this: Verily this soul is prone to evils 13:43Q. Then in the second stage, it develops into a moral soul called "*Napse Lawwamah*" i. e. self-accusing soul. It is then engaged in distinguishing right from wrong and accuses itself for every wrong done. The Quran says: Nay, I swear by the self-accusing soul—75:2Q. Then in the third stage, the moral soul develops into a spiritual soul called "*Nafe-Mutmainnah*" i. e. a soul pleased (with God). The Quran says about it: O soul that is at rest—89:28Q. Then after death, soul will continue to develop in the spiritual worlds.

As soul is a divine thing, divine attributes are imprinted in it. The Prophet therefore said: Imbue thyself with divine attributes. Development of these attributes or faculties of man will lead him to Paradise and bad use of these will lead him to Hell. This is good and bad use of souls. There is a great effect of physical health upon the development of mental state of a man. The latter again greatly affects the moral development which again helps the spiritual progress. Thus there is continuation of progress of a soul till it attains its object. The

chief function of soul is therefore to love Allah. Whenever a rust falls on it, it should be removed from it. There is a polish for every thing and the polish of soul is the remembrance of Allah.

(b) **Power of Soul.** Soul has got wonderful force when properly used. It is like a small dynamite placed in a big factory or a small engine which carries millions of tons of loads. A high and cultured soul may carry millions of the people with him as the Prophets of Christianity and Islam did and are still doing. Of this magnificent power of soul, the Quran speaks : Surely We offered the trust to the heavens and the earth and the mountains ; but they refused to carry it and feared from it, and man carried it. Surely he is unjust, ignorant —33:72Q. Owing to this soul, man is the lord of creations, because the greatest power is placed in him. That power of soul is great is also seen from hypnotism and mesmerism. Majority of men are, however, idle and have got no power. What is the reason for it ? The reason is nothing but lack of knowledge in the use of soul and actual user of it. Because of our ignorance in setting up a machine, it cannot be said that the engine has lost its force. When properly used, it will take its normal force. When not used, it will remain just like a dead figure. So is the case with soul. How can then the power of soul be created ? Force or steam in an engine is generated by a fixed degree of heat and water. Out of proportion of things, electric energy is generated. In like manner, out of proportionate use of attributes imprinted on soul, there arises a power unprecedented in force. If however there is no mixture of things in proportionate degree, soul remains like water in a tank or fire in a furnace. Therefore all men should acquire soul-power after cultivation of all the virtues in a proportionate degree.

(c) **Can Soul of Dead Men Correspond with us ?** It is said that the soul of a dead man can inform us about its condition in the spiritual world. How is it possible ? The following will give some light into this proposition. The soul of a living man can not have knowledge of the soul of the dead, as the soul is covered by outer screens in the form of passions and wants of physical organs and of the physique itself. By death, these screens are completely removed, and hence the events of spiritual world appear vividly to souls of dead men. During life-time, it is not so possible. But a good soul

may get a faint idea of the events of the spiritual world. Prophets were exceptions to this rule. They lived as dead in this world and therefore they had perfect vision. Ordinary men have got correct dreams. The Prophet therefore said : Correct dream is 46th part of prophethood 9:90. How can this take place? The following is the explanation. Everything from the beginning to end is preserved in the (Guarded Tablet (85:22Q). Things of the spiritual as well as of this world are in continuation of being reproduced from this Tablet. Souls of dead men are brought here. They can know their mutual conditions. The great Tablet is a great mirror. Our soul also is like a mirror. As a mirror can see pictures of another mirror, so one soul can see pictures of the (Guarded Tablet which consists of the souls of dead men. If however there is screen over the mirror, nothing can be seen. In dream, soul sometimes becomes free from engagement of this world and physical needs ; therefore it can grasp something of the events of the spiritual world. There are however the screens of passions. Therefore, there cannot be any clear vision. The greater is the degree of purity of soul, the greater is the power of vision. The Quran says-Nay, rust has fallen upon their souls—83:14Q. If there are cloud and fog in the sky, the rays of the sun cannot reach us to give a view of all things. If there is screen of the world over the sun, it becomes night and nothing is then visible which was visible in day-time even in clouds ; likewise great sins are great screens which prevent clear vision. The Quran therefore says : Verily you were unmindful of this and then We removed your screen from you—50:22 Q.

1. **Abu Hurairah** reported that the Messenger of Allah said : None of you shall wish for death, whether a righteous man who perchance may add to (his) good works, or a sinner who perchance may be repentant. —*Bukhari*.

2. **Same** reported that the Ms. of Allah said : None of you shall wish for death, nor shall he call for it before it comes to him; because when he dies, his hope is cut off, and certainly the age of a believer does not add but good. —*Muslim*.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
لَا يَتَمَنَّى أَحَدُكُمْ الْمَوْتَ إِلَّا مَا مَحْسَنًا فَلَعَلَّهُ أَنْ
يَزِدَّ دَانَ خَيْرًا وَإِلَّا مَا مُسِيئًا فَلَعَلَّهُ أَنْ
يَسْتَعْتَبَ * (البخاري)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَا يَتَمَنَّى أَحَدُكُمْ الْمَوْتَ وَلَا يَدْعُ بِهِ مِنْ قَبْلِ
أَنْ يَأْتِيَهُ إِنْهُ إِذَا مَاتَ انْقَطَعَ أَمَلُهُ وَإِنْهُ
لَا يَزِيدُ الْمُؤْمِنَ عُمُرُهُ إِلَّا خَيْرًا * (مسلم)

3. **Anas** reported that the Messenger of Allah said : None of you shall wish for death on account of an injury which afflicted him. If there is no alternative action, let him pray : O Allah ! give me life so long as the life will be good for me, and take away my life when death will be good for me. —*Agreed.*

4. **Obadah-b-Swamet** reported that the Messenger of Allah said : Whoso likes to meet Allah, Allah also likes to meet him, and whoso does not like to meet Allah, Allah also does not like to meet him. Ayesha or some of his wives said : Certainly we dislike death. He replied : That is not so ; but when death comes to a believer, he is given good news of the pleasure of Allah and His gifts. There is then nothing dearer to him than what is before him. So he likes to meet Allah and Allah also likes to meet him. And an unbeliever-when death comes to him, he is given good news of the punishment of Allah and of His chastisement. And there is nothing more detestable to him than what lies in front of him. So he dislikes to meet Allah, and Allah also dislikes to meet him. 1444 —*Agreed.*

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَتَمَنَّى أَحَدُكُمْ الْمَوْتَ مِنْ ضَرٍّ أَصَابَهُ فَإِنْ كَانَ لَا بُدَّ فَأَعْلًا فَلْيَقُلِ اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي (مُتَّفَقٌ عَلَيْهِ)

عَنْ عُبَادَةَ ابْنِ الصَّامِتِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ فَقَالَتْ عَائِشَةُ أَرَبَعْ أَزْوَاجٍ إِنَّا لَنُكْرَهُ الْمَوْتَ قَالَ لَيْسَ ذَلِكَ وَلَكِنَّ الْمُؤْمِنَ إِذَا حَضَرَ الْمَوْتَ بُشِّرَ بِرِضْوَانِ اللَّهِ وَكَرَامَتِهِ فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِمَّا إِمَامَتُهُ فَأَحَبَّ لِقَاءَ اللَّهِ وَأَحَبَّ اللَّهُ لِقَاءَهُ وَإِنَّ الْكَافِرَ إِذَا حَضَرَ الْمَوْتَ بُشِّرَ بِعَذَابِ اللَّهِ وَعُقُوبَتِهِ فَلَيْسَ شَيْءٌ أَكْرَهَ إِلَيْهِ مِمَّا إِمَامَتُهُ فَكَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ (مُتَّفَقٌ عَلَيْهِ)

1444. Meeting with Allah signifies death in the general sense of the term but its real meaning is not death but change of man from one stage to another, change of man from worldly temptations to spiritual benefits of the next world. Whoso takes the world with all its enjoyments dislikes to meet Allah and whoso takes it as a seed-ground for the future likes to meet Allah. This is not in opposition to hadis no I which says that none shall hope for death.

5. **Abdullah-b-Amr** reported that a man out of those who were born at Medina died there. The Holy Prophet said his funeral prayer and said : Would that he should have died other than in his place of birth ! They asked : And why is that, O Messenger of Allah ? He said : Verily a man-when he dies other than in his place of birth, there is measured for him in Paradise from his place of birth upto the end of his footprints. 1445

—Nisai, Ibn Majah.

6. **Abu Qatadah** reported that he was narrating a tradition : The Messenger of Allah passed by a dead body and said : Either a relieved man or one from whom relief is sought. They asked : O Ms. of Allah ! what is "a relieved man or one from whom relief is sought ?" He said : A faithful servant takes relief from the turmoils of the world and its troubles to the mercy of Allah ; and as for a sinful servant, men, cities, trees and beasts are relieved of him.

—Agreed.

7. **Abdullah-b-Omar** reported : The Messenger of Allah caught hold of my shoulder and said : Live in

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ تَوَفَّيَ رَجُلٌ
بِأَمْرِ يَدِّهِ مِمَّنْ رُدَّ بِهَا صَلَّى عَلَيْهِ النَّبِيُّ
صَلَعُمْ فَقَالَ يَا لَيْتَهُ مَاتَ بِغَيْرِ مَوْلَدِهِ قَالُوا
يَا لَيْتَهُ مَاتَ بِغَيْرِ مَوْلَدِهِ قَالُوا
إِنْ الرَّجُلُ
إِذَا مَاتَ بِغَيْرِ مَوْلَدِهِ قَيْسَ لَهُ مِنْ مَوْلَدِهِ
إِلَى مَذْجَاعِ أَثَرِهِ فِي الْجَنَّةِ *

(النسائي وابن ماجه)

عَنْ أَبِي قَتَادَةَ أَنَّهُ كَانَ يُحَدِّثُ أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَجْدَازَةٍ فَقَالَ
مُسْتَرِيحٌ أَوْ مُسْتَرَاخٌ مِنْهُ فَقَالُوا يَا رَسُولَ اللَّهِ
مَا الْمُسْتَرِيحُ وَالْمُسْتَرَاخُ مِنْهُ فَقَالَ الْعَبْدُ
الْمُرْمِيْنَ بِسْتَرِيحٍ مِنْ نَصَبٍ أَدْنِيَا وَ
أَدَاةَا إِلَى رَحْمَةِ اللَّهِ وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ
مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالْأَوَابُ *

(متفق عليه)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَخَذَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكَبِي فَقَالَ كُنْ فِي

1445. He who dies abroad gets greater reward than that of one who dies at home. To give an idea of reward in Paradise, it has been said that the former will get a space in Paradise as spacious as the distance from his home to the place of death. This gives a great stimulus to take journey abroad for propagation of Allah's faith, or for jihad, or for actions in the way of Allah.

this world as if you are a foreigner or a sojourner. 1446 *Ibn Omar* used to say : *When you enter into evening, don't expect (to live upto) morning, and take from your health for your disease, and from your life for your health.*

—*Bukhari.*

8. **Jaber** reported : I heard the Apostle of Allah say three days before his death : None of you must die unless he has a good thought about Allah. 1744

—*Muslim.*

9. **Abu Hurairah** reported that the Messenger of Allah said : Increase the remembrance of the Destroyer of all pleasures-death.

—*Tirmizi, Nisai, Ibn Majah.*

الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ وَكَانَ
ابْنُ عُمَرَ يَقُولُ إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرِ
الصُّبْحَ وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ
وَاخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ
حَيَاتِكَ لِمَوْتِكَ * (الْبُخَارِيُّ)

عَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى
قَبْلَ مَوْتِهِ ثَلَاثَةَ أَيَّامٍ يَقُولُ لَا يَمُوتَنَّ
أَحَدُكُمْ إِلَّا وَهُوَ يَحْسِنُ الظَّنَّ بِاللَّهِ *
(مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ أَكْثَرُوا ذِكْرَ هَازِمِ اللَّذَاتِ الْمَوْتِ—
(التِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

1446. See also 8:110. A foreigner or a traveller on a way has the following characteristics ; he must not erect a permanent structure in his place of rest ; he must take for his use things which are essentially necessary ; he does not forget his journey's end and therefore he takes care to reach it as early as possible ; he does not make permanent love with men around as he has to leave them very shortly ; and in short, he does not do such things as are not becoming for a traveller on the way. So also a man should think and act in this temporary world of ours. Health and life are the best treasures of man. So he should make utmost use of them without spending a single minute uselessly. Diseases and death are coming nearer and nearer.

1447. Good thinking about Allah means expecting forgiveness from Allah after death and thinking Him with all the divine attributes in order to follow them. This thought about Allah arises however at death if a servant is devout and pious. Piety and duty are condition precedent to such thought.

10. **Boraidah** reported that the Ms. of Allah said : A believer dies with sweet on forehead. 1448

—*Tirmizi, Nisai, Ibn Majah.*

11. **Anas** reported that the Holy Prophet visited a youth while he was at point of death. He asked : How do you find yourself ? He replied : O Ms. of Allah ! I hope for Allah and I fear my sins. Then the Ms. of Allah said : These two (things) do not unite in a heart of a servant like this at a time except that Allah grants him what he hopes for, and gives him security from what he fears from. 1449

—*Ibn Majah, Tirmizi (Rare)*

12. **Haresah-b-Mudarreb** reported : I went to Khabbab, while he was cauterized in seven places. He said : Had I not heard the Ms. of Allah say "None of you must hope for death," I would have hoped for it. Indeed I saw myself with the Ms. of Allah while I owned no dirham ; and verily now by the side of my house, there are 40,000 dirhams. He

مَنْ أُرِيدَ أَنْ يَقَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
الْمَوْتُ مِنْ بَعْرِقِ الْجَنِينِ *
(الْتَرَمِذِيُّ وَالتَّيْسَانِيُّ وَابْنُ مَاجَةَ)
عَنْ أَنَسٍ قَالَ دَخَلَ النَّبِيُّ صَلَّى
عَلَيْ شَابٍّ وَهُوَ فِي الْمَوْتِ فَقَالَ كَيْفَ
تَجِدُكَ قَالَ أَرْجُو اللَّهَ يَا رَسُولَ اللَّهِ وَإِنِّي
أَخَافُ ذُنُوبِي فَقَالَ رَسُولُ اللَّهِ صَلَّى
الْحَقُّ مَعَانٍ فِي قَلْبٍ يَبْدُ فِي مِثْلِ هَذِهِ
الْمَوْتِ إِلَّا أَنْعَمَ اللَّهُ مَا يَرْجُو وَاعْتَدَ مِمَّا
يَخَافُ * ابْنُ مَاجَةَ وَالتَّيْسَانِيُّ (نَرْسِي)
مَنْ حَارَتْهُ ابْنُ الْمَضْرِبِ قَالَ دَخَلْتُ
خَبَّابَ رَقْدًا كَتَوَى سَبْعًا فَقَالَ كَرَّأَ إِنِّي
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى يَقُولُ لَا يَتَمَتَّى
أَحَدُكُمْ الْمَوْتَ لَتَمْنِيَّتِهِ وَلَقَدْ رَأَيْتَنِي مَعَ
رَسُولِ اللَّهِ صَلَّى مَا أَمْلِكُ دِرْهَمًا وَإِنِّي
فِي جَانِبِ بَيْتِي الْآنَ أَرْبَعِينَ أَلْفَ دِرْهَمٍ

1448. This has been interpreted in several ways. The most acceptable interpretation is that a believer is one who is not idle but acts and strives hard in this world up to his death. He is always active and energetic. To this effect, the Holy Quran says : We have created death and life to try who amongst them is best in actions— 47:24. Another author interprets it by saying that at the time of a believer's death, sweat will be found on forehead.

1449. If hope of Allah's mercy and fear of sins and punishment unite in a dying man's heart, Allah eliminates fear and keeps hope. In other words, He forgives him of his sins and grants him happiness.

narrated: Then his coffin was brought. When he saw it, he wept and said: But no coffin was found for Hamzah except a white gown with black cloths. When it was put upon his head, it became bare from his feet, and when it was put upon his feet, it became bare from his head, till it was spread upon his head and "Azkhar" grass was placed upon his feet. 14.0

—*Ahmad, Tirmizi.*

13. **Obaidullah-b-Khalid** reported that the Messenger of Allah said: Sudden death is (for) overtaking of grief. 14.1

—*Abu Daud.*

427w. **Mu'az-b-Jabal** reported that the Messenger of Allah said: If you desire, I shall inform you what Allah will first ask the believers on the Resurrection Day and what the believers will reply to Him. We said: Yes, O Ms. of Allah. He said: Verily Allah will ask the believers: Do you like to meet Me? They will reply: Yes, O our Lord. He will ask: Why? They will reply: We hoped for Thy pardon and Thy forgiveness. He will say: My forgiveness has become sure for you.

—*Sharhi-Sunnat and Abu Nayeem*

قَالَ ثُمَّ أُتِيَ بِكَفْنِهِ فَلَمَّا رَأَاهُ بَكَى وَقَالَ
وَلَكِنْ حَمْزَةً لَمْ يَجِدْ لَهُ كَفَنًا إِلَّا بَرْدَةً
مُلَجَّاءُ إِذَا جُعِلَتْ عَلَى رَأْسِهِ قَلَصَتْ عَنْ
قَدَمَيْهِ وَإِذَا جُعِلَتْ عَلَى قَدَمَيْهِ قَلَصَتْ
عَنْ رَأْسِهِ حَتَّى مَدَّتْ عَلَى رَأْسِهِ وَجُعِلَ
عَلَى قَدَمَيْهِ الْأَذْخَرُ * (أَحْمَدُ وَالتِّرْمِذِيُّ)
عَنْ عَبْدِ اللَّهِ بْنِ خَالِدٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ مَوْتَ الْفَجَاءَةِ اخْذَةَ الْأَسْبَ *

(أَبُو دَاوُدَ)

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ إِنْ شِئْتُمْ أَنْبَأْتُكُمْ مَا أَوَّلُ مَا يَقُولُ
اللَّهُ لِلْمُؤْمِنِينَ يَوْمَ الْقِيَمَةِ وَمَا أَوَّلُ مَا
يَقُولُونَ لَهُ قُلُوبًا نَعَمْ يَا رَسُولَ اللَّهِ قَالَ إِنْ اللَّهُ
يَقُولُ لِلْمُؤْمِنِينَ هَلْ أَحْبَبْتُمْ لِقَائِي فَيَقُولُونَ
نَعَمْ يَا رَبَّنَا فَيَقُولُ لَمْ فَيَقُولُونَ رَجَوْنَا عَفْوَكَ
رَمْغَفَرْتَكَ فَيَقُولُ قَدْ رَجَبَتْ لَكُمْ
مَغْفِرَتِي * (شَرْحُ السُّنَنِ وَأَبُو نَعِيمٍ)

1450. The Arabs practised cauterization or touching of wounds and bruises with fire-burnt irons. In this case, Khabbab was wounded and sick so much so that but for Prophet's hadis, he would have sought for death. Tirmizi did not narrate from "Then his coffin was brought" up to the end.

14.1. This means that griefs and sorrows become so overwhelming that heart collapses and then death occurs. Baihaqi and Razin added: Overtaking of grief is for an infidel and mercy for a believer.

428w. **Abdullah-b-Amr** reported that the Messenger of Allah said : The gift of a believer is death. 1452

—Baihaqi.

429w. **Ja'ber** reported that the Messenger of Allah said : Don't hope for death, and verily the dread of a lofty place is great, and verily it is fortunate that the age of a servant is prolonged, and the Almighty and Glorious Allah gives him provision of turn (to obedience). —Ahmad.

430w. **Abu Omamah** reported : We sat facing the Messenger of Allah. He reminded us (of death) and softened our hearts. Then Sa'ad-b-Abi Waqqas wept and began to weep much. He said : Woe to me ! would that I died ! Then the Ms. of Allah said : () Sa'ad ! do you hope for death near me ? He repeated it thrice and then said : O Sa'ad ! if you have been created for Paradise, then what prolongs your life and makes your action good is better for you.

—Ahmad.

431w. **Ja'ber** reported that the Messenger of Allah said : He who flees away from epidemics is like one who flees away from the holy war ; one who is patient therein shall have for him the reward of a martyr. 1458 —Ahmad.

نَسْنُ تَبَدُّدِ اللَّهِ بْنِ مَعْمَرٍ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَوْتُ *
(الْبَيْهَقِيُّ)

نَسْنُ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَا تَمْتَدُّوا الْمَوْتَ فَلَنْ تَمُوتُوا الْمَطْلَعُ شَدِيدٌ وَإِنْ
مِنْ السَّعَادَةِ أَنْ يَدُلُّوا عَمْرَ الْعَبْدِ وَيَرْزُقَهُ
اللَّهُ عِزًّا وَجَلًّا (الْإِذَا بَدَأَ) * (أَحْمَدُ)

نَسْنُ أَبِي أُمَامَةَ قَالَ جَلَسْنَا إِلَى
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْنَا وَرَقَقْنَا فَبَكَى
سَعْدُ بْنُ أَبِي وَقَّاصٍ فَكَثُرَ الْبُكَاءُ فَقَالَ
يَلَيْتَنِي مِتُّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا سَعْدُ
أَعْنِدِي تَتَمَنَّى الْمَوْتَ فَرَدَدَ ذَلِكَ ثَلَاثَ
مَرَّاتٍ ثُمَّ قَالَ يَا سَعْدُ إِنْ كُنْتَ خَلَقْتَ
لِلْجَنَّةِ فَمَا طَالَ تَمَرُّكَ وَحَسَنَ مِنْ عَمَلِكَ
فَهُوَ خَيْرٌ لَكَ * (أَحْمَدُ)

عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
الْفَارُّ مِنَ الطَّاعِنِ كَالْفَارِّ مِنَ الزَّحْفِ
وَالصَّابِرُ فِيهِ لَهُ أَجْرُ شَهِيدٍ * (أَحْمَدُ)

1452. Death is a reward for a believer because this world is a prison house for him owing to his living within temptations of passions, sins and worldly vanities. Death takes him out from these troubles. Hence it is a gift and a boon to a believer.

1458. In places affected by epidemics, no outsider should go there and none from the affected areas should go outside.

SECTION 2

1445. Time & Remembrance of death.

(a) **Pangs of Death.** Pangs of death are great, as death is the greatest event in a man's life. These pangs can be described in full by nobody except one who has tested them. Those who have got no experience thereof can know them either from the prophets or by guess. The Holy Prophet said at the time of death : O Allah ! help me in the pangs of death or intoxications of death—3:115. Jesus Christ prayed : O assembly of disciples ! call to Allah to make these pangs easy for me (Yahya). Hazrat Ayesha said : I saw nobody on whom pain was more severe than on the Ms. of Allah—3:105. If then the pangs of death were so severe on the greatest soul of the world, our miseries know no bounds. At death, every nerve, vein, limb and even life extinguish. Imagine what a great strain falls on the body. If a limb is burnt by fire, the whole body suffers with pain and sleeplessness. In case of death all the limbs of the body and all the component parts of each limb together with life and soul will be taken out. There is in addition the ghastly appearance of the Angel of death. To a sinner, he comes with a huge body as big as the distance between heaven and earth ; but to a virtuous man, he comes with form not the least fearful. It is stated by Imam Gazzali that the angel of death receives from Allah on the 15th date of Sha'ban a list of persons who will die in the course of the following year. A dying man sees also the two angels who have recorded his sins and virtues. These angels will address a virtuous man "There's good reward for you," a sinner "There's no good reward for you". The dying man begins also to see his abode in Hell or Paradise according he is a sinner or a virtuous man—39:4,25. All these things become gradually vivid to a dying man, just as everything in the world becomes gradually visible to a child just coming to the world from the dark womb or to a man in sun-light out of deep darkness of night,

(b) **Fear of I'man at death bed.** Death is a Qiyamat (Doomsday) of the body. At this time, it will be extremely difficult to keep I'man unless a man was habituated to virtues. Pious men, therefore, always think of *Khatema Bil-Khair* (end with good). The Prophet said: Verily actions will be judged by the ultimate results—32:5. Help and be near to one another, because the inmates of Paradise will be sealed with an action of the inmates of Paradise inspite of whatever action he might have done, and verily the inmates of the Fire will be sealed with an action of the inmates of the Fire inspite of whatever actions he might have done. Two causes generally operate to bring disbelief at death-bed—introduction of innovations (Bid'at) in religious matters not approved by the Quran and Hadis, and inordinate love for the world and its fineries to the utter neglect of the Hereafter. For this reason, martyr's death is easy as he cuts off all earthly connections before his death when he enters the battle-field.

(c) **Death of a believer and Kafir.** Death of a believer will be easy by divine wisdom, and that of an unbeliever extremely painful. A vivid description has been given in tradition no. 30. 432w. In case of death of a believer, angel of mercy will remain present. Soul of such a man will be taken to heaven while it will continue to diffuse fragrance and sweet scent and will be felicitated everywhere it will pass by angels. In case of an unbeliever or Kafir, angels of punishment will remain present at death time. It will then be taken to heaven while it would continue to diffuse offensive odour and will be condemned and rejected. Then it will be hurled down to his grave—30:25.

(d) **Duties of those present at death-bed.** Every body present at death should dictate to the dying man—There is no God but Allah, and Muhammad is His Messenger and His servant—30:14. Such an atmosphere should be created with the remembrance of Allah that the dying man may have good and happy thoughts about Allah. In other words, he should have tendency towards mercy and forgiveness from Allah. A man uttering sincerely the formula of faith will enter Paradise—30:19. The chapter 'Ya'sin' should also be recited in his presence—30:20. Those present should continually speak of the good deeds of the dying man and the angels will then say "Ameen"

corroborating the opinions of the people—30:15. The signs of a virtuous man are generally the following—sweat on forehead—30:10, shedding of tears and dry effect on lips.

14. Abu Sayeed and Abu Hurairah

reported that the Messenger of Allah said : Dictate to your dying man "There is no god but Allah".

—Muslim.

عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ قَالَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِقَوْلِكَ مَوْتًا كُمْ لَا إِلَهَ
إِلَّا اللَّهُ * (مُسْلِمٌ)

15. Omme Salamah reported that the Messenger of Allah said : When you are present before a sick or a dying man, say good things, because the angels corroborate what you say. —Muslim.

عَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا حَضَرْتُمْ الْمَرِيضَ أَوِ الْمَيِّتَ
فَقُولُوا خَيْرًا فَإِنَّ الْمَلَائِكَةَ يَوْمَئِذٍ مَنُونٌ عَلَى مَا
تَقُولُونَ * (مُسْلِمٌ)

16. Same reported that the Messenger of Allah said : There is no Muslim whom calamity affects and then who utters what Allah has commanded him "Verily we are for Allah and to Him shall we return. O Allah ! give me refuge in my calamity and leave therefrom good for me", except that Allah will leave therefrom good for him. When Abu Salamah died, I enquired : Who among the Muslims is better than Abu Salamah, the first man with family who emigrated to the Messenger of Allah. Afterwards I uttered it. Then Allah left for me the Ms. of Allah. 1455 —Muslim.

عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا
أَمَرَ اللَّهُ بِهِ إِذَا اللَّهُ وَإِذَا إِلَيْهِ رَاجِعُونَ *
اللَّهُمَّ اجْرِنِي فِي مُصِيبَتِي وَارْخُلْ
لِي خَيْرًا مِنْهَا إِلَّا أَخْلَفَ اللَّهُ لَهُ خَيْرًا
مِنْهَا فَلَمَّا مَاتَ أَبُو سَلَمَةَ قَالَتْ أَيْ
الْمُسْلِمِينَ خَيْرٌ مِنْ أَبِي سَلَمَةَ أَوَّلُ
بَيْتٍ هَاجَرَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ أَنِّي
قُلْتُهَا فَأَخْلَفَ اللَّهُ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ *
(مُسْلِمٌ)

17. **Same** reported that the Messenger of Allah went to Abu Salamah while his eye-sight was gone and it went into the sockets. Afterwards he said : Verily (as for) a soul, when it is taken out, eye-sight follows it. Whereupon the people of his house began to weep. He said : Don't utter over yourselves but good, because the angles give approval of what you utter. Afterwards he prayed : O Allah ! forgive Abu Salamah and raise his rank among the rightly-guided ones, and leave behind his successor from his descendants among those who remain behind, and grant us pardon and him, O Lord of the universe, and give ample space for him in his grave and give light therein for him.

—*Muslim.*

18. **Ayesha** reported that when the Messenger of Allah expired, he was covered with a striped garment.

—*Agreed*

19. **Mu'az-b-Jabal** reported that the Messenger of Allah said : Whoso's last word is "There is no deity but Allah", he will enter Paradise. 1456

—*Abu Daud.*

عَنْهَا قَالَتْ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَبِي سَلَمَةَ وَقَدْ شَقَّ بَصَرُهُ فَأَغْمَضَهُ ثُمَّ قَالَ إِنَّ الرُّوحَ إِذَا قُبِضَ تَبِعَهُ الْبَصَرُ فَضَمَّ نَاسٌ مِنْ أَهْلِهِ فَقَالَ لَا تَدْعُوا عَلَيَّ أَنْفُسَكُمْ إِلَّا بِالْخَيْرِ فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ ثُمَّ قَالَ اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمُهْدِيِّينَ وَاخْلُفْهُ فِي عَقْبِهِ فِي الْعَابِدِينَ وَانْفِرْ لَدَا وَلَهُ يَا رَبَّ الْعَالَمِينَ وَافْسَحْ لَهُ فِي قَبْرِهِ وَنُورْ لَهُ فِيهِ *

(مسلم)

عَنْ عَائِشَةَ قَالَتْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ تَوَفَّى سَجَّيَ بِرِدْ حَبْرَةٍ (مُتَّفَقٌ عَلَيْهِ) عَنْ مُعَازِ بْنِ جَبَلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ آخِرَ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ *

(أبو داود)

1456. Omme-Salamah was afterwards married to the Holy Prophet on account of the promise that Allah leaves better things for a man or woman if he or she speaks well of a dead husband or wife.

1456. This may either be uttered by the tongue or by the mind, but it is better to utter it both by mind and tongue. Such a man will enter Paradise but after suffering for the sins he might have committed in the world.

20. **Ma'qal-b-Yasar** reported that the Messenger of Allah said : Read the chapter "Yasin" over your dying man. 1457

—*Ahmad, Abu Daud, Ibn Majah.*

21. **Ayesha** reported that the Ms. of Allah kissed Osman-b-Mazun while he was dead. He was weeping till the tears of the Prophet flowed down upon the face of Osman. 1458

—*Tirmizi, Abu Daud, Ibn Majah.*

22. **Same** reported that Abu Bakr kissed the Prophet while he was dead.

—*Tirmizi, Ibn Majah.*

23. **Hussain-b-Wahwah** reported that Talha-b-Bara'a fell ill. So the Prophet came to see him and said : Verily I don't see Talha but death has just now fallen upon him. So order me about him, 1459 and make haste and verily it is not proper that the corpse of a Muslim should be kept waiting among the backs of his family members.

—*Abu Daud.*

عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ قَالَ رَسُولُ

اللَّهِ صَلَّعُمْ اِقْرءُوا سُورَةَ يَسٍ عَلَى مَوْتَاكُمْ
(اَحْمَدُ وَ ابُو دَاوُدَ وَ ابْنُ مَاجَةَ)

عَنْ عَائِشَةَ قَالَتْ اَنَّ رَسُولَ اللَّهِ صَلَّعُمْ
قَبْلَ عُثْمَانَ بْنِ مَظْعُونٍ وَ هُوَ مَيِّتٌ وَ هُوَ
يَبْكِي حَتَّى سَالَ دُمُوعُ النَّبِيِّ صَلَّعُمْ
عَلَى وَجْهِ عُثْمَانَ *

(التِّرْمِذِيُّ وَ ابُو دَاوُدَ وَ ابْنُ مَاجَةَ)

عَنْهَا قَالَتْ اَنَّ اَبَا بَكْرٍ صَلَّعَ قَبْلَ النَّبِيِّ
صَلَّعُمْ وَ هُوَ مَيِّتٌ * (التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ)

عَنْ حَصِينِ بْنِ وَحْشٍ اَنَّ طَلْحَةَ بْنَ
الْبَرَاءِ مَرَضَ فَاتَاهُ النَّبِيُّ صَلَّعُمْ يَعُودُهُ
فَقَالَ اِنِّي لَا اَرَى طَلْحَةَ اِلَّا قَدْ حَدَثَ بِهِ
الْمَوْتُ فَانْزُونِي بِهِ وَ عَجِّلُوا فَنَاهُ لَا يَنْبَغِي
لِجَيْفَةِ مُسْلِمٍ تَحْبُسَ بَيْنَ ظَهْرَانِي اَهْلُهُ
(اَبُو دَاوُدَ)

1457. It is chapter 36 of the Holy Quran. Muhammadan doctors laid a great emphasis to the reciting and pondering over this chapter. This chapter should be read before and after death.

1458. Osman was the first among the Refugees who died at Medina, and was buried at Zannatul Baqi. It is deduced from this that it is lawful to weep over a deadman and to kiss him before burial.

1459. Order me about him means order me to say funeral prayer over him and to bury him in the grave. It is better (Mustahab) to bury a dead body earlier, because there is every chance of the dead body being decomposed and disfigured and thereby producing disgust in the minds of the people present.

24. **Abdullah-b-J'afar** reported that the Messenger of Allah said : Dictate to your dying man "There is no deity but Allah, the Wise, the Generous ; glory be to Allah, the Lord of the Mighty Throne ; all praise is for Allah, the Lord of the whole universe. They asked : (O Messenger of Allah ! how is it for the living ? He said : Better and better. —*Ibn Majah*

25. **Abu Hurairah** reported that the Messenger of Allah said : (As for) a dying man, the angels come to him. If the man is pious, they say : Come out, O pure soul lodged in pure body. Come out being praised, and receive good news with pleasure and fragrance and the Lord without being angry. They continue to utter it for it till it comes out. Then it is taken to heaven and an opening is given to it. It is then asked : Whose is this ? They will say : So and so's. Then it will be said : Welcome to the pious soul lodged in a pious body. Enter being praised and take good news with pleasure and fragrance and Lord without being angry. That will continue to be uttered for it till it will come to the end of the heaven wherein there is Allah. When a man is impious, they will say : Come out, O impure soul lodged in impure

عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّيْهِ وَسَلَّمَ لَمَقْتُلُوا مَوْتَاكُمْ اَلَا اِلَهَ اِلَّا اللَّهُ
الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ
الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ قَالُوا يَا رَسُولَ
اللَّهِ كَيْفَ لِلْأَحْيَاءِ قَالَ أَجُودُ وَأَجُودُ *

(ابن ماجه)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّيْهِ وَسَلَّمَ لَمَقْتُلُوا نَحْضُرُهُ الْمَلَائِكَةُ فَإِذَا كَانَ
الرَّجُلُ صَالِحًا قَالُوا أَخْرِجِي أَيَّتُهَا النَّفْسُ
الطَّيِّبَةُ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ أَخْرِجِي
حَمِيدَةً وَابْشِرِي بِرُوحٍ وَرَيْحَانٍ وَرَبِّ
غَيْرِ غَضَبَانَ فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى
تَخْرُجَ ثُمَّ يَعْجَرُ بِهَا إِلَى السَّمَاءِ فَيَفْتَحُ لَهَا
فَيَقَالُ مَنْ هَذَا فَيَقُولُونَ قُلَانُ فَيَقَالُ مَرْحَبًا
بِالنَّفْسِ الطَّيِّبَةِ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ
أَتَخْلِي حَمِيدَةً وَابْشِرِي بِرُوحٍ وَرَيْحَانٍ
وَرَبِّ غَيْرِ غَضَبَانَ فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ
حَتَّى تَنْتَهِيَ إِلَى السَّمَاءِ الَّتِي فِيهَا اللَّهُ
فَإِذَا كَانَ الرَّجُلُ سُوءًا قَالُوا أَخْرِجِي أَيَّتُهَا
النَّفْسُ الْغَبِيثَةُ كَانَتْ فِي الْجَسَدِ الْغَبِيثِ

body. Come out being despised, and take good news with hot water and squeezings of impurities and various punishments of their kind. That will continue to be uttered for it till it comes out. Then it will be taken towards heaven and an opening will be granted to it. It will then be asked : Whose is this ? It will be said : So and so's. It will then be accosted : "No welcome to impure soul lodged in impure body. Return being despised and verily the doors of heaven will not be opened for you. Then it will be hurled down from heaven and it will find shelter in the grave. —*Ibn Majah.*

26. **Same** reported that the Messenger of Allah said : When the soul of a believer comes out, two angels meet it to take it up. (Hammad narrated : Then he mentioned about the fragrance of its air, and he mentioned about musk). He (Prophet) said : The inmates of heaven will say : Pure soul has come from the side of the earth. Blessing of Allah on you and on the body which you have haunted. Then it will be taken to its Lord. He will say : Roam with it till the end of the world. He said : As for an infidel, when his soul comes out, (Hammad said that he mentioned about its stench and mentioned about curse) the inmates of heaven will say : An impure soul has come from the side of the

أَخْرَجِي ذَمِيمَةً وَأَبْشِرِي بِحَمِيمٍ وَغَسَّاقٍ
وَأَخْرَجِي مِنْ شَكْلِهِ أَزْوَاجٍ فَمَا تَزَالُ يُقَالُ
لَهَا ذَلِكَ حَتَّى تَخْرُجَ ثُمَّ يَعْرِجُ بِهَا إِلَى
السَّمَاءِ فَيُفْتَحُ لَهَا فَيُقَالُ مَنْ هَذَا فَيُقَالُ
فُلَانٌ فَيُقَالُ لَمْ يَرْحَبْ بِالنَّفْسِ الْخَبِيثَةِ كَانَتْ
فِي الْجَسَدِ الْخَبِيثِ ارْجِعِي ذَمِيمَةً فَإِنَّهَا
لَا تُفْتَحُ لَكَ أَبْوَابُ السَّمَاءِ فَتُرْسَلُ مِنَ
السَّمَاءِ ثُمَّ تُصِيرُ إِلَى الْقَبْرِ * (ابن مساجة)
عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا
خَرَجَتْ رُوحُ الْمُؤْمِنِ تَلَقَّاهَا مَلَكَانِ
يُصْعِدَانِهَا قَالَ حَمَادٌ فَذَكَرَ مِنْ طَيِّبٍ
رِيحِهَا وَذَكَرَ الْمُسْكُ قَالَ وَيَقُولُ أَهْلُ
السَّمَاءِ رُوحٌ طَيِّبَةٌ جَاءَتْ مِنْ قِبَلِ الْأَرْضِ
صَلَّى اللَّهُ عَلَيْكَ وَعَلَى جَسَدٍ كُنْتَ
تَعْمُرُ بِهِ فَيَنْطَلِقُ بِهِ إِلَى رَبِّهِ ثُمَّ يَقُولُ
انْطَلِقُوا بِهِ إِلَى آخِرِ الْأَجَلِ قَالَ وَإِنْ
الْكَافِرِ إِذَا خَرَجَتْ رُوحُهُ قَالَ حَمَادٌ وَذَكَرَ
مِنْ نَتْنِهَا وَذَكَرَ لَعْنًا وَيَقُولُ أَهْلُ
السَّمَاءِ رُوحٌ خَبِيثَةٌ جَاءَتْ مِنْ قِبَلِ

earth. It will be said : Roam with it till the end of the world. Abu Hurairah said : Then the Messenger of Allah turned his cloth which was upon him over his nose in this way (owing to stench).

—Muslim.

27. **Same** reported that the Messenger of Allah said : When death comes to a believer, the angels of mercy come with white silk and say : Come out well-pleased (with Him) and well-pleasing you to the pleasure of Allah and to fragrance and to Lord without being angry. Then it will come out like the most fragrant air of musk till some of them will hand it over to others, till they will come with it to the doors of heaven. They will then say : How excellent is this fragrance which has come to you from the earth. Then they will take therewith the soul of the believers. For them, there will be a greater delight on account of it than (that of) someone of you for his absent man (when he arrives). They will ask it : What has so and so done ? What has so and so done ? They will say : Leave it, and verily it was in the anxieties of the world. He will say : It has died. Has it not come to you ? They will say : It has been taken to its mother Habiya.

الْأَرْضِ فَتَقَالَ انْطَلِقُوا بِهَا إِلَى آخِرِ الْأَجَلِ
قَالَ أَبُو هُرَيْرَةَ فَبَدَأَ رَسُولُ اللَّهِ صَلَعَمَ رِيْدَةً

كَانَتْ تَلِيهِ تَلَى أَنْفَهُ هَكَذَا * (مُسْلِمٌ)

سَنَهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَعَمَ إِذَا حَضَرَ

الْمُؤْمِنُ آتَتْ مَلَائِكَةُ الرَّحْمَةِ بِكِسْرِيَّةٍ

بَيْضَاءَ فَيَقْرَأُونَ أَخْرِجِي رَاضِيَةً مَرْضِيًّا

عَنْكَ إِلَى رَوْحِ اللَّهِ زَرِيحَانِ رَبِّ غَيْرِ

غَضَبَانِ فَتَخْرُجُ كَأَطْيَبِ رِيحِ الْمِسْكِ

حَتَّى إِنَّهُ لَيُنَارِلُهُ بَعْضُهُمْ بَعْضًا حَتَّى يَأْتُوا

بِهِ أَبْوَابَ السَّمَاءِ فَيَقُولُونَ مَا أَطْيَبَ

هَذِهِ الرِّيحُ الَّتِي جَاءَتْكُمْ مِنَ الْأَرْضِ

فَيَأْتُونَ بِهِ أَرْوَاحَ الْمُؤْمِنِينَ فَلَهُمْ أَشَدُّ

فَرَحًا بِهِ مِنْ أَحَدِكُمْ بِغَالِبِهِ يَقْدُمُ عَلَيْهِ

فَيَسْأَلُونَهُ مَاذَا فَعَلَ فُلَانٌ مَاذَا فَعَلَ فُلَانٌ

فَيَقْرَأُونَ دَعْوَةً فَإِنَّهُ كَانَ فِي نَعْمِ الدُّنْيَا

فَيَقُولُ قَدْ مَاتَ أَمَا أَتَاكُمْ فَيَقُولُونَ

قَدْ ذَهَبَ بِهِ إِلَى أُمِّهِ الْهَارِيَةِ *

1460. Habiya is the name of the worst and the lowest hell and therefore it signifies the greatest degradation that a man can be subjected to.

As for an infidel, when death comes to him, the angels of punishment come to him with rod. They then say : Come out being displeased (with Him) and He displeasing you towards the punishment of Allah, the Almighty and Glorious. And then it will come out like the most stenchy air of a corpse, till they will come down with it to the door of the earth. They will then say : What a great stenchy smell of this air till they will bring with it the souls of the infidels. —*Ahmad, Nisai.*

28. **Abdur-Rahman-b-ka'ab** reported from his father who said : When death came to Ka'ab, Ommè Bishr came to him and said: O Abu Abdur Rahman ! if you meet so and so, convey my greetings to him. He said : May Allah forgive you, O Omme Bishr, we are not free (to think) of that. He said O Abu Abdur Rahman ! have you not heard the Messenger of Allah say: verily the souls of the believers are in a green bird which hangs down with a tree of Paradise ? ' Yes' said he. She said : It is that. —*Ibn Majah.*

29. **Same** reported from his father who used to say that the Ms. of Allah said : Verily the soul of a believer is (in) a bird which hangs in a tree of Paradise till Allah will return it to its body on the day He will raise him up.

—*Malek, Nisai, Baihaqi.*

وَأَنَّ الْكَافِرَ إِذَا حُتْضِرَ أَتَتْهُ
مَلَائِكَةُ الْعَذَابِ بِمَسْحٍ فَيَقُولُونَ
أَخْرِجِي سَاطِطَةً مَسْخُوطًا عَلَيْكَ إِلَى
عَذَابِ اللَّهِ عِزُّوْا جَلَّ فَتَخْرُجُ كَانْتَنِ رِيحٍ
جِدْفَةٍ حَتَّى يَأْتُونَ بِهِ إِلَى بَابِ الْأَرْضِ
فَيَقُولُونَ مَا أَنْتَنَ هَذِهِ الرِّيحُ حَتَّى
يَأْتُونَ بِهِ أَرْوَاحَ الْكَافِرِ - (أَحْمَدُ وَالنَّسَائِيُّ)
عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ عَنْ
أَبِيهِ قَالَ لَمَّا حَضَرَتْ كَعْبَانِ الْوَفَاةُ
أَتَتْهُ أُمُّ بَشْرٍ فَقَالَتْ يَا أَبَا عَبْدِ الرَّحْمَنِ
إِنْ لَقِيتُ فُلَانًا فَأَقْرَأْ عَلَيْهِ مِنِّي السَّلَامَ
فَقَالَ غَفَرَ اللَّهُ لَكَ يَا أُمُّ بَشْرٍ نَحْنُ أَشْغَلُ
مِنْ ذَلِكَ فَقَالَتْ يَا أَبَا عَبْدِ الرَّحْمَنِ أَمَا
سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ أَرْوَاحَ
الْمُؤْمِنِينَ فِي طَيْرٍ خَضِرٍ تَعْلُقُ بِشَجَرٍ
الْجَنَّةِ قَالَ بَلَى قَالَتْ فَهِيَ ذَلِكَ (ابْنُ مَاجَةَ)
عَنْهُ عَنْ أَبِيهِ أَنَّهُ كَانَ يَحْدِثُ أَنَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ نَسَمَةَ الْمُؤْمِنِ طَيْرٌ
تَعْلُقُ فِي شَجَرَةِ الْجَنَّةِ حَتَّى يَرْجِعَهُ اللَّهُ
فِي جَسَدِهِ يَوْمَ يُبْعَثُهُ -
(مَالِكُ وَالنَّسَائِيُّ وَابْنُ أَبِي شَيْبَةَ)

30. **Muhammad-b-Munkader** reported : I visited Ja'ber-b-Abdullah. While he was dying, I said : Send greetings to the Ms. of Allah.

—*Ibn Majah.*

437w. **Bara'a-b-A'jeb** reported : We came out with the Messenger of Allah for funeral prayer of one of the Helpers and came near the grave while it was being dug. The Ms. of Allah sat down and we also sat down around him, as if there was a bird over our heads, and in his hand was wood which bends therewith towards the earth. He raised up his head and said twice or thrice : Seek refuge with Allah from the punishment of the grave. Then he said : Verily when a believing servant is about to part away from the world and approach towards the hereafter, the angels, white of faces, as if their faces are sun, descend upon him from heaven. With them there is coffin out of the coffins of Paradise and perfumes from the perfumes of paradise till they take seat near him to the distance of eye-sight. Afterwards the angel of death comes (peace be on him) till he sits near his head and says : O pure soul ! come out towards forgiveness and pleasure of Allah. He said : Then it comes out flowing like the flowing of a drop of water from a cup. Then he takes it when

نَسْنُ مُحَمَّدٌ بْنُ الْمُنْكَدَرِ قَالَ دَخَلْتُ
عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ وَهُوَ يَمُوتُ فَقُلْتُ
اقْرَأْ عَلَيَّ رَسُولُ اللَّهِ صَلَواتُ اللَّهِ عَلَيْهِ (ابْنُ مَاجَه)
نَسْنُ الْبَرَاءِ بْنِ أَجَيْبٍ قَالَ خَرَجْنَا مَعَ
النَّبِيِّ صَلَواتُ اللَّهِ عَلَيْهِ فِي جَذَاةٍ رَجُلٍ مِّنَ الْأَنْصَارِ
فَانْتَهَيْنَا إِلَى الْقَبْرِ حَتَّى يَلْعُدَ فَجَاسَ
رَسُولُ اللَّهِ صَلَواتُ اللَّهِ عَلَيْهِ وَجَلَسْنَا حَوْلَهُ كَانَ عَلَى
رَأْسِهِ الْقَائِمُ وَفِي يَدِهِ عُرْدٌ يَذْكُتُ بِهِ
فِي الْأَرْضِ فَرَفَعَ رَأْسَهُ فَقَالَ اسْتَغِيثُوا بِاللَّهِ
مِنَ عَذَابِ الْقَبْرِ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ قَالَ
إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعِ
مِنَ الدُّنْيَا إِذْ أُقْبِلَ مِنَ الْآخِرَةِ نَزَلَ
إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ بَيَاضُ أَلْوَانِهِمْ
كَأَنَّ رُءُوسَهُمْ الشَّمْسُ مَعَهُمْ كَفَنَ مِنْ
أَكْفَانِ الْجَنَّةِ رَحْنُوطًا مِنْ حَنْوُطِ الْجَنَّةِ
حَتَّى يَجْلِسُوا مِنْهُ مَدَّ الْبَصَرِ ثُمَّ يَهْبِي
مَلَكُ الْمَوْتِ عَلَيْهِ السَّلَامُ حَتَّى يَجْلِسَ عِندَ
رَأْسِهِ فَيَقُولُ أَتَىكَ النَّفْسُ الطَّيِّبَةُ أَخْرِجِي
إِلَى مَغْفِرَةٍ مِّنَ اللَّهِ وَرِزْقٍ قَالَ فَتَخْرُجُ
تَسِيلُ كَمَا تَسِيلُ الْقَطْرَةُ مِنَ السَّقَاءِ

he takes it up, he does not leave it in his hand for the twinkling of an eye till they take it up, and place it in that coffin and in that shroud; it then comes out of it like the most excelent fragrance of musk that is available on the surface of the earth. He said: Then they ascend therewith and they do not pass (that is with it) by any group of angels who do not but ask 'whose is this pure soul'. They reply "So and so's, son of so and so" with the best names with which they named him in the world, till they come with it to the nearest heaven and seek an opening for it. There is then an opening for them. Then those who are near it out of every heaven transfer it to a heaven that follows it, till it is taken to the seventh heaven. The Almighty and Glorious Allah says: Write down the scroll of My servant on the highest heaven and send him back to the earth, because I created them therefrom, and I shall take them back therein and I shall again take them out therefrom. He said: Then his soul is returned to his body. Afterwards two angles come to him, make him sit and ask him: Who is your Lord? He says: My Lord is Allah. They ask him: What is your religion? He says: My religion is Islam. They ask him: Who is this man that was

فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدْعُهَا فِي يَدِهِ
طَرْفَةَ عَيْنٍ حَتَّى يَأْخُذَهَا فَيَجْعَلُهَا
فِي ذَلِكَ الْكَفَنِ وَفِي ذَلِكَ الْحَنْوِطِ
وَيُخْرِجُ مِنْهَا كَاطِيبَ نَفْحَةٍ مَسْكٍ
وَجِئَتْ عَلَى رُجْبِ الْأَرْضِ - قَالَ
فَيَصْعَدُونَ بِهَا فَلَا يَمُرُّونَ بِعَنْقَبٍ بِهَا
عَلَى مَلَأَةٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا مَا هَذَا
الرُّوحُ الطَّيِّبُ فَيَقُولُونَ فُلَانُ بْنُ فُلَانٍ
بِأَحْسَنِ أَسْمَائِهِ الَّتِي كَانُوا يَسْمُونَهُ بِهَا فِي
الدُّنْيَا حَتَّى يَنْتَهَوْا بِهَا إِلَى السَّمَاءِ الدُّنْيَا
فَيَسْتَفْتَحُونَ لَهُ فَيَفْتَحُ لَهُمْ فَيُشِيرُهُ مِنْ كُلِّ
سَّمَاءٍ مَقَرُّهَا إِلَى السَّمَاءِ الَّتِي تَلِيهَا
حَتَّى يَنْتَهِيَ بِهِ إِلَى السَّمَاءِ السَّابِعَةِ فَيَقُولُ
اللَّهُ عَزَّ وَجَلَّ اكْتُبُوا كِتَابَ عَبْدِي فِي
عِلِّيِّسَ وَأَعِيدُوهُ إِلَى الْأَرْضِ فَإِنِّي مِنْهَا
خَلَقْتُهُمْ وَفِيهَا أَعِيدُهُمْ وَمِنْهَا أَخْرَجْتُهُمْ
تَارَةً أُخْرَى قَالَ فَتُعَادُ رُوحُهُ فِي جَسَدِهِ
فَيَأْتِيهِ مَلَكَانِ فَيَجْلِسَانِهِ فَيَقُولَانِ لَهُ مَنْ رَبُّكَ
فَيَقُولُ رَبِّي اللَّهُ فَيَقُولَانِ لَهُ مَا دِينُكَ
فَيَقُولُ دِينِي الْإِسْلَامُ فَيَقُولَانِ لَهُ مَا هَذَا

sent amongst you? He replies: He is the Messenger of Allah. They ask him: What is your (source of) knowledge? He says: I read the Book of Allah, I believed it and took it to be true. Then a proclaimer proclaims from heaven: My servant has spoken the truth. So spread out a bed for him of Paradise and give him a dress of Paradise and open out a door for him towards Paradise. He said: Then its air and fragrance come to him, and in his grave it is spread out to the distance of eye sight. He said: A man, beautiful of face good of dress, fragrant of air, comes to him and says: (Give good news with that which gives you pleasure. This is your day of which you were warned. He will ask him. Who are you? Your face is the face which brings good. He will say: I am your good actions. Then he says "O Lord! bring the hour, O Lord! bring the hour", till I return to my family and property.

He said: As for the infidel servant when he is about to depart away from the world and advances towards the hereafter, angels, ugly of faces, come down upon him from heaven with a cloth with them. They sit near him to the distance of eye-sight and then the angel of death comes; afterwards he sits near his head and says: O impure soul! come out

الرجل الذي بعث فيكم فيقول هو رسول
الله صلعم فيقرآن له وما علمك فيقول
قرأت كتاب الله فأمّنت به وصدق
فيذادني مئذ من السماء أن صدق عبدي
فأفرشه من الجنة والبسوه من الجنة
وافتحوا له باباً إلى الجنة قال فيأتيه من
روحها وطيبها فيفسم له في قبره مد بصره
قال يا الله رجل حسن الوجه حسن الثياب
طيب الرئح فيقول أ بشر بالذي يسرك
هذا يومك الذي كنت ترعد فيقول له
من أنت فوجهك الوجه يجي بالخير
فيقول إذا عملك الصالح فيقول رب
اقم الساعة رب اقم الساعة حتى أرجع
إلى أهلي ومالي قال وإن العبد
الكافر إذا كان في انقطاع من الدنيا
واقبال من الآخرة نزل إليه من
السماء ملائكة سود الوجوه معهم المسوح
فيجلسون منه مد البصر ثم يجي
ملك الموت ثم يجلس عند رأسه
فيقول أيتها النفس الخبيثة اخرجي

towards wrath of Allah. He said : Then it comes out from its body, and he snatches it off as iron-pits are snatched off from wet wool and then he takes it. So when he takes it he does not leave it in his hand for the twinkling of an eye, till they put it in that cloth, and there comes out therefrom (something) like the most stenchy smell of a corpse that is found on the surface of the earth. They then ascend therewith. They do not pass therewith by any party of angels but who say : Whose is this impure soul ? They reply : So and so's, son of so and so—with the worst of his names with which he was named in this world, till it is taken to the nearest heaven and an opening is sought for it, but there is no opening for it. Then the Ms. of Allah recited : The doors of heaven will not be opened for them, nor will they enter Paradise till a camel can enter the hole of a needle. 1461 The Glorious and Almighty Allah says : Write his scroll in the lowest hell in the lowest earth. His soul is then hurled down. Afterwards he recited 'And he who sets up a partner with Allah, he falls down as it were from heaven, the birds pick him up or the wind carries

إِلَى سَخَطٍ مِّنَ اللَّهِ قَالَ فَتَفَرَّقَ فِي جَسَدِهِ
فَيَنْتَزِعُهَا كَمَا يَنْزَعُ السُّفُودُ مِنَ الصُّوفِ
الْمَبْلُورِ فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدَعُهَا
فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَجْعَلُوهَا فِي
تِلْكَ الْمَسْرُوحِ وَتَخْرُجُ مِنْهَا كَانْتَنَ رِيحُ
جَسَدِهِ وَجَدَتْ عَلَى وَجْهِ الْأَرْضِ فَيَصْعَدُونَ
بِهَا فَلَا يَمُرُّونَ بِهَا عَلَى مَلَأٍ مِّنَ الْمَلَائِكَةِ
إِلَّا قَالُوا مَا هَذَا الرُّوحُ الْخَبِيثُ فَيَقُولُونَ
فُلَانُ ابْنِ فُلَانٍ بِأَقْبَحِ أَسْمَائِهِ الَّتِي كَانَ
يَسْمَى بِهَا فِي الدُّنْيَا حَتَّى يَنْتَهِيَ بِهِ إِلَى
السَّمَاءِ الدُّنْيَا فَيَسْتَفْتَحُ لَهُ فَلَا يَفْتَحُ لَهُ ثُمَّ
قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَفْتَحُ لَهُمْ أَبْوَابُ
السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلْجَأَ الْجَمَلُ
فِي سَمِّ الْخِيَاطِ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ اكْتُبُوا
كِتَابَهُ فِي سِجِّينٍ فِي الْأَرْضِ السُّفْلَى
فَتُطْرَحُ رُوحُهُ طَرَحًا ثُمَّ قَرَأَ رَمَضَانَ
يُشْرِكُ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ
فَتُخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي

1461. This is a Quranic verse recorded in 7:40Q. It means that the unbelievers will never enter Paradise as they do not believe in the unity of Allah for the divine service.

him off to a distant place (22:31Q.) Then his soul is returned to his body. Two angels then come to him and make him sit and ask him: Who is your Lord? He says: Ah! Ah! I don't know. They ask him: What is your religion? He says Ah! Ah! I don't know. They ask him: Who is this man who was sent among you? He says: Ah! Ah! I don't know. Then a proclaimer proclaims from heaven "He has spoken falsehood. So spread out for him a bed from fire, and open for him a gate towards the fire. Then its heat and heated air come to him, and his grave is narrowed down for him till his side-bones are exchanged in him.

A man, ugly of face, impure of cloth, stenchy of air, comes to him and says: Give good news of that which will give you trouble. This is your day of which you have been warned. He asks: Who are you? Your face is the face which brings evil. He says: I am your evil deed. Then he says: O Lord! don't make the Resurrection occur. In a narration like it, he added thereto: When his soul comes out, every angel between heaven and earth and every angel in heaven send blessings to him, the doors of heaven are opened up for him and

مَكَانٍ سَحِيقٍ * فَلَمَّا دُرِيَ رُوحُهُ فِي جَسَدِهِ وَ
يَأْتِيهِ مَلَكَانِ فَيَجْلِسَانِهِ فَيَقُولَانِ لَهُ مَنْ
رَبُّكَ فَيَقُولُ هَاهُ هَاهُ لَا أَدْرِي فَيَقُولَانِ لَهُ
مَا دِينُكَ فَيَقُولُ هَاهُ هَاهُ لَا أَدْرِي فَيَقُولَانِ
لَهُ مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ
فَيَقُولُ هَاهُ هَاهُ لَا أَدْرِي فَيَنَادِي مُنَادٍ
مِنَ السَّمَاءِ أَنْ كَذَبَ فَأَقْرَشُوا مِنْ
الْأُتَارِقِ فَانْتَحُوا لَهُ بَابًا إِلَى النَّارِ فَيَأْتِيهِ
مِنْ حَرِّهَا وَسُوءِهَا وَرِيشُ قَبْرِه
حَتَّى تَخْتَلِفَ فِيهِ إِضْلَاعُهُ -

وَيَأْتِيهِ رَجُلٌ قَبِيحُ الْوَجْهِ قَبِيحُ الثِّيَابِ
مُنْتَنِسٌ الرِّيحِ فَيَقُولُ أَبَشِّرْ بِالَّذِي
يَسْرُوكَ هَذَا يَوْمُكَ الَّذِي كُنْتَ تُرْعَدُ
فَيَقُولُ مَنْ أَنْتَ فَرَجَّحُكَ الرَّجْهَ يَجِي
بِأَشْرٍ فَيَقُولُ أَنَا عَمَلُكَ الْخَبِيثُ فَيَقُولُ
رَبِّ لَا تُقِمِ السَّاعَةَ وَفِي رِوَايَةٍ نَحْوُهُ وَزَادَ
فِيهِ إِذَا خَرَجَ رُوحُهُ صَلَّى عَلَيْهِ كُلُّ مَلَكٍ
بَيْنَ السَّمَاءِ وَالْأَرْضِ وَكُلُّ مَلَكٍ فِي
السَّمَاءِ وَفُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ لَيْسَ

there are no guards of door who do not but pray to Allah that his soul may be taken by their fronts. His soul (meaning infidel's) is then taken with the veins, and then every angel between heaven and earth and every angel in heaven curse him. The doors of heaven are shut up against him. There are no guards of door who do not but pray to Allah, so that his soul may not be taken by their front. —*Ahmad.*

مِنْ أَهْلِ بَابٍ إِلَّا وَهُمْ يَدْعُونَ اللَّهَ أَنْ
يُخْرِجَ بِرُوحِهِ مَنْ قَبْلَهُمْ وَتَنْزِعَ نَفْسَهُ
يَعْنِي الْكَافِرَ مَعَ الْعُرُوقِ فَيَلْعَنُهُ كُلُّ مَلَكٍ
بَيْنَ السَّمَاءِ وَالْأَرْضِ وَكُلُّ مَلَكٍ فِي
السَّمَاءِ وَتُغْلَقُ أَبْوَابُ السَّمَاءِ لَيْسَ مِنْ
أَهْلِ بَابٍ إِلَّا وَهُمْ يَدْعُونَ اللَّهَ أَنْ لَا يُخْرِجَ
رُوحَهُ مِنْ قَبْلِهِمْ * (أحمد)



SECTION 3

1462. Washing & Coffin.

Unlike many religions, Islam formulated positive rules for washing the deceased and covering it with coffin cloth. They go to show that due reverence and respect shall be shown to a dead body irrespective of its actions in the world while alive and irrespective of its fate in the grave. A dead body shall be placed on a piece of wood and washed in such a way as is sufficient to cleanse it from external impurities. At least three washes have been prescribed preferably with soaps which stand for lot-tree leaves in days of yore. In the act of washing, the places of ablution according to order shall be taken first, and beginning should be made from the right hand side. After it is washed and cleansed, it shall be placed in a coffin-cloth or a shroud consisting generally of three white pieces—30:35. Then sweet scent and camphor shall be applied to important places of the body and over the shroud. This will remove a sense of abhorrence for a dead-body from the minds of the public who are ready for its funeral prayer. Afterwards, it shall be placed on a bier specially made for the purpose and taken to an open space for funeral prayer. Martyrs and the killed in warfields may be confined with their wearing cloths and their bloods as no bath in their case is necessary—30:39. According to Imam Shafeyi, there is no necessity of funeral prayer and bath in case of a martyr in the battle-field—30:62; but Imam Abu Hanifah holds that prayer is necessary though not bath—30:40. A pilgrim may be confined with his Ihram clothes and with his head uncovered—30:34. A wife can lawfully wash the dead-body of her husband but the husband cannot (Behesti Jewar).

31. **Omme Atiyyah** reported : The Messenger of Allah came to us while we were washing his daughter. 1463 He said : Wash her thrice, five times or more than that if you think it proper, with water and lot-tree leaves, and apply camphor or something of camphor at the joints. When you finish it, call me. So when we finished, we called him. He gave his waist-wrapper to us and said : Cover her with it. In a narration : Wash her in odd numbers, three, or five, or seven, and begin from her right hand side and her places of ablution. She said : We washed her hairs three times and then we placed her on her back.

—Agreed.

32. **Ayesha** reported that the Messenger of Allah was coffined with three cloths, Yemani, white, with cotton made in Sohul wherein there was no gown, and no turban. 1464

—Agreed.

33. **Jaber** reported that the Messenger of Allah said : When someone of you shrouds his brother, let him make his shroud good.

—Muslim.

عَنْ أُمِّ عَطِيَّةٍ قَالَتْ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْنُ نَغْسِلُ ابْنَتَهُ فَقَالَ اسْلُكِيهِ ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتِنَّ ذَلِكَ بِمَاءٍ وَ سِدْرٍ وَاجْعَلْنَ فِي الْخُرَّةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ فَإِذَا خَرْنَاهُنَّ فَأَذِّنَايَ فَلَمَّا خَرْنَاهَا أَذْذَاهُ النَّاسُ (إِذَا حَقَرَهُ قَالُوا أَشْعَرْنَاهَا إِذَا رَأَيْتِ رَأْيَةً اسْلُكِيهَا وَثَرًا ثَلَاثًا أَوْ خَمْسًا أَوْ سَبْعًا وَابْدَأِي بِمِصْرَافِهَا وَصَوِّغِي الرُّضْرُءَ مِنْهَا) قَالَتْ فَضَفَّرْنَا شَعْرَهَا ثَلَاثًا قَرُونٍ فَلَمَّا قَبَضْنَاهَا خَلْفَهَا (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَائِشَةَ قَالَتْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفَّنَ فِي ثَلَاثَةِ أَثْرَابٍ يَمَانِيَّةٍ بَيْضَ سَحَرَلِيَّةٍ مِنْ كَرْسَفٍ لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَفَّنَ أَحَدُكُمْ أَخَاهُ فَلْيَجْعَلْ كَفَنَهُ * (مُسْلِمٌ)

1463. She was Jainab, daughter of the Prophet by his first wife Khadijah.

1464. This does not mean that coffin cloth should be rich and luxurious. It is sufficient if it is white, simple and sufficient so as to cover all the limbs of the body. 'Sohul' is a town in Yemen where clothes are prepared.

34. **Abdullah-b- Abbas** reported that a man was with the Holy Prophet. His camel trampled him while he was a pilgrim 1465 and so he died. Then the Messenger of Allah said: Wash him with water and lot-tree leaves, and coffin him in his two clothes, apply no perfume to him and don't cover his head, and verily he will be raised up on the Resurrection Day while he will be reciting "Labbaik"

—*Agreed*

35. **Ibn Abbas** reported that the Ms. of Allah said: Put on your white dress, because it is the best of your dresses, and coffin your dead bodies therewith. Antimony is the best of your eye-paints, because it grows hairs and increases eyesight.

—*Abu Daud, Tirmizi, Ibn Majah.*

36. **Ali** reported that the Messenger of Allah said: Don't spend much in funeral cloth, and verily it will be destroyed a hasty destroying. 1466 —*Abu Daud.*

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ إِنَّ
رَجُلًا كَانَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَهُوَ مُحْرِمٌ فَمَاتَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْهِ وَلَا
تَمْسُوهُ بِطَيِّبٍ وَلَا تَحْمِرُوا رَأْسَهُ فَإِنَّهُ يَبْعَثُ
يَوْمَ الْقِيَمَةِ مُلَبِّيًا * (مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَلْعَمُ الْبُسُوْءِ مِنْ ثِيَابِكُمْ الْبَيَاضُ فَإِنَّهَا
مِنْ خَيْرِ ثِيَابِكُمْ وَكَفِّنُوا فِيْهَا مَوْتَنَا كَمْ
مِنْ خَيْرٍ أَكْحَالِكُمْ إِلَّا تَمِدَّ فَإِنَّهُ يَذْبُذُ
الشَّعْرَ وَيَجْلُو الْبَصَرَ *
(أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَا تُغَالُوا فِي الْكَفَنِ فَإِنَّهُ يَسْلُبُ سَلْبًا
سَرِيعًا * (أَبُو دَاوُدَ)

1465. Muhrim means a man who is observing the rituals of pilgrimage or of a visit to the Holy Ka'ba. Labbaik means 'Present to God'. The Ihram clothes are two unsewn pieces—one wrapped up round the waist and another on the body. It appears from the hadis that in case a man dies in Ihram, he should be buried with his Ihram cloth as coffin and that no perfume should be applied to him. This is the mazhab of Imams Shafeyi and Ahmad, Imams Abu Hanifah and Malek hold, however, that there shall be no distinction between a pilgrim or a Muhrim in this respect.

1466. The funeral cloth will not last long. It will soon be wasted in the grave, Hence costly garment should not be used as coffin,

37. **Abu Sayeed al-khodri** reported that when death came to him, he called for new cloths and put them on. Then he said : I heard the Messenger of Allah say : A dead man shall be raised up in his cloths wherein he dies.

—*Abu Daud.*

38. **Obadah-b-Swa'met** reported from the Messenger of Allah who said : The best of coffins is a gown, and the best of sacrificing animals is a horned ram.

—*Abu Daud, Tirmizi and Ibn Majah from Abu Omamah.*

39. **Ibn 'Abbas** reported that the Messenger of Allah passed order in respect of the dead of the Uhud in order that their coats of iron and skin might be taken from them and that they might be buried with their bloods and their clothes. 1437

—*Abu Daud, Ibn Majah.*

40. **Sa'ad Ibrahim** reported from his father that some food was brought before Abdur Rahman-b-Auf while he was fasting. 1438 He said : Mus'ab-b-Omair was martyred, and he was better than me. He was buried in a sheet which, if his head was covered, kept his legs open, and if his legs

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ لَمَّا
حَضَرَهُ الْمَوْتُ دَعَا إِلَيْهِ ابْنُ خَدْدٍ فَلَبِسَهَا ثُمَّ
قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ الْمَيِّتُ
يُبْعَثُ فِي ثِيَابِهِ الَّتِي بَمَوْتِ فِيهَا *
(ابوداود)

عَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنْ رَسُولِ اللَّهِ
ﷺ قَالَ خَيْرُ الْكَفَنِ الْحُلَّةُ وَخَيْرُ الْأَضْحِيَّةِ
الْحَبْشُ الْأَقْرَنُ * (ابوداود و الترمذي
و ابن ماجه عن أبي أمية)

عَنْ ابْنِ عَبَّاسٍ قَالَ أَمَرَ رَسُولُ اللَّهِ
ﷺ بِقَتْلِ أَحَدٍ أَنْ يَنْزَعَ عَنْهُمْ الْحَدِيدَ
وَالْجُلُودَ وَأَنْ يَدْفَنُوا بِدِمَائِهِمْ وَثِيَابِهِمْ
(ابوداود و ابن ماجه)

عَنْ سَعْدِ بْنِ أَبِي إِسْرَاهِيمَ عَنْ أَبِيهِ قَالَ أَنَّ
عَبْدَ الرَّحْمَنِ ابْنَ عَرْفٍ أَتَى بِطَعَامٍ وَكَانَ
مَالِمًا فَقَالَ قَتَلَ مُصْعَبُ بْنُ عَمِيرٍ وَهُوَ
خَيْرٌ مِنِّي كَفَنَ نَبِيٌّ بِرِدَّةٍ أَنْ تُغْطِيَ رَأْسَهُ

1437. According to Imam Shafeyi, no bath and funeral prayer for a martyr in the battle field are necessary, but Imam Abu Hanifa holds that funeral prayer is necessary, and not bath.

1438. Abdur Rahman was one of the few companions who received good news of Paradise during their life-time. This hadis refers to a verse of the Holy Quran : Whoso intends this temporary world, We have given for him therein what We wish for one We like and then We have prepared for him hell in which he will enter debased and dejected. He thought that he was unfortunate as he received rewards in this world.

were covered, kept his head open. And I consider that he said: Hamzah was martyred and he was better than me. Afterwards what was spread for us from the world was spread (or he said: We have been given from this world what we have been given), and we feared lest our virtues hastened (rewards) for us. Then he began to weep till he left the food. —*Bukhari*.

41. **Ja'ber** reported that the Messenger of Allah came to Abdullah-b-Obai after he was placed in his grave. He passed order about him and he was taken out. Then he placed him on his two knees and cast his saliva on him and shrouded him with his gown. He said that he coffined Abbas with a gown. 1469

—*Agreed*.

بَدَتْ رِجْلَاهُ رَأَى أَنْ غَطِي رِجْلَاهُ بِدَا رَأْسَهُ وَ
أَرَاهُ قَالَ رَقِيتُ حَمْزَةً وَهُوَ خَيْرٌ مِنِّي ثُمَّ
بَسَطَ لَنَا مِنَ الدُّنْيَا مَا بَسَطَ أَوْ قَالَ أُعْطِينَا
مِنَ الدُّنْيَا مَا أُعْطِينَا وَلَقَدْ خَشِينَا أَنْ
تَكُونَ حَسَنَاتِنَا عَجَلَتْ لَنَا ثُمَّ جَعَلَ يَبْكِي
حَتَّى تَرَكَ الطَّعَامَ * (الْبُخَارِيُّ)

عَنْ جَابِرٍ قَالَ أَتَى رَسُولُ اللَّهِ
صَلَّمَ عَبْدَ اللَّهِ بْنَ أَبِي بَعْدَ مَا أُدْخِلَ
حَفْرَتَهُ فَمَرَّ بِهِ فَأَخْرَجَ فَرَضَهُ عَلَى
رُكْبَتَيْهِ فَتَفَتَّ فِيهِ مِنْ رَيْقِهِ وَالْبَسَهُ
قَمِيصَهُ قَالَ وَكَانَ كَمَا عَبَّاسًا قَمِيصًا *
(مُتَّفَقٌ عَلَيْهِ)

SECTION 4

1470. Funeral prayer and procession

(a) Funeral prayer called Janaja prayer is usually necessary in case of all Muslims, male or female, that have breathed in the world, or of infants who lived only for a few seconds—30:80. Taking part in this service is Farze Kefayah. If some of the Muslims would perform it, the remaining Muslims will not be held up for sin. It is however a duty of every member of the Muslim Common-wealth to attend the

1469. Abdullah-b-Ubay was the chief of the hypocrites at Medina. He was a constant danger to the little Islamic Common-wealth then existing. They were still Muslims. In spite of their deep-rooted enmity to Islam, they received treatment from the Prophet unparalleled in the history of the world. After the death of Abdullah, Prophet gave his gown to be used as a shroud for the chief of the hypocrites and he himself led his funeral prayer. That he was a mercy for the world is seen from this example.

funeral and burial service of the deceased. Those who take part in the prayer must perform ablution. The bier shall be placed in front in an open place. When, however, it is not possible for rain or other reason, it may be held within the mosque. It can be held also for an absent deceased—30:49. The Imam shall stand generally in the middle of the dead-body facing it, and the people present will form themselves generally in to three lines—30:78, facing the Qibla. The Imam will open the prayer by reciting 'Takbir' in a loud voice and hands will be raised up to the ears and then placed as in prayer. Then the following shall be read.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ *

"Glory to Thee, O Allah, and Thine is the praise, and Blessed is Thy name, and Exalted is Thy Majesty and there is none to be served besides Thee". After this, the Opening chapter of the Book should be read in silence by the Imam and the people—30:51. After then, the Imam shall recite the second takbir in a loud voice without the hands being raised up and then the following shall be read.

"O Allah, exalt Muhammad and the true followers of Muhammad as Thou didst exalt Abraham and the true followers of Abraham; surely Thou art the Praised, Mighty. O Allah! bless Muhammad and the true followers of Muhammad as Thou didst bless Abraham and the true followers of Abraham. Surely Thou art the Praised, Mighty.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ * اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا
بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ *

Afterwards the Imam shall read the third Takbir in a loud voice. It will be followed by a prayer for forgiveness of the deceased in silence in the form as recorded in traditions 30, 52, 71, 72 and 79. Then the fourth Takbir shall be recited in a loud voice by the Imam followed

by Taslim which runs thus - السلام عليكم ورحمة الله - (Peace be on thee, and mercy of Allah). The prayer will be thus finished with supplication.

(b) The dead-body shall then be put on the shoulders of men to be carried to its permanent resting place in a procession as a mark of respect. All present must join in this funeral procession—30:44, and march on preferably on foot—30:68. Riding has been condemned—30:68. A great reward has been promised for him who joins this procession—30:48. Whenever the dead-body passes, all must stand up to show respect to it—30:46. In this procession or afterwards, care must be taken to avoid speaking evils of the deceased and all must engage themselves in extolling its virtues.

42. **Abu Hurairah** reported that the Ms. of Allah said : Hasten with the dead-body. If it was pious, you will be taking good in advance to it (piety) ; and if it was other than that, you will be putting off evil from your shoulders —*Agreed*.

عن أبي هريرة قال قال رسول الله
صلعم اسعوا بالجنائز فان تلك صالحة
فخير تقدمونها اليه وان تلك سري
ذلك فشر تضعونه عن رقابكم - (متفق عليه)

43. **Abu Sayeed** reported that the Ms. of Allah said : When a dead-body is placed and the people carry it over their necks, it says if it was pious "Take me in haste," and if it was other than pious, it says to its family-members "Woe to it ! where do you go with it ? " Everything except man hears its voice. Had a human being heard, he would have surely fallen in swoon. —*Bukhari*.

عن أبي سعيد قال قال رسول الله صلعم
اذا وضعت الجنائز فاحتملها الرجال
على اعناقهم فان كانت صالحة قالت
قدموني وان كانت غير صالحة قالت
لا الهيا يا ويلها ايسن تذهبون بها يسمع
صوتها كل شيء الا الانسان ولو سمع
الانسان لصحق * (البخاري)

44. **Same** reported that the Ms. of Allah said : When you see a deadbody, stand up. Whoso follows it, let him not sit down till it is put down. —*Agreed*.

عنه قال قال رسول الله صلعم اذا
رايتموا الجنائز فقوموا فمن تبعها
فلا يقعد حتى توضع * (متفق عليه)

45. **Ali** reported that the Ms. of Allah said : For a Muslim over a Muslim, there are six (duties) in a just manner. He will greet him when he meets him, he will respond to him when he invites him, he will respond to his praise of Allah when he sneezes, he will visit him when he falls ill, he will follow his bier when he is dead, and he will love for him what he loves for himself.

—Tirmizi.

46. **Jaber** reported that a bier was passing. The Ms. of Allah got up for it, and we also stood along with him. We asked : () Ms. of Allah ! verily she is a jewess. He said : Verily death is a terror. So whenever you see a bier, stand up. 1471

—Agreed.

47. **Ali** reported : We saw the Ms. of Allah standing up and so we stood up, and sitting and so we sat—that is about a bier. 1472

—Muslim.

عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتُّ بِالْمَعْرُوفِ
يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ وَيُجِيبُهُ إِذَا دَعَاهُ
وَيُسَمِّدُهُ إِذَا عَطَسَ وَيُعَوِّدُهُ إِذَا مَرِضَ
وَيَتَّبِعُ جَنَازَتَهُ إِذَا مَاتَ وَبُحِبُّ لَهُ
مَا يُحِبُّ لِنَفْسِهِ * (الترمذي)

عَنْ جَابِرٍ رَوَى عَنْ جَنَازَةٍ فَقَامَ بِهَا رَسُولُ
اللَّهِ ﷺ وَقُمْنَا مَعَهُ قُلْنَا يَا رَسُولَ اللَّهِ
إِنَّهَا يَهُودِيَّةٌ فَقَالَ إِنَّ الْمَوْتَ فَرْعٌ فَإِذَا
رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا * (متفق عليه)

عَنْ عَلِيٍّ قَالَ رَأَيْنَا رَسُولَ اللَّهِ ﷺ
قَامَ قُمْنَا وَقَعَدَ قَعَدْنَا يَعْنِي فِي الْجَنَازَةِ *
(مسلم)

1471. This shows how broad and catholic was the view of the Prophet. He did not hesitate to show respect to the dead-body of a Jewess. This proves that all dead-bodies should be honoured and respected, regard being had that they are dead-bodies belonging to no caste and creed.

1472. In a narration of Malek and Abu Daud : He stood up for a dead-body and he sat down afterwards. Without this addition, the former meant that one should remain standing till the bier passes away from sight. The latter version of Abu Daud meant otherwise.

48. **Abu Hurairah** reported that the Ms. of Allah said : Whoso follows the bier of a Muslim out of faith and hope of reward and remains with it till he says funeral prayer over it, and then finishes its burial, certainly he will return with reward of two Qirats, every Qirat is like Uhud ; and whoso says his prayer over it and returns before it is buried, he will certainly return with one Qirat. 1473

—Agreed.

49. **Same** reported that the Holy Prophet gave death-news of Negus to the people on the day he died, and he came out with them to the praying place, formed ranks with them and recited four takbirs. 1474

—Agreed.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّيْهُ مَنْ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيْمَانًا وَ
اِحْتِسَابًا وَ كَانَ مَعَهُ حَتَّى يُصَلَّى عَلَيْهَا
وَيُفْرَغَ مِنْ دَفْنِهَا فَانَّهُ يَرْجِعُ مِنَ الْاَجْرِ
بِقِيرَاطَيْنِ كُلِّ قِيرَاطٍ مِثْلُ اِحَدٍ وَ مِنْ صَلَّى
عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ اَنْ تُدْفَنَ فَانَّهُ يَرْجِعُ
بِقِيرَاطٍ * (مُتَّفَقٌ عَلَيْهِ)

عَنْهُ اَنَّ النَّبِيَّ صَلَّى صَلَّيْهُ نَعَى لِلنَّاسِ
النَّجَاشِيَّ الْيَوْمَ الَّذِي مَاتَ فِيْهِ وَ خَرَجَ
بِهِمْ اِلَى الْمَصَلَّى فَصَفَّ بِهِمْ وَ كَبَّرَ اَرْبَعَ
تَكْبِيْرَاتٍ * (مُتَّفَقٌ عَلَيْهِ)

1473. Uhud is a mountain near Medina where the battle of Uhud took place. Qirat ordinarily means one-twelfth portion of a dinar (about Re 1/-), but here it means a great reward.

1474. Takbir is recitation of "Allaho-Akbar" i.e., Allah is greatest. Negus is the official title of the Abyssinian kings. The particular king here was Ashamah ^{اصحمة}. He was at first a Christian and then a Muslim. He took special care of Prophet's companions who migrated to Abyssinia for the first time in the 5th year of the Call to avoid persecutions of the Quraish. The Holy Prophet learnt from revelation that Negus had died. The companions did not first believe, but when they heard of his death on the exact date which the Holy Prophet mentioned, they were astonished and became more attached to the Prophet. This shows that no funeral prayer as a rule can be held within the mosques. Funeral prayer can be made for an absent dead-body according to Imam Shafeyi but not according to Imam Abu Hanifah.

55. **Ibn Abbas** reported that the Ms. of Allah passed by a grave buried at night. He asked : When has it been buried ? They replied : Last night. He asked : Why have you not informed me ? They said : We buried it during darkness of the night. So we disliked to awake you from sleep. He then stood and we formed ranks behind him and then he prayed over it. 1480

—Agreed.

56. **Abu Hurairah** reported that a black woman (or a youth) used to live in the mosque. The Ms. of Allah missed her and enquired about her (or him). They said : He died. He said : Why have you not called me ? He replied that they had thought her (or his) affair as it were insignificant. He said : Guide me to his grave. So they guided him. Then he said prayer over her and said : Verily these graves are full of darkness over their dwellers and verily Allah will lighten them for them owing to my prayer over them. 1481

—Agreed.

عَنِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بَتَّ بِرِ دُفْنٍ أَيْلًا فَقَالَ مَتَى دُفِنَ هَذَا قَالُوا
الْبَارِحَةَ قَالَ أَفَلَا أَذْنُتُمُونِي قَالُوا دَفَنَاهُ
فِي ظُلْمَةِ اللَّيْلِ فَكَرِهْنَا أَنْ نُوقِظَكَ
فَتَنَامَ نَصَفْنَا خَلْفَهُ فَصَلَّى عَلَيْهِ * (مُتَّفَقٌ عَلَيْهِ)
سَمِعْتُ أَبِي هُرَيْرَةَ أَنَّ امْرَأَةً سَوْدَاءَ
كَانَتْ تَقُمُ الْمَسْجِدَ أَوْ شَابًا فَقَفَّهَا رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَ عَنْهَا أَوْ عَنْهُ فَقَالُوا مَاتَ
قَالَ أَفَلَا كُنْتُمْ أَذْنُتُمُونِي قَالَ فَكَانَهُمْ
صَغُرُوا أَمْرَهَا أَوْ أَمْرَهُ فَقَالَ دُلُونِي تَلَى
قَبْرَهُ فَدَلَوْهُ فَصَلَّى عَلَيْهِ ثُمَّ قَالَ إِنَّ هَذِهِ
الْقُبُورُ مَمْلُوءَةٌ ظِلْمَةً عَلَى أَهْلِهَا وَإِنَّ اللَّهَ
يُنِيرُهَا لَهُمْ بِصَلَاتِي عَلَيْهِمْ * (مُتَّفَقٌ عَلَيْهِ)

1480. The name of this man was Talha-b-Bara'n-Omair. This also corroborates that funeral prayer over a dead man after burial is lawful.

1481. The narrator was not exact in narrating whether the dead-body belonged to a woman or to a youth. Therefore 'his' or 'her' has been used.

57. **Koraib**, a freedman of Ibn Abbas reported from Abdullah-b-Abbas that a son of his died at Qadid or at Usfan. He said : O Koraib ! see how many persons gather for him. He said : Then I came out when lo ! people gathered for him. I informed him and so he said : You say that they are forty. 'Yes' said he. He said : Take him out because I heard the Ms. of Allah say : There is no Muslim who dies and then 40 men who do not set up anything with Allah stand for his funeral prayer but Allah accepts their pleading for him. 1482

—Muslim

58. **Ayesha** reported from the Ms. of Allah who said : There is no dead man for whom a party of the Muslims numbering one hundred intercede but Allah accepts their intercession for him. Muslim

59. **Anas** reported that they passed by a dead-body and praised it with good. Then the Prophet said : It has become certain. Then they passed by another and spoke ill of it. He said : It has become certain. Omar asked : What has become certain ? He replied : You have praised it with good, and so paradise became certain for it ;

عَنْ كَرِيبٍ مَوْلَى ابْنِ عَبَّاسٍ عَنْ
عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ مَاتَ لَهُ بَنٌ
بِقَدِيدٍ أَوْ بَعْصَفَانَ فَقَالَ يَا كَرِيبُ انْظُرْ مَا
اجْتَمَعَ لَهُ مِنَ النَّاسِ قَالَ فَخَرَجْتُ فَإِذَا
نَاسٌ قَدْ اجْتَمَعُوا لَهُ فَأَخْبَرْتُهُ فَقَالَ تَقُولُ
هُمْ أَرْبَعُونَ قَالَ نَعَمْ قَالَ أَخْرِجُوهُ فَإِنِّي
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ
رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَى جَنَازَتِهِ
أَرْبَعُونَ رَجُلًا لَا يَشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا
شَفَعَهُمُ اللَّهُ فِيهِ - (مُسْلِمٌ)

عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ مَا مِنْ مَيِّتٍ تُصَلَّى عَلَيْهِ أُمَّةٌ مِنَ
الْمُسْلِمِينَ يَبْلُغُونَ مِائَةً كُلُّهُمْ يَشْفَعُونَ
لَهُ إِلَّا شَفَعُوا فِيهِ - (مُسْلِمٌ)

عَنْ أَنَسٍ قَالَ مَرُّوا بِجَنَازَةٍ فَأَثْنَوْا
عَلَيْهَا خَيْرًا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجَبَتْ ثُمَّ
مَرُّوا بِأُخْرَى فَأَثْنَوْا عَلَيْهَا شَرًّا فَقَالَ
رَجَبَتْ فَقَالَ عُمَرُ مَا رَجَبَتْ فَقَالَ هَذَا
أَثْنَيْتُمْ عَلَيْهِ خَيْرًا فَوَجَبَتْ لَهُ الْجَنَّةُ وَ

1482. These 40 men must be pious and must not set up anything with Allah. In other words, their actions in this world are guided only by the motive of seeking pleasure of Allah. There is no other consideration for which they act.

and you have spoken ill of it, and so the fire became certain for it; you are the witnesses of Allah in this world. 1483 *Agreed upon it.* And in a narration: The believers are the witnesses of Allah in this world.

60. **Omar** reported that the Ms. of Allah said: Whoso Muslim is witnessed by four men as good, Allah will admit him in Paradise. We enquired: And three? He said: And three. We asked. And two? He replied: And two. Then we did not ask him about one.

—Bukhari

61. **Ayesha** reported that the Ms. Allah said: Don't backbite the dead, as they have reached what they sent in advance.

—Bukhari

62. **Jaber** reported that the Ms. of Allah was uniting every two persons out of the martyrs of Uhud under one shroud and then saying: Who among them was more attached to the Quran? When one of the two was hinted at, he put him first in the grave and said: I shall be a witness of these men on the Resurrection Day. He then passed order for their burial with their blood. He did not say funeral prayer over them, nor were they washed. 1484

—Bukhari

هَذَا أَثْنَيْتُمْ عَلَيْهِ شَرًّا فَرَجَبَتْ لَهُ النَّارُ
أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ مُتَّفَقٌ عَلَيْهِ وَ
فِي رِوَايَةِ الْمُؤْمِنُونَ شُهَدَاءُ اللَّهِ
فِي الْأَرْضِ -

عَنْ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِنَّمَا مُسْلِمٌ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ أَوْ خُلِيَ اللَّهُ
الْجَنَّةَ فَلَمَّا رَ ثَلَاثَةٌ قَالَ رَ ثَلَاثَةٌ فَلَمَّا رَ اثْنَانِ
قَالَ رَ اثْنَانِ ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ -
(الْبُخَارِيُّ)

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
صَلِّمْ لَا تَسْبُوا الْأَمْوَاتِ فَإِنَّهُمْ قَدْ أَفْضَرُوا
إِلَى مَا قَدَّمُوا -
(الْبُخَارِيُّ)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أَحَدٍ فِي
تَرْبٍ وَاحِدَةٍ ثُمَّ يَقْرَأُ عَلَيْهِمْ أَكْثَرَ آخِذًا
بِالْقُرْآنِ فَلَمَّا أَشِيرَ لَهُ إِلَى أَحَدِهِمَا
قَدَّمَ فِي اللَّعْدِ وَقَالَ أَنَا شَهِيدٌ عَلَى
هَؤُلَاءِ يَوْمَ الْقِيَمَةِ وَأَمَرَ بِدَفْنِهِمْ بِدِمَائِهِمْ
وَلَمْ يَكُنْ عَلَيْهِمْ وَكَمْ يَغْسَلُوا - (الْبُخَارِيُّ)

1483. The attestation itself does not make one lucky of Paradise and unlucky of Hell, but this is a sign that the man would be an inmate of Paradise or Hell.

1484. Imam Shafe'i follows this hadis, while Imam Abu Hanifa follows hadis no. 39.

63. **Ja'ber-b-Samurah** reported that a horse without rein was brought to the Prophet. He rode upon it when he departed from the funeral prayer of Ibn Dahdah, and we were walking around him.

—*Muslim.*

عن جابر بن سمره قال أتى النبي ﷺ صلعم بفارس معرور فركبه حين انصرف من جنازة ابن الدحداح ونحن نمشي خلفه *
(مسلم)

64. **Mugirah-b-Shu'bah** reported that the Holy Prophet said : The rider shall march behind the dead body, and the footman shall walk behind its back and by its front and by its right and by its left-sides very near to it. (As for) a child, funeral prayer shall be said over it, and for its parents there shall be prayer for forgiveness and mercy. 1435

—*Abu Daud.*

عن المغيرة بن شعبة أن النبي ﷺ قال الراكب يسير خلف الجنازة والمشي يمشي خلفها وإمامها وعن يمينها وعن يسارها قريباً منها والسقط يصلى عليه ويدعى لوالديه بالمغفرة والرحمة *
(أبو داود)

65. **Juhri** reported from Sa'lem from his father who said : I saw the Ms. of Allah, Abu Bakr and Omar walking in front of a dead-body. 1486

—*Abu Daud, Tirmizi, Nisai.*

عن الزهري عن سالم عن أبيه قال رأيت رسول الله ﷺ و أبا بكر وعمر يمشون أمام الجنازة *

66. **Abdullah-b-Mas'ud** reported that the Ms. of Allah said : A bier shall be followed, and he who

(أبو داود و الترمذي و النسائي)
عن عبد الله ابن مسعود قال قال رسول الله ﷺ الجنازة متبرعة ولا تتبع

1435. In a narration of Ahmad, Tirmizi, Nisai and Ibn majah, the Holy Prophet is reported to have said : A riding man shall be behind a dead body and a footman shall be near it wherever he wishes, and a child shall be prayed for. The reporter in Masabih is Mughirah-b-Ziyad. According to Imam Ahmad, when a child is 4 months and 10 days old in the womb, funeral prayer for it shall be said if it is born dead. Imam Abu Hanifa and others hold that the child must be born alive in order to acquire a right of funeral prayer.

1486. Tirmizi says that the traditionists hold it as "Mursal." This tradition is followed by Imams Shafeyi and Ahmad. Imam Abu Hanifa holds, however, that walking behind the bier is better as it imparts admonition and shows respect to the dead-body.

was not with it shall not follow him who is in front of it. 1487

—*Tirmizi, Abu Daud, Ibn Majah.*

67. **Abu Hurairah** reported that the Ms. of Allah said : Whoso follows a bier and carries it three times, he has indeed fulfilled what was due from him about its right. 1488

—*Tirmizi.*

68. **Saoban** reported : We came out with the Holy Prophet in the matter of a bier. He saw some men riding. So he said : Are you not ashamed that the angels of Allah are upon their feet, while you are upon the backs of animals ? 1489

—*Tirmizi, Ibn Majah, Abu Daud.*

69. **Ibn Abbas** reported that the Prophet read the "Opening of the Book" in a funeral prayer.

—*Tirmizi, Abu Daud, Ibn Majah.*

70. **Abu Hurairah** reported that the Ms. of Allah said : When you pray over a dead man, make your prayer sincere for him.

—*Abu Daud, Ibn Majah.*

لَبَسَ مَعَهَا مِنْ تَقَدَّمَهَا *

(الترمذي و ابو داود و ابن ماجة)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَبَعَ جَذَاةً وَحَمَلَهَا ثَلَاثَ مَرَّاتٍ فَقَدْ قُضِيَ مَا عَلَيْهِ مِنْ حَقِّهَا (الترمذي)

عَنْ أُرْبَانَ قَالَ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَذَاةٍ فَرَأَى نَاسًا رُكَبًا ذَا فَقَالَ أَلَا تَسْتَحْيُونَ أَنْ مَلَائِكَةُ اللَّهِ عَلَى أَقْدَامِهِمْ وَ أَنْتُمْ عَلَى ظُهُورِ الدَّوَابِّ *

(الترمذي و ابن ماجة و ابو داود)

عَنْ بَنِي عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ عَلَى الْجَذَاةِ بِفَاتِحَةِ الْكِتَابِ *

(الترمذي و ابو داود و ابن ماجة)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَاخْلُصُوا لَهُ الدُّعَاءَ *

(ابو داود و ابن ماجة)

1487. This hadis supports Imam Abu Hanifa's view that the bier should be followed. Tirmizi said that a narrator of this tradition Abu Ma'jed is not known

1488. It is mentioned in Sharhi-sunnat that the Prophet carried Sa'ad-b-Mu'az when he was dead between two woods.

1489. Abu Daud's narration is slightly differently worded. Tirmizi said that it was narrated as Maoquf tradition. Hadis 80:68 shows that riding is lawful behind the bier. It has been said that the rider in the former case could not walk. The jurists however agreed that there should be no riding in front of a bier.

71. **Same** reported that when the Apostle of Allah prayed over a dead body, he used to say : O Allah ! forgive our dead and our living, our present and our absent, our young and our old, our male and our female. O Allah ! whomsoever of us Thou keepest alive, give him life in Islam, and whomsoever of us Thou causest to die, cause his death upon faith. O Allah ! deprive us not of his reward, nor try us after him. 1490

—*Ahmad, Abu Daud, Tirmizi, Ibn Majah.*

72. **Waselah-b-Asqa'a** reported : 'The Apostle of Allah said funeral prayer over a man among the Muslims. I heard him say : O Allah ! so and so, son of so and so, is in Thy protection and in the rope of Thy neighbourhood. 1491 So save him from the trials of the grave and punishment of the fire. Thou art the Owner of grant and truth. () Allah ! pardon him and show him kindness. Verily Thou art the Forgiving, the Merciful.

—*Abu Daud, Tirmizi.*

عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى عَلَى الْجَنَازَةِ قَالَ اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَانْثَنَّا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنْنَا بَعْدَهُ *

(أحمد و أبوداود و الترمذي و ابن ماجه)

عَنْ وَائِلَةَ بِنِ الْأَسْقَعِ قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَجُلٍ مِّنَ الْمُسْلِمِينَ فَسَمِعْتُهُ يَقُولُ اللَّهُمَّ إِنْ فَلَانُ بْنُ فَلَانٍ فِي ذِمَّتِكَ وَحَبْلِ جَوَارِكَ فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ أَنْتَ أَهْلُ الْوَفَاءِ وَالْحَقِّ اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ * (أبوداود و الترمذي)

1490. Nisai narrated the tradition from Ibrahim Ash'hali who reported it from his father. His narration ended up to the Prophet's saying of "Our female." In a narration of Abu Daud, he said : Give its life upon faith, and cause it to die upon Islam. It was ended with "And don't misguide us after it".

1491. The rope here means the Holy Quran. It says : And hold fast by the rope of Allah (3:102Q). Neighbourhood signifies security or peace. The meaning of "in the rope of Thy neighbourhood" is that he be in peace owing to his long attachment with the Holy Quran.

73. **Ibn Omar** reported that the Messenger of Allah said : Remember the virtues of your dead and withhold from their sins. 1492

—*Abu Daud, Tirmizi.*

74. **Na'fe-Abi-Galeb** reported : I said prayer with Anas-b-Ma'lek over a dead body of a man. He stood in front of its head. Then they brought the dead-body of a woman of the Quraish. They asked : O Abu Hamjah ! pray over her. Then he stood in front of the middle of the bier. Ala-b-Ziyad said to him: Thus I have seen the Apostle of Allah standing for funeral prayer (over the woman) as you are standing by her, and over the man as you are standing by him. He said: Yes. 1493

—*Tirmizi, Ibn Majah.*

75. **Abdur Rahman-b-Abi Laila** reported that Sahl-b-Hunaif and Qais-b-Sa'ad were seated at Qadesia, 1494 and then a dead-body was passing by them. They

عن ابن عمر قال قال رسول الله صلعم
ان كبروا معاصي موتاكم وكفروا عن
مساريتهم * (ابوداود و الترمذي)

عن نافع ابي غالب قال صليت مع
انس بن مالك على جنازة رجل فقام
حيال رأسه ثم جاؤا بجنازة امرأة من
قريش فقالوا يا ابا حمزة صل عليها فقام
حيال وسط السرير فقال له العلاء بن
زياد هكذا رايت رسول الله صلعم قام
على الجنازة مقامك منها ومن الرجل
مقامك منه قال نعم *

(الترمذي وابن ماجة)

عن عبد الرحمن بن ابي ليلى
قال كان سهل بن حنيف و قيس بن
سعد قاعدتين بالقادسية فمر عليهما بجنازة

1492. This hadis teaches the world that the virtuous acts of the dead past should be always spoken of irrespective of their caste and creed, and the evil deeds should not at all be mentioned while the dead are talked of. This catholicity of Islam is without any parallel in the history of religions. It has been said that speaking ill of the dead is a greater back-biting than that of those who are alive, because pardon may be obtained from those who are alive for the sin thus committed but it is not so in the other case.

1493. In a narration of Abu Daud, there is similar report with an addition which runs thus: And he stood by the buttock of a female.

1494. Qadesia is a place nearly thirty miles off from Kufa. It is well-known because the famous battle of Qadesia took place here at the time of the Caliph Omar. Zimmis were those non-muslim subjects who were under protection of the Muslim by virtue of conquest or treaty.

got up. It was said to them both that it was of the inmates of this world, that is, of the protected non-Muslims. They both said that a dead body had passed by the Apostle of Allah and he stood. He was told: Verily it is a dead-body of a Jew. Then he said: Was it not a soul? 1495

—*Agreed.*

76. **Oba'dah-b-Swamet** reported that whenever the Ms. of Allah followed a bier, he used not to sit down till it was put down in the grave. A learned man of the Jews submitted to him and said to him: Thus we do, O Muhammad. He said: Then the Ms. of Allah sat down and said: Act in opposition to them. 1496

—*Abu Daud, Ibn Majah, Tirmizi, (Rare).*

77. **Muhamad-b-Sirin** reported that a dead-body passed by Hasan-b-Ali and Ibn Abbas. Then Hasan stood up, but Ibn Abbas did not stand. Then Hasan asked: Did not the Apostle of Allah stand up for the dead-body of a Jew? 'Yes' said he, "afterwards he sat down."

—*Nisai.*

فَقَامَا فَغَيِلَ لَهُمَا إِنَّهَا مِنْ أَهْلِ الْأَرْضِ
أَيُّ مَنْ أَهْلِ الذِّمَّةِ فَقَالَ إِنَّ رَسُولَ اللَّهِ
صَلَّمَ مَرَّتْ بِهِ جَنَازَةٌ فَقَامَ فَغَيِلَ لَهُ إِنَّهَا
جَنَازَةٌ يَهُودِيٌّ فَقَالَ أَلَيْسَتْ نَفْسًا *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ عِبَادَةَ بْنِ الصَّامِتِ قَالَ كَانَ
رَسُولُ اللَّهِ صَلَّمَ إِذَا تَبَعَ جَنَازَةً لَمْ يَقْعُدْ
حَتَّى تَرُوضَ فِي اللَّحْدِ فَعَرَضَ لَهُ حَبْرٌ
مِنْ الْيَهُودِ فَقَالَ لَهُ إِنَّا هَكَذَا نَصْنَعُ يَا
مُحَمَّدُ قَالَ فَجَلَسَ رَسُولُ اللَّهِ صَلَّمَ وَقَالَ
خَالِفُوهُمْ (أَبُو دَاوُدَ وَابْنُ مَاجَةَ وَالتِّرْمِذِيُّ
(غَرِيبٌ))

عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ إِنَّ
جَنَازَةً مَرَّتْ بِالْحَسَنِ بْنِ عَلِيٍّ وَابْنِ
عَبَّاسٍ فَقَامَ الْحَسَنُ وَلَمْ يَقُمْ ابْنُ عَبَّاسٍ
فَقَالَ الْحَسَنُ أَلَيْسَ قَدْ قَامَ رَسُولُ اللَّهِ
صَلَّمَ لَجَنَازَةِ يَهُودِيٍّ قَالَ نَعَمْ ثُمَّ جَلَسَ *

(النَّسَائِيُّ)

1495. The Prophet took his stand to show respect to the dead-body of a Jew simply because it was a man possessing soul. This teaches us that as soon as a man is dead, hostility should cease and honour should be shown to the deceased soul. How fine is the teaching: How catholic is the treatment towards foes!

1496. Tirmizi said that the narrator Bishr-b-Rafe was not so confirmed,

78. **Malek-b-Hubairah** reported: I heard the Apostle of Allah say : There is no Muslim who dies and is then prayed for by three ranks of the Muslims but he makes (Paradise) obligatory. 1497

—*Abu Dawūd.*

79. **Abu Hurairah** reported from the Holy Prophet about prayer over a dead-body : O Allah ! Thou art its Lord, and Thou hast created it, and Thou hast guided it towards Islam, Thou hast taken out its soul and Thou knowest best about its secret and its open. We have come as intercessors. So forgive him.

—*Abu Dawūd.*

80. **Jaber** reported that the Prophet said : No child shall it be prayed over, nor shall it enherit, nor shall be inherited till it takes breath.

—*Tirmizi, Ibn Majah.*

433w. **Ali** reported that the Ms. of Allah ordered us to stand up in presnce of a dead-body. Then he sat down after that, and he ordered us to sit down.

—*Ahmad.*

عَنْ مَالِكِ بْنِ هُبَيْرَةَ قَالَ سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى يَقُولُ مَا مِمَّنْ مُسْلِمٌ يَمُوتُ
فَيُصَلِّي عَلَيْهِ ثَلَاثَةُ صُفُوفٍ مِنَ الْمُسْلِمِينَ
إِلَّا أَرَجَبَ * (أَبُو دَاوُدَ)

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى صَلَاحُ
فِي الصَّلَاةِ عَلَى الْجَنَازَةِ اللَّهُمَّ أَنْتَ
رَبُّهَا وَأَنْتَ خَلَقْتَهَا وَأَنْتَ هَدَيْتَهَا إِلَى
الْإِسْلَامِ وَأَنْتَ قَبَضْتَ رُوحَهَا وَأَنْتَ أَعْلَمُ
بِسِرِّهَا وَعَلَانِيَتِهَا جُنْدًا شُفَعَاءَ فَأَغْفِرْ لَهُ *
(أَبُو دَاوُدَ)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ النَّبِيِّ صَلَّى صَلَاحُ
الطِّفْلِ لَا يُصَلَّى عَلَيْهِ وَلَا يَرْتُ وَلَا يَرِثُ
حَتَّى يَسْتَهْلَ * (التِّرْمِذِيُّ وَابْنُ مَاجَةَ)
عَنْ عَلِيِّ بْنِ أَبِي رَسُولٍ أَنَّ اللَّهَ صَلَّى صَلَاحُ أَمَرَنَا
بِالْقِيَامِ فِي الْجَنَازَةِ ثُمَّ جَلَسَ بَعْدَ ذَلِكَ
وَأَمَرَنَا بِالْجُلُوسِ * (أَحْمَدُ)

1497. The narrator said: Whenever there were no sufficient men for funeral prayer, Malik used to divide those present into three lines owing to this tradition. In a narration of Tirmizi, he said: Whenever Malek-b-Hubairah used to say funeral prayer and the people present were few, he used to divide them into three lines. Then he used to say that the Apostle of Allah said: Whoso divides over it into three lines, it (Paradise) becomes obligatory. Ibn Majah narrated similar to this tradition.

434w. **Abu Mas'ud-al-Ansari** reported that the Apostle of Allah prohibited an Imam from standing over anything while the people are behind him, that is, lower than him. 1498

عَنْ أَبِي مَسْعُودٍ النَّصَارِيِّ قَالَ
نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَقُومَ الْإِمَامُ فَوْقَ
شَيْءٍ مِنَ النَّاسِ خَلْفَهُ يَعْنِي أَسْفَلَ مِنْهُ
(الْأَرَقْطَنِي)

—*Darqutni.*

SECTION 5

1499. BURIAL

(a) **Burial is a natural and responsible system.** A decent burial and not burning of the dead-body has been recommended by almost all the religions of the world. As dead-bodies must be respected, the system of burial was introduced as far back as the time of Adam. It is for the earth either to consume the dead-body or not to consume. The earth has, however, no power to consume the dead-bodies of the prophets. Body is made of earth and it is nourished by fruits and crops grown from the earth. Then it will again return to earth. This is the natural state of things, because “everything returns to its origin—كل شيء يرجع الى اصله”

Soul is not from earth but from God's essence, and hence it will return to its origin. Therefore reason dictates that the best method for disposing of the dead-body is by burial.

(b) **Procedure of Burial.** The grave must be excavated deep in order to keep the dead-body at a safe depth from sanitary point of view. The dead-body shall then be placed upon the ground of the grave with its face turned towards the direction of the Holy Ka'ba. An invocation as recorded in tradition 30:92 shall then be read. Near the head, three stones or pieces of earth shall be placed either with the recitation of the first and the last portion of the Chapter Cow of the Holy Quran, or with the following—
منها خلقكم و فيها نعيدكم و منها نخرجكم تارة اخرى
—From it We have created thee, and unto it We shall send thee back, and from it We shall raise you a second time—20:55 Q. Then bamboos or woods

1498. People gathered there. He divided them into three lines and then the Ms. of Allah said: Whosoever is prayed over by three lines, it (Paradise) becomes obligatory Ibn Majah narrated like it.

This is applicable in all prayers. The Imam must stand on the same level with his followers upon the ground.

would be placed in a horizontal or oblong manner at a little distance above the dead-body to prevent earth from falling down, and spreading of earth will begin from the side of head—30:43 Q. When everything is complete, the earth shall be made high in the centre like the back of a camel—30:83 and water shall be spread over it 30:99. Then after invocations for the good of the deceased and forgiveness for his sins, all will depart from the place.

(c) **Abominable things.** The Holy Prophet greatly disliked high constructions over the graves and condemned even plastering of graves—30:85. Inscriptions of any kind over the grave in commemoration of the deceased have been banned—30:93. Sometimes he ordered to demolish high domes over the graves—30:84. He discouraged even prayer over the graves—30:86.

REFERENCES. You cannot make those hear who are in the graves—30:22Q; grave is the first stage of external journey—31:8; graves not to be treated as mosques—34:147, 149, 150; grave's condition—38:620w; Prophet was buried at his place of death—44:176; Friday's death ominous—34:664.

81. **A'mer-b-Sa'ad** reported that Sa'ad-b-Ali Waqqas said in his illness of which he died: Dig an oblong grave for me and fix sticks upon me as was done with the Ms. of Allah.

—Muslim.

عَنْ أَمْرِ بْنِ سَعْدٍ أَنَّ سَعْدَ بْنَ أَبِي رِقَاءٍ
قَالَ فِي مَرَضِهِ الَّذِي هَلَكَ فِيهِ الْهَدْرَا
أَيُّ لَحْدًا رَأَيْتُمْ عَلَيَّ اللَّيْسَ نَصَبًا كَمَا
صَنَعَ بِرَسُولِ اللَّهِ ﷺ * (مُسْلِمٌ)

82. **Ibn Abbas** reported that a red velvet was placed on the grave of the Apostle of Allah. 1500

—Muslim.

عَنْ ابْنِ عَبَّاسٍ قَالَ جُعِلَ فِي قَبْرِ
رَسُولِ اللَّهِ ﷺ قَطِيفَةٌ حُمْرَاءُ * (مُسْلِمٌ)

83. **Sufyan-at-Tammar** reported that he saw the grave of the Messenger of Allah as the back of a camel. —Bukhari.

عَنْ سُفْيَانَ التَّمَّارِ أَنَّهُ رَأَى قَبْرَ
النَّبِيِّ ﷺ مِثْلَ مَسْنَمَةٍ * (الْبُخَارِيُّ)

84. **Abul Hayyaz-al-Asadi** reported: Ali told me: Shall I not send you for what the Messenger of Allah sent me?—that you

عَنْ أَبِي الْهَيَّاجِ الْأَسَدِيِّ قَالَ قَالَ
لِي عَلِيٌّ ؑ أَلَا أَرْسَلُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ

1500. Qatifa means velvet. It was spread in the grave of the Holy prophet over the ground.

shall not leave any picture except that you have destroyed it, and any high sepulchre except that you have levelled it down. 1501

—Muslim.

85. **Jaber** reported that the Messenger of Allah prohibited from plastering a grave or constructing a building over it, or sitting over it.

—Muslim.

86. **Abu Marsad-al-Ganawi** reported that the Messenger of Allah said: Don't sit upon the graves, nor pray towards them.

—Muslim.

87. **Abu Hurairah** reported that the Messenger of Allah said: That someone among you should sit upon a burning coal and then burn his clothes and thereby take heat to his skin is better for him than that he should sit on a grave.

—Muslim.

88. **Ibn Abbas** reported that the Messenger of Allah said: Oblong grave is for us and straight grave is for others. 1502

—Tirmizi, Abu Daud, Nisai, Ibn Majah.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَدْعُ تَمْثَالًا وَلَا ظَمْسَةً وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَيْتَهُ *

(مسلم)

عَنْ جَابِرٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُجَصَّصَ الْقَبْرُ وَأَنْ يُبْنَى عَلَيْهِ وَأَنْ يُقْعَدَ عَلَيْهِ *

(مسلم)

عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَجْلِسُوا عَلَى الْقُبُورِ وَلَا تَصَلُّوا إِلَيْهَا *

(مسلم)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَنْ يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ فَتَحْرِقَ ثِيَابَهُ فَتَخْلُصَ إِلَى جِلْدِهِ خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَى قَبْرِ *

(مسلم)

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَنَا وَالشَّقُّ لَغَيْرِنَا *

(الترمذي و ابوداود والنسائي و ابن ماجة)

1501. Some men take refuge to the graves of saintly men and sometimes take their permanent residence there. This is prohibited according to Islam. The construction of buildings or flower gardens in the grave-yard is prohibited. It appears also from this that reading the Quran sitting by or over the grave is also disallowed. The jurists say that up to a height of one cubit or half a cubit, pucca fencing can be raised and that pictures shall be hung up nowhere in the grave. By this act, the last remnant of idolatry has been killed.

1502. Ahmad also narrated it from Jarir-b-Abdullah. 'Lahd' is a grave which covers the dead body from superficial view from above without any artificial covering, and 'Shaq' is a grave which is straight and which exposes the dead body fully to the view before burial.

89. **Hesham-b-A'mer** reported that the Prophet said on the day of Uhud: Dig, make specious, make deep, make good and bury two or three in one grave and face most of them according to the Quran. 1503

—*Ahmad, Tirmizi, Abu Daud and Nisai.*

90. **Jaber** reported that when there came the Day of Uhud, my aunt came with my father to bury him in a grave-yard. Then a proclaimer of the Messenger of Allah proclaimed: Send back the martyrs to their beds. 1504

—*Ahmad, Tirmizi, Abu Daud, Nisai.*

91. **Ibn Abbas** reported that the Holy Prophet entered a grave-yard at night. Then a light was brought for him. He began from the side of Qiblah and said: May Allah bless you if you were God-fearing and the reader of the Quran. 1505 —*Tirmizi.*

عَنْ هِشَامِ بْنِ عَامِرٍ أَنَّ النَّبِيَّ ﷺ
صَلَعَهُمْ قَالَ يَوْمَ أَحَدٍ نَحْفَرُوا
أَسْعَوْنَا وَانْمَقَرْنَا وَاحْسَنُوا وَأَدْفَنُوا الْاِثْنَيْنِ
وَالثَّلَاثَةَ فِي قَبْرِ وَاحِدٍ وَقَدَّمُوا أَكْثَرَهُمْ
قَرَأْنَا * (أَحْمَدُ وَالتِّرْمِذِيُّ وَابُو دَاوُدَ
وَالنَّسَائِيُّ)

عَنْ جَابِرٍ قَالَ لَمَّا كَانَ يَوْمَ أَحَدٍ
جَاءَتْ عَمَّتِي بِأَبِي لَيْثٍ فَدَفَنَتْهُ فِي مَقَابِرِ
فَدَايَ: مُذَادِي رَسُولِ اللَّهِ ﷺ صَلَعَهُمْ وَدَا
الْقَتْلَى إِلَى مَضَاجِعِهِمْ *
(أَحْمَدُ وَالتِّرْمِذِيُّ وَابُو دَاوُدَ وَالنَّسَائِيُّ)

عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ صَلَعَهُمْ دَخَلَ قَبْرًا
لَيْلًا فَاسْرَجَ لَهُ بِسْرَاجٍ فَآخَذَ مِنْ قَبْلِ
الْقِبْلَةِ وَقَالَ رَحِمَكَ اللَّهُ إِنْ كُنْتَ
لَا رَاهًا تَلَاَ الْقُرْآنَ * (التِّرْمِذِيُّ)

1503. In other words, faces of dead men must be turned towards the Holy Ka'ba which is the Qibla of the Muslims for all affairs as directed by the Quran. It also appears that in case of necessity, two or more dead bodies can be buried in one grave. Ibn Majah narrated it up to "make good".

1504. In other words, the dead-bodies should be taken back to the field of Uhud to be buried there. From this, it is deduced that martyrs should be buried in the battle-field and not in ordinary grave-yards. This is also commendable (Mustahab) in case of other people.

1505. It is said in Sharhi-Sunnat that its chain of narration is weak. Tirmizi says that this tradition is fair and correct.

92. **Ibn Omar** reported that whenever the Apostle admitted a dead-body in a grave, he used to utter : In the name of Allah, and with the help of Allah, and upon the religion of the Apostle of Allah. (And in a narration : Upon the way of the Apostle of Allah).

—*Ahmad, Tirmizi, Ibn Majah.*

93. **Jaber** reported that the Ms. of Allah forbade plastering of graves making inscription thereon and treading. 1503

—*Tirmizi.*

94. **Qasem-b-Muhammad** reported : I went to Ayesha and said : O mother ! open for me the grave of the Apostle of Allah and his two companions. So she opened for me the three graves which were neither high, nor joined to ground-level, cemented with new stones of the plain.

—*Abu Daud.*

95. **Bara'a-b-A'jeb** reported : We came out with the Messenger of Allah for funeral prayer of a man among the Ansars. We reached the grave-yard while the grave was yet being dug. Then

عَنْ ابْنِ عَمَرَ أَنَّ النَّبِيَّ صَلَّى

كَانَ إِذَا دَخَلَ الْمَيِّتَ الْقَبْرَ قَالَ بِسْمِ
اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ وَفِي
رَوَايَةٍ عَلَى سُنَّةِ رَسُولِ اللَّهِ *

(أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

عَنْ جَابِرٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى
أَنْ يَتَجَسَّصَ الْقُبُورَ وَأَنْ يَكْتَبَ عَلَيْهَا
وَأَنْ تُرْطَأَ * (التِّرْمِذِيُّ)

عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ دَخَلَتْ عَلَيَّ
عَائِشَةُ فَقُلْتُ يَا أُمًّا أَكْشِفِي لِي عَنْ
قَبْرِ رَسُولِ اللَّهِ صَلَّى وَصَاحِبَيْهِ فَكَشَفَتْ لِي
عَنْ ثَلَاثَةِ قُبُورٍ لَا مُشْرِقَةَ وَلَا لَاطِيَةَ مَبْطُوحَةٍ
بِطِخَاءِ الْعَرَصَةِ الْحُمْرَاءِ * (أَبُو دَاوُدَ)

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ خَرَجْنَا مَعَ رَسُولِ
اللَّهِ صَلَّى مِنَ الْأَنْصَارِ فَأَنْتَهَيْنَا إِلَى الْقَبْرِ
وَلَمَّا يَلْحَدُ بَعْدَ فَجَلَسَ النَّبِيُّ صَلَّى

1506. This hadis distinctly gives instructions that no inscriptions either in wood, stones or anything is allowed on graves by way of commemorations. This shows that no writing either of the Quranic verses or sayings of the Prophet over a grave is legal. Some doctors of Hanifi mazhab held it as only Makruh but lawful.

the Ms. of Allah sat facing the Ka'ba and we (also) sat with him.

—*Abu Daud, Nisai, Ibn Majah*

96. **Ayesha** reported that the Messenger of Allah said: To break a bone of a dead-man is like breaking it during life time.

—*Malek, Abu Daud, Ibn Majah*

97. **Amr-b-al A's** reported that he said to his son while he was on the point of death: When I shall be dead, no mourner and no fire shall accompany me. Then when you will bury me, spread earth over me with ease and then keep standing around my grave as long as a she-camel is slaughtered and its meat divided, till I take comfort on your account and know with what I shall reply to the messengers of my Lord. 1507

—*Muslim*

98. **Ibn Abi Mulaikah** reported that when Abdur Rahman, son of Abu Bakr, died at Hubushi (it is a place), he was carried to Mecca and buried there. When Ayesha arrived, she came to the grave of Abdur Rahman, son of Abu Bakr, and then said: By Allah, had I been present to you, you would not have been

مُسْتَقْبِلَ الْقَبْلِ وَجَلَسْنَا مَعَهُ *

(ابوداود والنسائي وابن ماجة)

عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَسْرُ عَظْمٍ أَمِيتٌ كَكَسْرِهُ حَيًّا *

(مالك و ابوداود و ابن ماجة)

عَنْ تَمِيمِ بْنِ الْعَاصِ قَالَ لَا بَنِي

وَهَرَفِي سِيَّاقِ الْمَرْتِ إِذَا أَنْامْتُ فَلَا تَصْحَبْنِي ذَانَعَةٌ وَلَا نَارٌ فَإِذَا دَفَنْتُمُونِي فَشْنُوا عَلَيَّ التُّرَابَ شَدَائِمَ أَقِيمُوا حَوْلَ قَبْرِي قَدْرَ مَعَا مَا يَنْعَرُ جُزْرٌ رَدِّ يَقْسَمُ لَحْمُهَا حَتَّى اسْتَنَاسَ بِكُمْ وَاعْلَمَ مَاذَا أُرَاجِعُ بِهِ رَسُولَ رَبِّي *

عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ لَمَّا تُرِفِي

عَبْدَ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ بِالْعَبْشِيِّ وَهَرَمِهِمْ فَعَمِلَ إِلَى مَكَّةَ فَدَفَنَ بِهَا

فَلَمَّا قَدِمَتْ عَائِشَةُ أَتَتْ قَبْرَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ ثُمَّ قَالَتْ وَاللَّهِ لَوْ حَضَرْتُكَ

1507. This is not a hadis as it appears from the context. Still it has got its value as it was the action of a companion. After burial, people should stand a while for peace of the departed soul.

buried except where you died. Had I had seen you, I would not have visited you. 1503 —*Tirmizi*.

99. **Abu Rafe'** reported that the Messenger of Allah placed Sa'ad and spread out water upon his grave.

—*Ibn Majah*.

100. **Abu Hurairah** reported that the Apostle of Allah prayed over a dead-body and then came to the grave and put down three (stones) from the side of its head.

—*Ibn Majah*.

435w. **Urwah-b-Zubair** reported that there were two men at Medina. One of them used to prepare oblong grave and another the contrary. They said: Whoso among the two comes first to do his deed, (they would follow him). Then one who used to dig oblong grave came and so he prepared (such) grave for the Prophet.

—*Sharhi-Sunnat*.

436w. **Ibn Abbas** reported that the grave of the Apostle of Allah was filled up from the side of his head.

—*Shafeyi*.

437w. **Ja'far-b-Muhammad** reported a defective tradition from

مَا دُفِنْتُ إِلَّا حَيْثُ مِتُّ وَلَوْ شَهِدْتُكَ
مَا زَرْتُكَ * (التِّرْمِذِيُّ)

عَنْ أَبِي رَافِعٍ قَالَ سَلَّ رَسُولُ اللَّهِ
صَلَعَهُمْ سَعْدًا وَرَشَّ عَلَى قَبْرِهٖ مَاءً *
(ابْنُ مَاجَةَ)

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى
صَلَّى عَلَى جَنَازَةٍ ثُمَّ أَتَى الْقَبْرَ فَحَتَّى
عَلَيْهِ مِنْ قَبْلِ رَأْسِهِ ثَلَاثًا * (ابْنُ مَاجَةَ)

عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ كَانَ
بِالْمَدِينَةِ رَجُلَانِ أَحَدُهُمَا يَلْعَدُ وَالْآخَرُ
لَا يَلْعَدُ فَقَالُوا أَيُّهُمَا جَاءَ أَوْ لَا عَمَلُ عَمَلِهِ
فَجَاءَ الَّذِي يَلْعَدُ فَلَعَدَ لِرَسُولِ اللَّهِ صَلَعَهُ *
(شَرْحُ السُّنَنِ)

عَنْ ابْنِ عَبَّاسٍ قَالَ سَلَّ رَسُولُ اللَّهِ
صَلَعَهُمْ مِنْ قَبْلِ رَأْسِهِ * (الشَّافِعِيُّ)

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مَرْسَلًا

1503. Abdur Rahman was brother of Hazrat Ayesha. He died at Hubshi near Mecca. Hazrat Ayesha was so much overwhelmed with grief at the death of her brother that she came all the way from Medina to Mecca and recited some verses in front of the grave of her brother. This shows that a dead-body should be buried in the place where it dies. The verses occur in the original book.

his father that the M^s. of Allah threw three pebbles at a time over the dead body with his hands and that he spread (water) over the grave of his son Ibrahim and put pebbles on him. 1503

—*Sharhi-Sunnat.*

438w. **Jaber** reported that the grave of the Holy Prophet was watered, and he who spread water over his grave was Bilal b Rabah. He began from the direction of his head till he reached his feet.

—*Baihaqi.*

439w. **Abdullah-b-Omar** reported: I heard the Apostle of Allah say: When someone of you dies, don't keep him confined and take him hastily to his grave, and let "the opening of the Cow" 1510 be read near his head, and "the end of the Cow" near his feet.

—*Baihaqi.*

440w. **Amr-b-Hajm** reported that the Apostle of Allah saw me reclining over a grave. Then he said: Let us not give trouble to the inmate of this grave, (or don't give trouble to him).

—*Ahmad*

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
ثَلَاثَ حَتَفَاتٍ بِثَلَاثَةِ حِجَابَاتٍ رَأَتْهُ رَشَّ
عَلَى قَبْرِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ وَرَوَّعَ عَلَيْهِ
حَصْبَاءً * (شَرْحُ السُّنَنِ)

بَنِي حَازِمٍ وَالْأَمْرُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بَيْنَ
رَبَاحٍ بِقَبْرِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ مِنْ مَسَلِّ رَأْسِهِ حَتَّى
أَنْتَهَى إِلَى رِجْلَيْهِ * (أَلْبُيْهَقِيُّ)

بَنِي عَبْدِ اللَّهِ بْنِ نَسْرٍ قَالَ سَمِعْتُ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا مَاتَ أَحَدُكُمْ
فَلَا تَعْبُرُوهُ وَأَسْرَبُوا بِهِ إِلَى قَبْرِهِ وَ
الْيَقْرَأُ نَعْدَ رَأْسِهِ نَعْدَ الْقَبْرِ وَنَعْدَ
رِجْلَيْهِ نَعْدَ الْقَبْرِ * (أَلْبُيْهَقِيُّ)

عَنْ نَسْرِ بْنِ حَزْمٍ قَالَ رَأَى النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَبْرِ فَقَالَ لَا تُؤْذِرْ صَاحِبَ
هَذَا الْقَبْرِ وَلَا تُوْذِهِ * (أَحْمَدُ)

1503. Shafe'yi narrated it up to "spread water." At the time of the placing of the first stone, Prophet used to recite—**مِنْهَا خَلَقْنَاكُمْ** (therefrom We have created you), at the time of second stone—**فِيهَا نَعِيدُكُمْ** (therein We shall send you back), and at the time of the third stone—**وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى** (And therefrom We shall take you out another time).

1510. This is the second chapter of the Holy Quran.

CHAPTER XXXI

SECTION

1511. MOURNING.

(a) **Natural mourning lawful.** Mourning on the death of dear ones comes out naturally in mind and is not therefore illegal. On such an event, there arise a great grief in mind and a great commotion in the whole system which produce tears in eyes and melancholy look in appearances. That grief which arises sincerely in heart as a matter of course cannot be prevented and as such not prohibited. The Holy Prophet himself wept at the death of his son Ibrahim and some of his beloved companions—31:1. Simple weeping is therefore not bad and brings no sin either on the deceased or on the weeping man or woman—31:20. But loud wailing followed by strikings of breasts, hands and feet, and tearing of clothes have been held to be abominable (31:3). Artificial mourning along with the wearing of black badges has not been recommended, so also the system of hired mourners (31:7) as such mourning is opposed to nature. There is however difference of opinion as to whether a dead-body is punished owing to the loud bewailings of the inmates of the house. Hazrat Omar, Ibn Abbas and Ibn Omar used to hold in accordance with the traditions recorded in 31:2, 14 and 15 that it is punished. But Hazrat Ayesha held that a deceased is not punished on the principle that "nobody will bear the burden of others 29:12Q. The view of Hazrat Ayesha seems to be more correct on the ground as stated by her and also on the ground that no sin attaches to a dead man after he is dead—4:29. She explained away the traditions of the opposite view by saying that there were the wailings over the unbelievers in those cases.

(b) **Condolence.** It is, however, a duty on every member of the Islamic Common-wealth to have condolence on the death of his brother-Muslim and to convey words of sympathy and consolation to the relatives of the deceased. The best words of condolence according to the Holy Prophet are **ان الله ما اخذ وله ما اعطى وكل شيء عنده باجل مسمى** (Verily what Allah has taken away is for Him, and what He has given is for Him, and everything near Him is up

to a fixed time), and *انا لله وانا اليه راجعون* (Verily we are for Allah, and to Him we shall return). The neighbouring Muslims should supply provision to the inmates of the deceased's family at least for three days—31:13. This is the practical sign of condolence so far as the general Muslims are concerned. In case of relatives, the pain of separation is more acute, and therefore mourning for at least three days is lawful.

(c) **Mourning of a widow.** In case of a consummated widow, the mourning for four months and ten days from the time of her husband's death has been allowed. She is not allowed to take a second husband during this period. After it is over, there is no bar on her to take a second husband. During the period of mourning, a widow shall observe the simplest mode of life and shall indulge in no fineries of this world. She must put off her ornaments and wear simple unstriped garments. In pre-Islamic times, it was the practice among the Arabs that after the husband's death, the widow had to closet herself in a small dungeon and put on rugged and unclean clothes, had to keep the hairs small and sometimes even preferred death. At times, an animal was brought to her. She used to sacrifice it and besmear her private parts with its blood. These things were abolished by the Holy Prophet. The widow should not shift from her husband's house in this period and she shall not use perfumed oil. The cruel rigours of life that are put on a widow in some societies have been strongly condemned by the Holy Quran and Hadis.

(d) **Patience and forbearance.** The reward of patience and forbearance on the death of son, wife, father, mother and other dear relatives is very great. It has been fully discussed in note 365. Three children or even one child of parents who died ahead of parents will carry them to Paradise—31:5,23. Even patience at their death brings good rewards—31:10. It must be remembered however that the best time of patience is at the first news of mishap. There is no good in bewailings and lamentings as in that way the dear deceased cannot be regained but on the contrary they open the gate of ill health and indifference. Such a bewailing man should remember that too much grief is a cause of sudden death (hadis).

1. **Osamah-b-Zaid** reported that the daughter of the Prophet sent for him (informing) : Verily a son of mine has died, so come to us. He sent conveying greetings and saying : Verily what Allah has taken is for Him and what He has given is for Him, and to Him everything is for a fixed time. So be patient, and hope for reward. Then she sent for him giving him oath to come to her without fail. So he got up and there were with him Sa'ad-b-Obadah, Mu'az-b-Jabal, Obai-b-Ka'ab, Zaid-b-Sabet and some men. The boy was raised up before the Apostle of Allah, while his mind was bursting into grief. His two eyes became full of tears. Sa'ad said : O Ms. of Allah! what is this? He said : This is tenderness which Allah placed in the hearts of His servants, and certainly Allah shows kindness to the kind among His servants.

—Agreed.

2. **Abdullah-b-Omar** reported that Sa'ad-b-Oba'dah complained of his illness. So the Prophet came to him to see him with Abdur Rahman-b-Auf, Sa'ad-b-Abiwaqqas and Abdullah-b-Mas'ud. When he went to him, he found him in swoon. Then he said : He has just expired. They said : No, O Ms. of Allah.

عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ أَرْسَلَتْ ابْنَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِ أَنْ ابْنًا لِي قُبِضَ فَأَتَنَا فَأَرْسَلَ يُقْرِئُ السَّلَامَ وَيَقُولُ إِنَّ اللَّهَ مَا أَخَذَ مِنْهُ مَا أَعْطَى وَكُلُّ عِنْدَهُ بِأَجَلٍ مُّسَمًّى فَلْتَصْبِرْ وَلْتَحْتَسِبْ فَأَرْسَلْتُ إِلَيْهِ تُقَسِّمُ عَلَيْهِ لِيَأْتِيَنِيهَا فَقَامَ مَعَهُ سَعْدُ بْنُ عُبَادَةَ وَمُعَازُ بْنُ جَبَلٍ وَأَبِي بْنُ كَعْبٍ وَزَيْدُ بْنُ ثَابِتٍ وَرَجُلَانِ فَرَفَعَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبُصْبُ وَنَفْسُهُ تَتَقَعَّقُ فَقَاضَتْ عَيْنَاهُ فَقَالَ سَعْدُ يَا رَسُولَ اللَّهِ مَا هَذَا فَقَالَ هَذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ فَإِنَّمَا يَرْحَمُ اللَّهُ مَنْ عِبَادَهُ الرَّحْمَاءُ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ اشْتَكَى سَعْدُ بْنُ عُبَادَةَ شَكْرَى لَهُ فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبْعُدُهُ مَعَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَسَعْدِ بْنِ أَبِي رِقَاصٍ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ فَلَمَّا دَخَلَ عَلَيْهِ رَجَدَ فِي غَاشِيَةٍ فَقَالَ قَدْ قُضِيَ قَالُوا لَا يَا

Then the Prophet burst into tears. When the people saw weeping of the Prophet, they also wept. He said: Do you not hear that verily Allah will not punish for tears of eyes, nor for grief of heart, but He will punish for this, (and he pointed out to his tongue), or He will show kindness? And verily a dead man will be punished on account of the weeping of his family for him. —*Agreed.*

3. **Abdullah-b-Mas'ud** reported that the Ms. of Allah said: There is none among us who beats faces and tears out shirts and cries aloud like the crying of the Days of Ignorance. —*Agreed.*

4. **Abu Burdah** reported that Abu Musa fell senseless. His wife, mother of Abdullah, came to him crying aloud. Afterwards he regained sense and said: while he was talking with her: Do you not know that the Ms. of Allah said: I am displeased with one who shaves (hairs), cries aloud and tears" ? —*Agreed.*

5. **Abu Hurairah** reported that the Apostle of Allah said: There is no Muslim for whom three of the issues die and who then enters the fire except that He unlooses the Oath. 1512 —*Agreed.*

رَسُولُ اللَّهِ فَبَكَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَأَى الْقَوْمُ بُكَاءَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَكَوْا فَقَالَ أَلَا تَسْمَعُونَ أَنَّ اللَّهَ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ وَلَا بِحُزْنِ الْقَلْبِ وَلَكِنْ يُعَذِّبُ بِهَذَا وَ أَشَارَ إِلَى لِسَانِهِ أَوْ يَرْحَمُ رَأْسَ الْمَيِّتِ لِيُعَذِّبَ بِبُكَاءِ أَهْلِهِ عَلَيْهِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّْا مَنْ ضَرَبَ الْخُدُودَ وَشَقَّ الْجَنْبِيبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي بُرْدَةَ قَالَ أَتَانِي عَلَى أَبِي مُرْسَى فَأَقْبَلَتْ امْرَأَتُهُ أُمُّ عَبْدِ اللَّهِ تَصِيحُ بِرَفَّةٍ ثُمَّ أَفْلَقَ فَقَالَ أَلَمْ تَعْلَمِي وَ كُنْ يَحْدِثُهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَنَا بَرِيءٌ مِمَّنْ حَلَقَ وَ صَلَقَ وَ خَرَقَ *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَمُوتُ مُسْلِمٌ ثَلَاثَةَ مَنَ الرُّلَا، فَيَلْمُ النَّارَ إِلَّا تَحْلَةَ الْقَسَمِ * (مُتَّفَقٌ عَلَيْهِ)

1512. This means that one whose three minor children died will enter Paradise. The unloosening of the oath means that if such a man enters the fire, it will be nothing but that Allah will break His oath to the effect that such man will never enter the fire.

6. **Same** reported that the Apostle of Allah said: Allah will say: There is for a faithful servant of Mine no reward near Me except Paradise when I cause to die his dear one out of the inmates of the world and then he seeks it (reward).

—*Bukhari.*

7. **Abu Sayeed-al-Khodri** reported that the Apostle of Allah cursed a female mourner and a female hearer of mourning. 1513 —*Abu Daud.*

8. **Anas** reported that the Ms. of Allah said: There is no believer but for whom there are two doors—one door through which his actions rise up and another through which his provision comes down. When he dies, they weep over him, and that is His saying: The heaven and earth donot weep for them. 1514 —*Tirmizi.*

9. **Ibn Abbas** reported that the Apostle of Allah said: Whoso has got his two minor issues 1515 among my followers dead, Allah will admit him with them

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
اللَّهُ مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي
جَزَاءٌ إِذَا قَبِضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيَا
ثُمَّ احْتَسَبَهُ إِلَّا الْجَنَّةَ * (البخاري)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ لَعَنَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّائِحَةَ وَالْمُسْتَمِعَةَ *
(ابوداود)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَا مِنْ مُؤْمِنٍ إِلَّا وَلَهُ بَابَانِ بَابٌ يَصْعَدُ
مِنْهُ عَمَلُهُ وَبَابٌ يَنْزِلُ مِنْهُ رِزْقُهُ فَإِذَا
مَاتَ بَكَيَا عَلَيْهِ فَبِذَلِكَ قَوْلُهُ تَعَالَى فَمَا
يَكُنْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ * (الترمذي)

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
صَلِّ عَلَى مَنْ كَانَ لَهُ فَرْطَانِ مِنْ أُمَّتِي

1513. Here mourner means one who makes نوحه - Naohah means to waep with various descriptions of the dead or to cry aloud. This was prohibited.

1514. "The heaven and earth do not weep for the unbelievers" say the Quran. It appears therefore that on the death of a believer, heaven and earth weep.

1515. FART is called preceding. It means also a man who goes ahead of a caravan and keeps water, storage and everything necessary at the next station for caravan. Here it means minor child who dies before parents. The child is as it were gone to another world ahead of his parents to prepare for their enjoyments in Paradise.

in Paradise. Ayesha asked: He who has got one minor son dead from your followers? He said: O darling! and even he who has got one minor son dead. She asked: He who has got no minor issue from your followers? He replied: Then I am one who will precede my followers who will never be troubled like me.

—*Tirmizi (Rare).*

10. **Abu Musa al-Ash'ari** reported that the Messenger of Allah said: When a child of a servant dies, the Almighty Allah says to His angles: Have you taken out the life of My servant's child? 'Yes' they reply. He say: You have taken the life of the fruit of his heart. They say: 'Yes'. He says: What has My servant said? They say: He has praised Thee and recited Istirja'a. 1516 Allah then says: Build a house for My servant in Paradise and name it the House of Praise. —*Ahmad, Tirmizi.*

11. **Abdullah-b-Mas'ud** reported that the Apostle of Allah said: Whoso gives consolation to one who has got mishap, there is

ادخله الله بهما الجنة فقالت عائشة فمن
كان له فرط من امتك قال ومن كان
له فرط يا مرقفة فقالت فمن له يكن
له فرط من امتك قال فانا فرط امتي
لن يصابوا بمثلي * (الترمذي غريب)

عن ابي موسى الاشعري قال قال
رسول الله صلعم اذا مات ولد العبد
قال الله تعالى لملكاته قبضتم ولد
عبدى فيقولن نعم فيقول قبضتم ثمرة
فراذه فيقولن نعم فيقول ماذا قال عبدى
فيقولن حمدك واسترجع فيقول الله
ابنوا لعبدى بيتا فى الجنة وسموه
بيت الحمد * (احمد و الترمذي)

عن عبد الله بن مسعود قال قال
رسول الله صلعم من عزى مصابا فله

1516. Istirja'a means to recite "Verily we are for Allah and to Him we shall return". This reward is for those believers whose children die in their presence and who utter Istirja'a, thereby keeping patience and resigning to Allah.

for him the like of his reward. 1517 — *Tirmizi, Ibn Majah.*

12. **Abu Barjah** reported that the Apostle of Allah said : Whoso consoles a bereaved woman will be dressed in Paradise with gown. — *Tirmizi (Rare).*

13. **Abullah-b-Ja'far** reported that when the death-news of Ja'far reached, the Holy Prophet said : Prepare food for the family of Ja'far, and there has indeed come to them what has kept them engaged. 1518 — *Tirmizi, Abu Daud, Ibn Majah.*

14. **Mugirah-b-Shu'bah** reported : I heard the Ms. of Allah say : Whoso is loudly bewailed upon will be punished on the Resurrection Day with what he was bewailed upon. — *Agreed.*

15. **Amrah-b-Abdur Rahman** reported : I heard Ayesha (and it was mentioned to her that Abdullah-b-Omar used to say : Verily a dead-man will certainly be punished on account of the cry of the living over him)

مِثْلُ أَجْرِهِ * (التِّرْمِذِيُّ وَابْنُ مَاجَةَ)
عَنْ أَبِي بَرزَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّعِم مِّنْ عَزَى تُكَلِّى كَسِي بُرْدًا فِى
الْجَنَّةِ * (التِّرْمِذِيُّ غَرِيبٌ)

عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ لَمَّا
جَاءَ نَعْيُ جَعْفَرٍ قَالَ النَّبِيُّ صَلِّعِم اصْنَعُوا
لِإِلِ جَعْفَرٍ طَعَامًا فَقَدْ أَتَاهُمْ مَا يَشْغَلُهُمْ *
(التِّرْمِذِيُّ رَابُودَاوُدُ وَابْنُ مَاجَةَ)

عَنِ الْمَغِيرَةِ بْنِ شُعْبَةَ قَالَ سَمِعْتُ
رَسُولَ اللَّهِ صَلِّعِم مِّنْ نِّعَمٍ عَلَيْهِ فَإِنَّهُ يُعَذَّبُ
بِمَا نِيعَ عَلَيْهِ يَوْمَ الْقِيَمَةِ * (مُتَّفَقٌ عَلَيْهِ)
عَنْ عُمَرَ بْنِت عَبْدِ الرَّحْمَنِ أَنَّهَا
قَالَتْ سَمِعْتُ عَائِشَةَ وَذَكَرَ لَهَا أَنَّ عَبْدَ
اللَّهِ بْنَ عُمَرَ يَقُولُ إِنَّ الْمَيِّتَ لَيُعَذَّبُ
بِبَكَاءِ الْحَيِّ عَلَيْهِ تَقُولُ يَغْفِرُ اللَّهُ لِأَبِي

1517. Fellow-feeling, mutual sympathy and co-operation are the keynote of Islam and form the principles of Islamic brotherhood. There is a hadis "Wos : guides towards good, there is for him like the reward of one who acts up to it—4:66. Therefore the rewards of fellow-feeling are no less than those awarded to the afflicted.

1518. This indicates that friends and relatives of the family of the deceased shall feed them, until they become so framed in mind that they can cook food with their hands. This is Mustahab (laudable). Some say that food of three days should be supplied as the period of mourning legally extends to three days.

say: May Allah forgive Abu Abdur Rahman. Behold ! verily he did not speak falsehood, but he either forgot or committed mistake. Verily the Apostle of Allah passed by a Jewess who was cried upon. He said: Verily they are crying over her, while she is certainly punished in her grave. —*Agreed.*

16. **Abdullah-b-Abi Mulaikah** reported that a daughter of Osman-b-Affan died at Mecca and we came to attend her (funeral prayer). Ibn Omar and Ibn Abbas also attended her. While I was sitting in the midst of the two, Abdullah-b-Omar said to Amr-b-Osman who was facing him: Do you not prohibit crying? Verily the Apostle of Allah said: A dead-man is certainly punished for cry of his family-members over him. Ibn Abbas said: Omar also used to say something of that. Then he narrated and said: I came out from Mecca with Omar till we were at Baidwa'a when lo! he was by the side of some riding men under the shade of samorah tree. He said: Go and see—who are these riding men? Then I looked when lo! he was Suhaib. I informed him (Omar) and so he said: Call him. Then I went

عَبْدُ الرَّحْمَنِ أَمَا إِنَّهُ لَمْ يَكْذِبْ
وَلَكِنَّهُ نَسِيَ أَوْ أَخْطَأَ إِنَّمَا مَرَّ رَسُولُ اللَّهِ
صَلَعَم تَلَى يَهُودِيَّةً يَبْكِي عَلَيْهَا فَقَالَ
إِنَّهُمْ لَيَبْكُونَ عَلَيْهَا وَإِنَّهَا لَتُعَذَّبُ فِي
فِي قَبْرِهَا * (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ قَالَ
تُرِفِيَتْ بِنْتُ أُعْثْمَانَ بْنِ عُفَّانَ بِمَكَّةَ فَجِئْنَا
لِنَشْهَدَهَا وَحَضَرَهَا ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ
فَأَنِّي لَجَالِسٌ بَيْنَهُمَا فَقَالَ عَبْدُ اللَّهِ بْنُ
عُمَرَ لِعُمَرَ وَابْنِ عُثْمَانَ وَهُوَ مُوْاجِهُهُ أَلَا
تَنْهَى عَنِ الْبُكَاءِ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ تَابِدَ فَقَالَ
ابْنُ عَبَّاسٍ قَدْ كَانَ تَمْرُ يَقُولُ بَعْضُ ذَلِكَ
ثُمَّ حَدَّثَ فَقَالَ صَدَرَتْ مَعَ عُمَرَ مِنْ مَكَّةَ حَتَّى
إِذَا كُنَّا بِالْبَيْدَاءِ فَإِذَا هُوَ بِرُكْبٍ تَحْتَ
ظِلِّ سَمْرَةٍ فَقَالَ أَذْهَبُ فَنَنْظُرُ مَنْ هَؤُلَاءِ
الرُّكْبُ فَنَنْظُرْتُ فَإِذَا هُوَ صُهَيْبٌ فَأَخْبَرْتُهُ
فَقَالَ إِنَّهُ فَرَجَعْتُ إِلَى صُهَيْبٍ فَقُلْتُ

to Shuaib and said: Go and meet Omar, the Commander of the Faithful. When Omar was wounded, Shuaib went to him weeping and saying: Alas brother! Alas friend! Omar said: O Shuaib! do you bewail over me while the Prophet said: Verily a deadman will certainly be punished for wail of his family members over him? Ibn Abbas said: When Omar died, I mentioned it to Ayesha. She said: May Allah be kind to Omar. No, by Allah, the Ms. of Allah did not say: Verily the dead-man will certainly be punished for wail of his family members over him, but Allah increases punishment of a polytheist for wail of his familymembers over him. Ayesha said: Sufficient for you is the Quran—"And no one will bear the burden of another". Ibn Abbas said at that time: Allah makes you laugh and weep. Ibn Abi Mulaika said: Then Ibn Omar said nothing. 1519

—Agreed.

17. **Ayesha** reported that when the murder of Ibn Hares, Ja'far and Ibn Rawahah reached

أَرْتَحِلُ فَالْحَقُّ أَمِيرَ الْمُؤْمِنِينَ عَمْرٌ فَلَمَّا
أَنَّ أُصِيبَ عَمْرٌ (رَضَ) دَخَلَ صَهِيْبٌ يَبْكِي
يَقُولُ وَآخَاهُ وَصَاحِبَاهُ فَقَالَ عَمْرُ يَا
صَهِيْبُ أَتَبْكِي عَلَيَّ وَقَدْ قَالَ رَسُولُ اللَّهِ
صَلَعُمْ أَنَّ الْمَيِّتَ لَيُعَذَّبُ بِبَعْضِ بَكَاءِ
أَهْلِهِ عَلَيْهِ فَقَالَ ابْنُ عَبَّاسٍ فَلَمَّا مَاتَ عَمْرٌ
ذَكَرْتُ ذَلِكَ لِعَائِشَةَ فَقَالَ يَرْحَمُ اللَّهُ عَمْرٌ
لَا وَاللَّهِ مَا حَدَّثَ رَسُولُ اللَّهِ صَلَعُمْ أَنَّ
الْمَيِّتَ لَيُعَذَّبُ بِبَكَاءِ أَهْلِهِ عَلَيْهِ وَلَكِنْ أَنَّ
اللَّهِ يَزِيدُ الْكَافِرَ عَذَابًا بِبَكَاءِ أَهْلِهِ عَلَيْهِ
وَقَالَتْ عَائِشَةُ حَسْبُكُمْ الْقُرْآنُ وَلَا تَزُرْ
وَأَزْرَةَ وَزَرَ أُخْرَى قَالَ ابْنُ عَبَّاسٍ تَزُرُ
ذَلِكَ وَاللَّهُ أَضْحَكَ وَأَبْكَى قَالَ ابْنُ
أَبِي مُلَيْكَةَ فَمَا قَالَ ابْنُ عَمْرٍ شَيْئًا *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ عَائِشَةَ قَالَتْ لَمَّا جَاءَ النَّبِيُّ
صَلَعُمْ قَتَلَ ابْنُ حَارِثَةَ وَجَعْفَرُ وَابْنُ رَوَاحَةَ

1519. The controversy was with regard to wailing. Hazrat Omar, Ibn Abbas and Ibn Umar held that it is prohibited both for a believer and an infidel, while Hazrat Ayesha held it lawful in the case of an infidel only. He created individual responsibility for sins. In other words, the dead-man cannot be punished for wailings of others. Ibn Abbas said that it is only Allah who makes man laugh and weep and therefore a dead man is responsible. The former version accords with reason.

the Apostle of Allah, he sat down while grief could be recognised on him. I was then looking from an opening of a door, that is, a hole of a door. A man came to him and said about wives of Ja'far and mentioned about their wail. He then passed order to refrain them. He departed and came to him for the second time, (and said) that they did not obey him. He said: Prohibit them. Then he came to him for the third time and said: By Allah, (O Ms. of Allah, they overcame us. She conjectured that he said: Throw dust over their faces. I said: May Allah mutilate your nose! You did not do what the Ms. of Allah ordered you (to do) and you did not spare the Ms. of Allah from mourning. 1520 —Agreed.

18. **Numan-b-Bashir** reported: Abdullah-b-Rawahah fell senseless and her sister Amrah began to wail: O Jabalah (mighty), and O such and such; (she was repeating it). When he recovered, he said: Don't say anything but what has already been said for me: you are such and such. He added in a narration: When he dies, don't weep over him. —*Bukhari*

بَاسٍ يُعْرِفُ فِيهِ الْحُزْنَ وَأَنَا أَنْظَرُ مِنْ
عَالِ الدَّابِّ لِعَلِّي شَقَّ الدَّابِّ فَاتَاهُ رَجُلٌ
فَقَالَ إِنَّ نِسَاءَ جَعْفَرٍ وَكَرَّ بَكَاءَهُنَّ فَامْرَأَةٌ
أَنَّ يَدَا هُنَّ قَدْ خَسِبَتْ لَمْ أَتَاهُ الدَّائِمَةُ لَمْ
يُجِئَهُ فَقَالَ أَلَيْسَ فَاذَاهُ الدَّائِمَةُ قَالَ
يَا رَسُولَ اللَّهِ يَا رَسُولَ اللَّهِ فَرَحِمَتْ أَلَّهُ
قَالَ فَاحْشَتْ فِي أَفْوَاهِهِنَّ التُّرَابَ
فَقُلْتُ أَرَأَيْتَ أَلَّهُ أَتَمَّ لَمْ تَفْعَلْ
أَمَرَكَ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ تَتْرَكُ رَسُولَ
اللَّهِ عَلَيْهِ مِنَ الْعَدَاءِ * (مُتَّفَقٌ عَلَيْهِ)
عَنْ نُوْمَانَ بْنِ بَشِيرٍ قَالَ أَتَيْتُ عَلَى
مَبْدِ اللَّهِ بْنِ رَوَاحَةَ فَبَجَلْتُ أَخَذَ عُمَرَةَ
نَبِيٍّ وَاجِدًا وَكَذَا وَكَذَا تُعَدُّ عَلَيْهِ
فَقَالَ حَسْبُ أَفَاقَ مَا قُلْتَ شَيْئًا إِلَّا قِيلَ
لِي أَنْتَ كَذَلِكَ زَادَ فِي رِوَايَةٍ فَلَمَّا
مَاتَ فَلَمْ تَبْكْ عَلَيْهِ * (الْبُخَارِيُّ)

1520. These persons died at the battle of Muta in Syria. The Holy Prophet was overwhelmed with grief at their death and condoled with the family-members of the martyred persons.

19. **Abu Musa** reported : I heard the Messenger of Allah say : There is no dead man who is dying and whose bewailers stand up and say : O mighty one ! O master ! and similar to that, but Allah entrusts two angles to him who give blow to him and ask : Were you such ?

—*Tirmizi (Approved, Rare).*

20. **Abu Hurairah** reported : A certain man was dying from the family of the Prophet. So the women gathered together to weep over him. Omar stood prohibiting them and driving them away. Then the Messenger of Allah said : O Omar, leave them ; verily eye is shedding tears, heart has been pierced and promise is near.

—*Ahmad, Nisai.*

21. **Imran-b-Husain and Abu Berzah** reported : We came out with the Messenger of Allah for funeral prayer. He saw a people throwing off their clothes and walking only in one shirt. Then the Messenger of Allah said : Do you take recourse to the deeds of the Days of Ignorance, or do you imitate the practices of the Days of Ignorance ? Indeed, I desired that I should pray against you, so that you may turn back

عَنْ أَبِي مُوسَى قَالَ سَمِعْتُ رَسُولَ
اللَّهِ صَلَّيْهِ عَلَى مَنْ مَاتَ مِنْ مَبِيتٍ يَمُوتُ
فَيَقُومُ بِأَكْبَهُمْ فَيَقُولُ وَاجْبِلَاهُ وَاسْبِدَاهُ
وَنَحْوَ ذَلِكَ إِلَّا وَكَّلَ اللَّهُ بِهِ مَا كَيْسٍ
يَلْهَؤُنَّهُ وَيَقُولَانِ هَذَا كُنْتَ *
التِّرْمِذِيُّ (حَسَنٌ غَرِيبٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ مَاتَ مَبِيتٍ
مِنْ آلِ رَسُولِ اللَّهِ صَلَّيْهِ عَلَيْهِ فَاجْتَمَعَ النِّسَاءُ
يَبْكِينَ عَلَيْهِ فَقَامَ عُمَرُ بْنُ الْخَطَّابِ وَيَطْرُدُهُنَّ
فَقَالَ رَسُولُ اللَّهِ صَلَّيْهِ عَلَيْهِ يَا عُمَرُ فَإِنَّ
الْعَيْنَ دَامِعَةٌ وَالْقَلْبُ مُصَابٌ وَالْعَهْدُ
قَرِيبٌ * (أَحْمَدُ وَالنَّسَائِيُّ)

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَأَبِي بَرْزَةَ
قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّيْهِ عَلَيْهِ حِذَا زِيَّةٍ
فَرَأَى قَوْمًا قَدْ طَرَحُوا أَرْدِيَّتَهُمْ يَمْشُونَ
فِي قُمَصٍ فَقَالَ رَسُولُ اللَّهِ صَلَّيْهِ عَلَيْهِ أَوْ بَصْنِيعِ الْجَاهِلِيَّةِ
تَشَبَّهُونَ لَقَدْ هَمَمْتُ أَنْ أَدْعُو عَلَيْكُمْ دَعْوَةَ

with figures other than yours. Then they took their clothes and did it no more. —*Ibn Majah.*

22. **Ibn Omar** reported that the Messenger of Allah forbade a dead body to be followed with wail. —*Ahmad, Ibn Majah.*

23. **Abdullah-b-Mas'ud** reported that the Messenger of Allah said : Whoso sends in advance three of his sons who have not attained maturity, they will become for him a strong vanguard against the fire. Abu Zarr said : I sent two in advance. He said : And two. Obai-b-Ka'ab, father of Munzir and chief of the (Quran-readers, said : I sent one in advance. He said : And one.

—*Tirmizi, Ibn Majah (Rare)*

24. **Abu Omamah** reported from the Prophet who said : 'The Almighty and Glorious Allah will say : O son of Adam ! if you had kept patience and cherished hope of reward at the time of first shock, I could not have been pleased to reward you with less than Paradise. —*Ibn Majah.*

25. **Bukhari** reported a suspended tradition. He said : When Hasan-b-Hasan-b-Ali died, his wife erected a dome over his grave for one year. Afterwards

ترجعون في غير موركم فآخذوا أرديتهم
ولم يعدوا لذلك * (ابن ماجة)

عن ابن عمر قال نهى رسول الله صلى
الله عليه وسلم أن تتبع جنازة معها رائحة *

(أحمد وابن ماجة)

عن عبد الله بن مسعود قال قال
رسول الله صلى الله عليه وسلم من قدم ثلاثة من الراد
لم يبلغوا الحدث كانوا له حصدا حصدا
من الدار فقال ابو ذر قدمت اثنين قال
واثنين قال اي بن كعب ابو المنذر
سيد القراء قدمت واحدا قال وواحدا *
(الترمذي وابن ماجة قريب)

عن ابي امامة عن النبي صلى
الله عليه وسلم يقول الله تبارك وتعالى ابن آدم ان
موت واحتسبت عند الصدمة الاولى لم

ارض لك ثوابا دون الجنة * (ابن ماجة)

عن البخاري تعليقا قال لما مات
الحسن بن الحسين بن علي ضربت
امراته القبة على قبره سنة ثم رفعت

she demolished it, and then she heard a crier saying : Listen ! have they found what they lost ? Another replied to him : Nay, they became despaired and so they returned. —*Bukhari.*

26. **Omme Salamah** reported : When Abu Salamah died, I said : A strange man and in a strange land ! I must weep a weeping for him which will be talked about. I was then preparing to weep over him when lo ! a woman came intending to help me. Then the Messenger of Allah approached her and said twice : Do you wish to admit the devil in a house wherefrom Allah drove him out ? So I refrained from weeping and did not weep.

—*Muslim.*

26. (a) **Omme Salamah** reported that a woman came to the Holy Prophet and said : O Messenger of Allah ! verily my daughter's husband is dead, and she complains of her eye. Shall we apply eye-paint on her ? The Messenger of Allah said twice or thrice "No". Every time he was saying 'No'. Afterwards he said : Verily there are four months and ten days. Surely one of you used to *throw dungs* in the Days of

فَسَمِعَتْ صَائِحًا يَقُولُ لَا هَلْ وَجَدُوا مَا

فَقَدُوا فَاجَابَهُ آخَرٌ بَلْ يَسْتَسُوا فَانْقَلَبُوا *

(البخاري)

عَنْ أُمِّ سَلَمَةَ قَالَتْ لَمَّا مَاتَ أَبُو

سَلَمَةَ قُلْتُ غَرِيبٌ وَفِي أَرْضٍ غَرِيبَةٍ لَا بَكِيْنَهُ

بِكَاءٍ يَتَحَدَّثُ عَنْهُ فَكُنْتُ قَدْ تَهَيَّيْتُ

لِلْبِكَاءِ عَلَيْهِ إِذَا اقْبَلَتْ امْرَأَةٌ تُرِيدُ أَنْ

تُسَعِدَنِي فَلَمَّا تَقَبَّلَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

أَتُرِيدِينَ أَنْ تَدْخُلِي الشَّيْطَانَ بَيْتًا أَخْرَجَهُ

اللَّهُ مِنْهُ مَرَّتَيْنِ وَكَفَفْتُ عَنِ الْبِكَاءِ

فَلَمْ أَبْكِ - (مسلم)

عَنْ أُمِّ سَلَمَةَ قَالَتْ جَاءَتْ امْرَأَةٌ

إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ

إِنَّ ابْنَتِي تُرْفِي عَنْهَا زَوْجَهَا وَقَدْ اشْتَكَتْ

عَيْنَهَا أَفَكَحْلُهُمَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

لَا مَرَّتَيْنِ أَوْ ثَلَاثًا كُلُّ ذَلِكَ يَقُولُ لَا تَمْ

قَالَ إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ وَقَدْ

كَانَتْ أَحَدًا لَكُنْ فِي الْجَاهِلِيَّةِ تَرْمِي

Ignorance at the beginning of a year. 1521 —Agreed.

26. (b) **Omme Habibah** and Jainab-bn-Jahash reported from the Messenger of Allah who said : It is not lawful for a woman who believes in Allah and the Latter Day to mourn over a dead-man for more than three nights except for four months and ten days for husband. 1522

—Agreed.

26. (c) **Omme Salamah** reported that the Messenger of Allah said : No woman whose husband is dead shall wear sky-coloured robes, or dyed clothes, or ornaments, or dye her hairs, or apply eye-paint. —Abu Daud, Nisai.

26. (d) **Omme Salamah** reported : 'The Messenger of Allah came to me when Abu Salamah died. I have just then applied ointment over me. So he said : What is this, O Omme Salamah ? I replied : That is ointment wherein there is no fragrance. He said : Certainly it makes you look young. So don't use it except at

بِالسَّحَرَةِ عَلَى رَأْسِ الْحَدِيدِ - (مُتَّفَقٌ عَلَيْهِ)
عَنْ أُمِّ حَبِيبَةَ وَزَيْنَبِ بَنَاتِ
جَدِّهِ عَنِ رَسُولِ اللَّهِ صَلَّى
قَالَ لَا يَحِلُّ لِمَرْأَةٍ أَنْ تَمُوتَ بِاللَّيْلِ وَالْيَوْمِ
الْأَوَّلِ أَنْ تُحْدِدَ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ
أَيَّامٍ إِلَّا عَلَى زَوْجٍ أَوْ بَعْدَ أَشْهُرٍ وَعَشْرًا*
(مُتَّفَقٌ عَلَيْهِ)

عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ صَلَّى
الْمُتَرَفِّى عَنْهَا زَوْجَهَا إِلَّا تَابَسَ الْمُصْفَرَّ
مِنَ الثَّيَّابِ وَالْمَشَقَّةِ وَالْأَحْلَى وَالْأَخْضَبِ
وَلَا تَتَعَدَّلُ - (أَبُو دَاوُدَ وَالنَّسَائِيُّ)
عَنْ أُمِّ سَلَمَةَ قَالَتْ دَخَلَ عَلَى رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَتَرَفَّى بِأَبِي سَلَمَةَ وَقَدْ جَعَلَتْ
عَلَيَّْ صَبْرًا فَقَالَ مَا هَذَا يَا أُمَّ سَلَمَةَ قُلْتُ
إِنَّمَا هُوَ صَبْرٌ أَبَسَ فِيهِ طِبُّ فَقَالَ إِنْ
يَشِبُّ الْوَجْدُ فَلَا تَجْعَلِيهِ إِلَّا بِاللَّيْلِ وَتَنْزِعِيهِ

1521. In Pre-Islamic days, a widow had to sacrifice an animal and had to besmear her private parts with the blood and dungs of this animal. This aboriginal custom was abolished by the Prophet.

1522. A period of four months and ten days is to be observed. The majority of jurists say that the time begins from the date of death, while Hazrat Ali holds that it begins from the date when the widow comes to know of the death of her husband.

night and put it off at day time, and don't comb with fragrant oil, nor with henna, as it is a dye. I asked: O Messenger of Allah! with what thing shall I then comb my hairs? He replied: With date leaves with which you will cover your head. 1523

—*Abu Daud, Nisai*

26. (e) **Omme Atiyyah** reported that the Messenger of Allah said: No woman shall mourn over a dead man beyond three days except over a husband for four months and 10 days. She shall neither put on coloured robes except simple dress, nor shall she paint eyes, nor shall she touch perfumes except a piece of costus or incenses when she becomes free from menses. —*Agreed.*

441w. **Hussain-b-Ali** reported that the Holy Prophet said: There is no Muslim male or a Muslim female who is afflicted with a mishap and then remembers it though its period is long and renews for that Istirja'a but the Almighty and Glorious Allah will renew for him (reward) at that time, and will give him like the

بِالنَّهَارِ وَلَا تَمْتَشِطِي بِالطِّيبِ وَلَا بِالْحَنَاءِ
فَإِنَّهُ خَضَابٌ قُلْتُ يَا رَسُولَ اللَّهِ
رَسُولُ اللَّهِ قَالَ بِالسِّدْرِ تَغْلِفِينَ بِهِ رَأْسَكَ*

(ابوداود والنسائي)

عَنْ أُمِّ عَطِيَّةَ أَنَّ رَسُولَ اللَّهِ صَلَّى
قَالَ لَا تَحْدُ امْرَأَةٌ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ
إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا وَلَا
تَبْسُ ثَوْبًا مَصْبُورًا إِلَّا ثَوْبَ عَصَبٍ وَلَا
تَكْتَحِلُ وَلَا تَمْسُ طِيًّا إِلَّا إِذَا طَهَّرَتْ
نَبْذَةً مِنْ قُسْطٍ أَوْ أَظْفَارٍ* (مُتَدَقٌّ عَلَيْهِ)

عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ النَّبِيِّ
صَلَّمَ قَالَ مَا مِنْ مُسْلِمٍ وَلَا مُسْلِمَةٍ يَصَابُ
بِمُصِيبَةٍ فَيَذْكُرَهَا وَإِنْ طَالَ عَهْدُهَا
فَيَحْدُثُ لِذَلِكَ اسْتِرْجَاعًا إِلَّا جَدَّ اللَّهُ

1523. After her divorce, the woman was observing the period of waiting. She entered into her third and final menstrual discharge. In the mean-time, her husband died. The question was whether she would observe 'Iddat' for 4 months and 10 days after the date of death. It was said that she need not observe Iddat of death as iddat of divorce was in the final stage.

reward of it on the day on which he was afflicted therewith.

—*Ahmad, Baihaqi.*

442w. **Abu Hurairah** reported that the Messenger of Allah said: When the thong of any of you is cut off, let him recite Istirja'a, because it is from the mishaps.

—*Baihaqi.*

443w. **Omme Darda'a** reported: I heard Abu Darda'a say: I heard Abul Qasem say: Verily the Almighty and Glorious Allah said: O Jesus, verily I shall send after you a people who, when they will get what they will desire, will praise Allah, and when they will be afflicted with what they will not desire, will cherish hope of reward and will be patient while there will not remain forbearance and wisdom. He said: () Lord, how shall it come to pass over them without having forbearance and wisdom? He said: I shall give them from My forbearance and knowledge

—*Baihaqi.*

444w. **Sa'ad-b-Abi Waqqas** reported that the Prophet said: It is all good for a believer. If anything good, befalls on him, he praises Allah and is grateful, and if a disaster befalls on him, he praises Allah and keeps patience. A believer is, therefore,

تَبَارَكَ وَتَعَالَى لَدُنْكَ ذَلِكَ فَاعْطَاهُ مِثْلَ
أَجْرِهَا يَوْمَ أُعْطِيَ بِهَا * (أَحْمَدُ وَابْنُ أَبِي شَيْبَةَ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ

صَلَّمَ إِذَا انْقَطَعَ شَيْءٌ أَحَدًا فَلْيَسْتَرْجِعْ

فَإِنَّهُ مِنْ أَصَابِيبِ * (الْبَيْهَقِيُّ)

عَنْ أُمِّ الدَّرْدَاءِ قَالَتْ سَمِعْتُ أَبَا الدَّرْدَاءِ

يَقُولُ سَمِعْتُ أَبَا الْقَاسِمِ صَلَّمَ يَقُولُ إِنَّ اللَّهَ

تَبَارَكَ وَتَعَالَى قَالَ يَا عِيسَى إِنِّي

بَعَثْتُ مِنْ بَعْدِكَ أُمَّةً إِذَا أَصَابَهُمْ

مَا يُحِبُّونَ حَدَّثُوا اللَّهَ وَإِنْ أَصَابَهُمْ مَا

يَكْرَهُونَ أَحْسَنُوا وَصَبَرُوا وَلَا حِلْمٌ وَلَا

عَقْلٌ فَقَالَ يَا رَبِّ كَيْفَ يَكُونُ هَذَا لَهُمْ وَلَا

حِلْمٌ وَلَا عَقْلٌ قَالَ أَعْطَاهُمْ مِنْ حِلْمِي وَ

عِلْمِي * (الْبَيْهَقِيُّ)

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ قَالَ

رَسُولُ اللَّهِ صَلَّمَ عَجَبَ الْمُؤْمِنِينَ إِنْ أَصَابَهُ

خَيْرٌ حَمِدَ اللَّهَ وَشَكَرَ وَإِنْ أَصَابَتْهُ مُصِيبَةٌ

حَمِدَ اللَّهَ وَصَبَرَ فَالْمُؤْمِنُ يَرْجُو فِي كُلِّ

rewarded in his every affair, till in a morsel of food he lifts up to the mouth of his wife.

—*Baihaqi*.

445w. **Ibn Abbas** reported that Jainab, daughter of the Messenger or Allah, died. The women began to weep, and Omar began to beat them with his stick. The Apostle of Allah stopped him with his hand and said: Tarry, O Omar. Afterwards he said: Beware (O women) from the noise of the devil. Then he said: Whenever it occurs from the eye and from the heart, it is verily from the Almighty and Glorious Allah and from mercy; and what comes to pass from the hand and from the tongue is from the devil.

—*Ahmad*.

أَمْرُهُ حَتَّى الْقَمَةِ يَرْفَعُهَا إِلَى أَمْرَاتِهِ *
(الْبَيْهَقِي)

عَنِ ابْنِ عَبَّاسٍ قَالَ سَأَلْتُ زَيْنَبَ
بِنْتَ رَسُولِ اللَّهِ صَلَّعِمَ فَبَكَتِ النِّسَاءُ
فَجَعَلَ عُمَرُ يَضْرِبُهُنَّ بِسَوْطِهِ فَآخَرَهُ رَسُولُ
اللَّهِ صَلَّعِمَ بِيَدِهِ وَقَالَ مَهَلًا يَا عُمَرُ ثُمَّ قَالَ
قَالَ إِيَّاكُمْ وَنَعِيقَ الشَّيْطَانِ ثُمَّ قَالَ
إِنَّهُ مَهْمَا كَانَ مِنَ الْعَيْنِ وَمِنَ الْقَلْبِ
فَمِنَ اللَّهِ عَزَّ وَجَلَّ وَمِنَ الرَّحْمَةِ وَمَا كَانَ
مِنَ الْيَدِ وَمِنَ اللِّسَانِ فَمِنَ الشَّيْطَانِ *
(أَحَدٌ)

SECTION 2

1525. VISITING GRAVES (زيارة القبور)

(a) **Visiting graves is lawful if object is lawful.** Graves and cremation grounds are true admonishers of mankind. They remind us of the inevitable hour of death, and of the transitory nature of this world and its vanities. They thereby make our hearts soft and fit for culture of all virtues. If a visit to the graves and cemeteries are taken with this object in view, it is Sunnat and commendable (Mustahab). The Holy Prophet used to visit the grave of his mother and weep—31:28. He used often to slip away quietly from Ayesha's

bed in the grim silence of night to the famous grave-yard "Jannatul Baqiy" where lie entombed the early martyrs of Islam. Thus a visit to the graves supplies us spiritual food and incites us to do good and avoid evils. If, however, the visit is undertaken with the object of worshipping graves, or seeking favour from the inmates of graves, it is unlawful (Haram), because the object is illegal and any act in furtherance of an illegal act is unlawful. Some other objects also may lawfully be entertained in mind, such as seeking forgiveness for the deceased and blessing from the shrines of the prophets, saints and pious divines, and to keep afresh the duties towards dead relations and friends. In every week, parents' graves should be visited if possible. The Prophet said that he who visited his grave, he should be an intercessor for him and a witness (36:573w). He said : Whoso makes pilgrimage and then visits my shrine after my death, becomes like one who visits me in my life-time(36:574w).

(b) **Rules.** In visiting graves, the following rules should be observed. The visitor shall stand facing the graves and keeping his back towards the Holy Ka'ba and shall greet the inmates of the graves by reciting the most commonly accepted formula **السلام عليكم** اهل الديار من المؤمنين والمسلمين وانا ان شاء الله بكم لاحقون نسئل الله لنا ولكم العافية Peace be on you, O inmates of the graves from the believers and the Muslims and certainly we shall reach you if Allah wishes. We pray to Allah for succour for us and for you—31:29. He shall bear in mind that the graves should not be touched and kissed or the dust lying over them should not be besmeared over faces and heads. Then he shall read if he likes the chapters first and "Ikhlas (112Q)" of the Quran 3 or 7 times and bestow its merits on the souls of the deceased. He may then seek forgiveness for them. A number of innovations have cropped up in different forms in different countries which have not been corroborated by any tradition of authenticity. Some of these are the following :—distribution of charity over the graves, making gift of the Quran, reciting the Holy Quran, feeding on the 3rd or 10th or 40th day after death, and wearing black colours and badges. Muslims are, however, advised to bestow charity on the poor and the distressed on occasion of the death of a man.

(c) **Women visitors.** Visit of the graves by women were

generally not approved—31:34, as they are very weak in heart. They are, however not strictly prohibited to visit graves, and specially the grave of the Holy Prophet at Medina.

27. **Boraidah** reported that the Messenger of Allah said: I forbade you from visiting graves, but visit them. And I forbade you from meat of sacrificial animals beyond three days, but keep so long it pleases you; and I forbade you from 'Nabiz' drink except in skin-reservoir, but take drink in all skin-reservoirs, but don't drink intoxicants. 1526

—Muslim.

28. **Abu Hurairah** reported that the Holy Prophet visited the grave of his mother 1527 and wept and made those around him weep. He said: I sought permission of my Lord to seek forgiveness for her but He did not give me permission; and I sought His permission to visit her grave, and He gave me permission. So visit the graves, and verily they remind death.

—Muslim.

عن بريدة قال قال رسول الله صلعم
فهيتكم عن زيارة القبور فزوروها و
فهيتكم عن لحوم الأضاحي فوق ثلاث
فامسكوا ما بدا لكم ونهيتكم عن النبيذ
إلا في سقاء فاشربوا في الأسقية كلها ولا
تشربوا مسكرا * (مسلم)

عن أبي هريرة قال زار النبي صلعم
قبر أمه فبكى وأبكى من حوله فقال
استأذنت ربي في أن أستغفر لها فلم
يؤذن لي واستأذنته في أن أزور قبرها
فأذن لي فزوروا القبور فإنها تذكرون
الموت * (مسلم)

1526. In the beginning of Islam, these three things were prohibited. The graves were objects of worship of Pre-Islamic Arabs antagonistic to the doctrine of unity. The Pre-Islamic Arabs held the custom of not eating the meat of sacrificial animals out of veneration. The Holy Prophet abolished it and permitted 3 days' use of such meat and the remainder was to be distributed among the needy. It was altogether abolished in latter days of Islam when it had no want. Liquor is disallowed but Nabeez is allowed. Nabeez is prepared from a mixture of grapes and dates which is boiled until 3rd of it evaporates.

1527. Prophet's mother's name was Amina. When Prophet was six years old, he was taken by his mother to her father's place. When she was returnig to Mecca, she died at Abwa where she was buried.

29. **Boraidah** reported that the Apostle of Allah used to teach them (companions) whenever he came out to the grave-yards (saying): Peace be on you, O inmates of the abodes out of the believers and the Muslims, and verily we shall certainly reach you if Allah pleases. We pray for succour for us and for you to Allah. 1528 —*Muslim*.

30. **Ibn Abbas** reported that the Holy Prophet passed by graves at Medina. He turned his face towards them 1529 and said: Peace be on you, O inmates of graves. May Allah forgive us and you! You have preceded us, and we are following.

—*Tirmizi (Approved, Rare)*.

31. **Ayesha** reported that whenever she had her night from the Holy Prophet, he used to come out to Baqiy 1530 at the latter part of night and say: Peace be on you, O abode of the believing people. What you have been promised with has come to you. You are tarried till to-morrow 1531 and certainly we

عَنْ بَرِيدَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ إِلَى الْمَقَابِرِ: السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لِلْحَقِيرِ نَسْتَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ * (مُسْلِمٌ)

عَنِ ابْنِ عَبَّاسٍ قَالَ مَرَّ النَّبِيُّ بِقُبُورٍ بِالْمَدِينَةِ فَأَقْبَلَ عَلَيْهِمْ بِرُوحِهِ فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْآثِرِ *

(التِّرْمِذِيُّ حَسَنٌ غَرِيبٌ)

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلَّمَا كَانَ لَيْلَتَهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ مِنْ إِخْرِ اللَّيْلِ إِلَى الْبَقِيعِ فَيَقُولُ السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَأَتَاكُمْ مَا تَرْجُونَ خَدَا مُؤْجِلِينَ وَإِنَّا إِن

1528. This should be the prayer of all Muslims whenever they pass by or visit graves.

1529. It is clear from this hadis that in visiting graves, faces must be turned towards them. Ibn Hujr, however, differed from this view saying that faces must be turned towards the Ka'ba. The hadis must prevail. In visiting graves, Mazhare-Hoq says that the opening Chapter of the Quran should first be read and then the Chapter—Ikhas (112 Q) three times and then prayer for the deceased souls.

1530. Baqiy is Jannatul Baqiy, the famous grave-yard of Medina where He entombed all the brave sons of Islam. It was full of plants called 'Gargad'. See how the Holy Prophet used to depart away from his young wife to remember the Almighty.

1531. Tomorrow means the Resurrection Day.

shall reach you if Allah wills.
O Allah! forgive the inmates
of the Baqiy of Garqad.

—Muslim.

32. **Same** reported that she asked: O Apostle of Allah, how shall I recite (meaning) at the visiting of graves? He said: Say: Peace be on the inmates of abodes out of the believers and Muslims, and may Allah show mercy to those who predeceased us and who will succeed us, and verily we shall certainly reach you, if Allah wills.

—Muslim.

33. **Ibn Mas'ud** reported that the Ms. of Allah said: Verily I prohibited you from visiting graves but visit them, because they teach us renunciation in the world and remind the hereafter.

—Ibn Majah.

34. **Abu Hurairah** reported that the Ms. of Allah cursed those females who are accustomed to visit graves. 1581a

—Ahmad, Tirmizi, Ibn Majah

(Approved, Correct).

446w. **Muhammad-b-Nu'man** raised this tradition upto the

شَاءَ اللَّهُ بِكُمْ لِلْآخِرِينَ السَّلَامُ اَسْفَرُ لاهل
بَقِيعِ الْغَرْقَدِ * (مُسْلِم)

عَنْهَا قَالَتْ كَيْفَ اَقُولُ يَا رَسُولَ اللَّهِ
تَعْنِي فِي زِيَارَةِ الْقُبُورِ قَالَ قُولِي السَّلَامُ
عَلَى اَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ
وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَخْرِينَ
وَإِذَا أَنْ شَاءَ اللَّهُ بِكُمْ لِلْآخِرِينَ * (مُسْلِم)

عَنْ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صَلَّى
قَالَ كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ
فَزَرَرَهَا فَإِنَّهَا تَزْهَدُ فِي الدُّنْيَا وَتَذَكِّرُ
الْآخِرَةَ * (ابْنُ مَاجَه)

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى
زَوَارَاتِ الْقُبُورِ * (أَحْمَدُ وَالتِّرْمِذِيُّ
وَإِبْنُ مَاجَهَ حَسَنٌ صَحِيحٌ)

عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ يَرْفَعُ

1581a. This was said before the visit of graves was allowed. Some however say that visit of grave by women is prohibited. This hadis does not prove that the women are debarred from visiting graves. Those women who are always accustomed to visit graves have been meant here.

Holy Prophet who said : Whoso visits the grave of his parents or of one of them in every week is forgiven (of sins) and enrolled as obedient.

—Baihaqi.

447w. **Ayesha** reported : I used to enter my house wherein there is the Apostle of Allah (buried), and I used to put off my clothes and say : Verily he is my husband, and he is my father. When Umar was buried with them, I did not enter it by Allah, except that I kept my clothes tied up on me out of shame of Umar.

—Ahmad.

أَحَدِيَّتْ أَيْ النَّبِيِّ ﷺ قَالَ مَنْ زَارَ
قَبْرَ أَبِيهِ أَوْ أُمِّهِ أَوْ إِخْوَانِهِ فِي كُلِّ جُمُعَةٍ نَفَرَهُ
وَكُتِبَ لَهُ * (البَيْهَقِيُّ)

عَنْ عَائِشَةَ ؓ قَالَتْ كُنْتُ أَنْزِلُ
بَنِيَّ النَّبِيَّ ﷺ فَيَقُولُ رَسُولُ اللَّهِ ﷺ وَأَنِّي
وَأَمُّهُ نَزِيرِي وَأَقْرَبُ النَّاسِ مِنِّي وَوَجِيهُي وَأَبِي
فَلَمَّا دُفِنَ عُمَرُ ؓ فِيهِمَا لَمْ يَدْخُلْهُ
وَأَنَا مُشَدُّدَةٌ عَلَى نَدَائِي خَدَّيْ عُمَرَ
(أَحْمَدُ)

SECTION 3

1532. PUNISHMENT OF GRAVE.

(a) **What does grave mean?** Grave means the period from the time of death up to the Resurrection Day when judgment will take place. It is immaterial therefore to consider that the grave means only a place prepared underneath the ground. It may be a land grave, or a watery grave or any kind of grave in which a deadbody is disposed of. The Holy Quran speaks of this period as grave. It says : Then He causes him to die, then assigns to him a grave, then when He pleases, He will raise him to life again—80:21Q. This is Barzakh which literally means a period that intervenes between two things. The Holy Quran says : Until the death overtakes

one of them, he says: Send me back, my Lord, send me back, haply I may do good in that which I have left. By no means! it is a word that he speaks, and before them is Barzakh (barrier) until the day when they are raised up—23:100Q. Thus grave is Barzakh meaning a period as above stated.

(b) **Punishment and Enjoyment in grave.** Punishment in the grave is a truth according to the Holy Quran and Hadis—31:38. Consequently pleasure in the grave is also a fact. Life in the grave is the beginning of another life just like the beginning of a man in the mother's womb. A dead man feels pain of separation from the world, while another deadman feels pleasure as he avoided the life of struggles and misfortunes. This proves that a life of torture and happiness begins in the grave as a child feels in its mother's womb heat and cold. It shows that a consciousness of a higher life has sprung up in him immediately after death. Therefore punishment in the grave means a condition of the quilty people in Barzakh. It will take its full and perfect shape on the Resurrection Day as a child takes full and perfect feelings of sufferings and enjoyments as soon as it is ushered into this world. A virtuous man will live in a semi-conscious state of happiness in his grave as if he is in dream in the midst of the sweet company of a beautiful girl. When he will be awake, he will exclaim: O woe to us! who has raised us from our sleeping place?—36:51Q. The sinner will also live likewise in the midst of huge snakes, tigers and lions as if he is in dream. He will continue to have such punishment in proportion to his evil deeds in this world just as a husbandman gathers crops from his field in proportion to his labour in cultivation. In case of an unbeliever, the punishment will be the most severe as he is disloyal to the Almighty King just as a rebel disloyal to a king meets with extreme penalty of law. The Holy Prophet gives us an idea of this severity by saying that 99 serpents of huge dimension will be continuing to bite him—31:448w. In addition, there will be the pressure of grave from all sides so much so that the bones and veins of one side of the body will be turned to another side. Even a man like Sa'ad-b-Mu'az for whom 70,000 angels joined in funeral service was subject to a pressure of the grave—31:449w. Other forms of

punishment have been described in the traditions recorded in this section.

(c) Further explanations of these punishments and enjoyments.

(i) Firstly, these descriptions of punishments though sometimes unintelligible to us are really truths. There is no other alternative but to believe in things which we do not see, perceive and conceive. Man has been given nothing but a little of sight, feeling and knowledge. How can he then comprehend all the secrets of nature? Do we see everything around us? Do we see what a powerful microscope sees in water and lands? Did the companions see Gabriel when the latter came before the Prophet in their midst? Besides, eye-sight depends on external light which is also insufficient to give a sight of all things. Can we comprehend radio, wireless telegraphy and other scientific inventions? If not, should we disbelieve them and hold that these are not truths? Here without belief in the divine pronouncements and inspired sayings of His Messenger, there is no other alternative. (ii) Secondly, a man has got a peculiar language of his own just as a bird or a beast has got. He can well comprehend a matter, or nature of punishment or enjoyment if it is conveyed to him in his own language, and if he is placed within physical agencies of punishment and enjoyment that are moving within his sight and knowledge. Therefore snakes and tigers as destroying agencies, and beautiful damsels and girls as pleasure-giving agencies have been described. Had the punishments and enjoyments would have been described without these things, they would have been too dry and abstract and not within clear comprehension of a man. (iii) Thirdly, these punishments and pleasures may be tried to be understood from events in dreams. Death is nothing but a continuing sleep, and events in sleep may be compared with events after death. A man sees in a dream that a huge tiger or lion is chasing him with furious speed and the man is also hastily running for fear of his life. The tiger or lion has been joined by huge serpents of gigantic figure in order to chase the man. These things continue for hours together till the man gets up from sleep. Are not these things sufficient punishments? If they continue for centuries after centuries, will they not be sufficient punishments? Similar are the punishments and pleasures

in the grave. A friend of the man sees nothing but a motionless figure sleeping by his side. He does not see his runnings, shoutings, pangs and fears. Similarly we do not see and hear the punishments and happiness of the graves. Again the sleeping man sees snakes and tigers with bodies though they are not within the view of his friend reading by his side. Similarly it is not impossible to have punishments and enjoyments in the graves with bodies. (iv) Fourthly, snakes are feared not because of their bodies as such, but because of the dangerous effect of poison that is in them. Take the poison of the snake and leave aside the snake itself. Cannot a man be sufficiently punished with this poison and not with a body in which there is poison? If it is possible, punishment and pleasure may be given spiritually without forms or agencies. (v) Fifthly, poison is an effect of the biting of an snake. Therefore it is the effect of an action that gives punishment or reward. If the action is good, the effect is reward; if the action is bad, the effect is punishment. The snake is feared because of its poison. Similarly bad action should be feared because of its punishment at the end. Again poison brings death of body, while bad action damnation of soul. Soul is greater than body. Therefore soul-burning is greater than the burning of a limb. This will begin in the grave with the end of this physical frame. (vi) Sixthly, there is another cause of punishment and pleasure. Everything we possess in this world is an object of our attachment and love. What we love cannot be parted away from us without some sort of grief and agony. The degree of grief depends on the degree of love. The greatest object of attachment gives the greatest amount of pangs on separation. It is therefore reasonable that what we shall leave behind after death in this world will be a cause of intense heart-burning in the grave. The greater the number of commodities and goods and the greater the attachment for them, the more intense will be the agony after permanent separation by death. Therefore increase your properties or decrease. The martyrs had no attachment for the world before they joined warfare. Hence there will be no punishment for them in the grave. (Allah knows best).

REFERENCES : Punishment of grave : 80:492w ; 84:818, 814, 815 ; greed for wealth a cause—29:12 ; invocation formulas from being saved from punishment—38:195, 200,

35. **Bara'a-b-A'jeb** reported from the Prophet who said: A Muslim, when asked in his grave, shall bear witness that there is no god but Allah and that Muhammad is the Apostle of Allah. This is because of the verse of the Almighty: Allah makes those firm (in faith) who believed in the confirmed word 1538 in this world's life and in the hereafter. And in a narration from the Prophet, he said: Allah makes those firm who believed in the confirmed word which was revealed about punishment of the grave. He will be questioned. Who is your Lord? He will reply: Allah is my Lord and Muhammad is my Prophet.

—Agreed.

36. **Anas** reported that the Apostle of Allah said: Verily a servant, when he is placed in his grave and his companions depart away from him, hears the knocking of their shoes. Two angels will come to him, make him sit and ask: What did you use to say about this man 'Muhammad'. As for a believer, he will answer: I bear witness that he is the servant of Allah and His Messenger. It will be

عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنِ النَّبِيِّ صَلَّى
قَالَ الْمُسْلِمُ إِذَا سُئِلَ فِي الْقَبْرِ يَشْهَدُ أَنْ
لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
فَذَلِكَ قَوْلُهُ تَعَالَى يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا
بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي
الْآخِرَةِ وَفِي رِوَايَةٍ عَنِ النَّبِيِّ صَلَّى قَالَ
يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ
نَزَلَتْ فِي عَذَابِ الْقَبْرِ يُقَالُ لَهُ مَنْ
رَبُّكَ فَيَقُولُ رَبِّي اللَّهُ وَنَبِيِّ مُحَمَّدٍ
صَلَّمَ عَلَيْهِ (مُتَّفَقٌ عَلَيْهِ) *

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
أَنْ الْعَبْدَ إِذَا وَضِعَ فِي قَبْرِهِ وَتَرَى عَنْهُ
أَصْحَابَهُ إِنَّهُ لَسَمِعَ قَرَعَ نَعَالِهِمْ أَتَاهُ
مَلَكَانِ فَيَقْعِدَانِهِ فَيَقُولَانِ مَا كُنْتَ تَقُولُ
فِي هَذَا الرَّجُلِ لِمُحَمَّدٍ صَلَّى فَامَّا الْمُؤْمِنُ
فَيَقُولُ أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ فَيَقَالُ

1538. The confirmed word is the formula of belief: I bear witness that there is no god but Allah and that Muhammad is His servant and Messenger.

said to him : Look to your place in Hell which Allah exchanged for a place for you in Paradise. Then he will see both together. As for a hypocrite and an infidel, he will be questioned : What did you use to say about this man ? He will reply : I don't know ; I used to say what the people said. It will be said to him : You have neither known, nor have read. He will then be given blow with an iron rod, and so he will make an uproar which will be heard by everybody who has followed him except the two classes 1584

—Agreed.

37. **Abdullah-b-Omar** reported that the Messenger of Allah said : Verily when someone of you dies, his abode is placed before him at morn and at night. If he is one of the inmates of Paradise, it is of the inmates of Paradise ; and if he is one of the inmates of the fire, it is one of the inmates of the fire. He will be said : This is your place, till Allah will raise you up towards it on the Resurrection Day. —Agreed.

لَهُ أَنْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ قَدْ
أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ
فَيَرَاهُمَا جَمِيعًا وَأَمَّا الْمُنَافِقُ وَالْكَافِرُ
فَيُقَالُ لَهُ مَا كُنْتَ تَقُولُ فِي هَذَا
الرَّجُلِ فَيَقُولُ لَا أَدْرِي كُنْتُ أَقُولُ مَا
يَقُولُ النَّاسُ فَيُقَالُ لَهُ لَا دَرِيْتَ وَلَا تَلَيْتَ
وَيُضْرَبُ بِمِطْرَاقٍ مِنْ حَدِيدٍ ضَرْبَةً فَيَصِيحُ
صِيحَةً يَسْمَعُهَا مَنْ يَلِيهِ غَيْرُ الثَّقَلَيْنِ *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّيْهِ وَسَلَّمَ إِنَّ أَحَدَكُمْ إِذَا مَاتَ
عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ إِنْ كَانَ
مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ وَإِنْ كَانَ
مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ فَيُقَالُ هَذَا
مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ إِلَيْهِ يَوْمَ
الْقِيَامَةِ *

(مُتَّفَقٌ عَلَيْهِ)

1584. Two classes are man and Jinn. They are accountable for actions and they will not hear anything of the happenings of the grave. Beasts, birds and other creatures will hear these things. If men could have heard such punishment in the grave, they would not have buried their deadmen any further.

38. **Ayesha** reported that a Jewess went to her and narrated the punishment of the grave. She said to her: May Allah give you protection from the punishment of the grave. Ayesha asked the Apostle of Allah about the punishment of the grave. "Yes" he said, "the punishment of the grave is a fact." Ayesha said: I did never see the Prophet say a prayer afterwards except that he sought refuge to Allah from the punishment of the grave.

—Agreed.

39. **Zaid-b-Sa'bet** reported that while the Prophet was passing by the garden of Banu Nazir riding on a donkey belonging to him, and we were along with him, lo! it suddenly got frightened and was about to throw him off, and lo! there were five or six graves. He asked: Who is aware about the inmates of these graves? A man replied: I. He asked: In what condition did they die? He replied: In infidelity. He said: Verily these people are suffering punishment in their graves. But for the fact that you would not bury (the dead), I would have prayed to Allah to make you hear the punishment of the grave which

عَنِ عَائِشَةَ أَنَّ يَهُودِيَّةً دَخَلَتْ
عَلَيْهَا فَذَكَرَتْ عَذَابَ الْقَبْرِ فَقَالَتْ لَهَا
إِعَازَتِي إِنَّ اللَّهَ مِنْ عَذَابِ الْقَبْرِ فَسَأَلَتْ
عَائِشَةَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَذَابِ الْقَبْرِ
فَقَالَ نَعَمْ عَذَابُ الْقَبْرِ حَقٌّ قَالَتْ عَائِشَةُ
فَمَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ صَلَاتِهِ
صَلَاةً إِلَّا تَعَرَّدَ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ بَيْنَا رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَائِطٍ لِبَنِي النَّجَّارِ عَلَى بَغْلَةٍ لَهُ
وَنَحْنُ مَعَهُ إِذْ حَدَثَتْ بِهِ فَكَادَتْ تُلْقِيهِ
وَإِذَا أَقْبَرِ سِتَّةٌ أَوْ خَمْسَةٌ فَقَالَ مَنْ يَعْرِفُ
أَصْحَابَ هَذِهِ الْأَقْبَرِ قَالَ رَجُلٌ أَنَا قَالَ
فَمَتَى مَاتُوا قَالَ فِي الشِّرْكِ فَقَالَ إِنْ
هَذِهِ الْأُمَّةُ تَبْتَغِي فِي قُبُورِهَا قُلُوبًا
أَنْ لَا تَدَا فَنُورًا لَدَعَوْتَ اللَّهَ أَنْ يَسْمَعَ
مِنْ عَذَابِ الْقَبْرِ الَّذِي أَسْمَعُ مِنْهُ ثُمَّ

I hear. 1535 Then he turned his face towards us and said : Seek refuge to Allah from the punishment of the fire. They said : We seek refuge to Allah from the punishment of the fire. He said : Seek refuge to Allah from the punishment of the grave. They said : We seek refuge to Allah from the punishment of the grave. He said : Seek refuge to Allah from the calamities—what is therefrom manifest and what is hidden. They said : We seek refuge to Allah from the calamities—what is manifest therefrom and what is hidden. He said : Seek refuge to Allah from the trial of Dajjal. They said : We seek refuge to Allah from the trial of Dajjal.

—Muslim.

40. **Abu Hurairah** reported that the Messenger of Allah said : When a deadman is buried, two black and blue-coloured angels will come to him. One of them is called Mankir and another Nakir. They will ask : What did you use to say about this man ? If he was a believer, he will reply : He is the servant of Allah and His Messenger. I bear witness that there is no god but Allah and that Muhammad is His servant and Messenger.

اقْبَلْ عَلَيْنَا بِوَجْهِهِ فَقَالَ تَعُوذُوا بِاللّٰهِ
مِنْ عَذَابِ النَّارِ قَالُوا نَعُوذُ بِاللّٰهِ مِنْ
عَذَابِ النَّارِ قَالَ تَعُوذُوا بِاللّٰهِ مِنْ عَذَابِ
الْقَبْرِ قَالُوا نَعُوذُ بِاللّٰهِ مِنْ عَذَابِ الْقَبْرِ
قَالَ تَعُوذُوا بِاللّٰهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا
وَمَا بَطَنَ قَالُوا نَعُوذُ بِاللّٰهِ مِنَ الْفِتَنِ مَا
ظَهَرَ مِنْهَا وَمَا بَطَنَ قَالَ تَعُوذُوا بِاللّٰهِ مِنْ
فِتْنَةِ الدَّجَالِ قَالُوا نَعُوذُ بِاللّٰهِ مِنْ فِتْنَةِ
الدَّجَالِ * (مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ إِذَا قُبِرَ الْمَيِّتُ أَتَاهُ مَلَكَانِ اسْوَدَانِ
أَرْزَقَانِ يُقَالُ لِأَحَدِهِمَا الْمُنْكَرُ وَالْآخَرُ
النَّكِيرُ فَيَقُولَانِ مَا كُنْتَ تَقُولُ فِي هَذَا
الرَّجُلِ فَإِنْ كَانَ مُؤْمِنًا فَيَقُولُ هُوَ عَبْدُ اللَّهِ
وَرَسُولُهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ فَيَقُولَانِ قَدْ كُنَّا

1535. The Holy Prophet was endowed with some special secrets of prophethood with which ordinary mortal is not blessed. Therefore he could tell plain truths about punishment of the grave.

They will then say: We knew that you would reply thus. Afterwards, his grave will be made spacious up to seventy cubits in (every) seventy, and then there will be light for him therein and it will be said to him "Sleep". He will say: I shall return to my family and inform them. They will say: Sleep like the sleep of a bridegroom whom nobody can make awake except the dear ones of the family, till Allah will raise him up from that bed of his. If he was a hypocrite, he will say: I heard men saying a word the like of which I say: I don't know (him). They will say: We knew that you would say so. Then it will be said to the earth: Come constrained over him. It will then come too much straitened for him and his two sides will be exchanged. He will not cease to receive punishment therein, till Allah will raise him up from that bed of his.

—Tirmizi.

41. **Bara'a-b-A'jeb** reported from the Apostle of Allah who said: Two angles will come to him, will make him sit and ask him: Who is your Lord? He will say: Allah is my Lord. They will then ask him: What

تَعْلَمُ أَنَّكَ تَقْرَأُ هَذَا ثُمَّ يَفْسَحُ لَهُ فِي قَبْرِهِ
سَبْعِينَ ذِرَاعًا فِي سَبْعِينَ ثُمَّ يَنْوَرُ لَهُ فِيهِ ثُمَّ
يُقَالُ لَهُ ثُمَّ فَيَقْرَأُ أَرْجِعْ إِلَى أَهْلِي
فَأَخْبِرْهُمْ فَيَقْرَأُ ثُمَّ كَنُومَةَ الْعُرُوسِ
الَّذِي لَا يَرْقُظُهُ إِلَّا أَحَبُّ أَهْلِهِ إِلَيْهِ حَتَّى
يُبْعَثَهُ اللَّهُ مِنْ مَضْجَعِهِ ذَلِكَ وَإِنْ كَانَ
مُذَاقًا قَالَ سَمِعْتُ النَّاسَ يَقُولُونَ قَوْلًا
فَقُلْتُ مِثْلَهُ لَا أَدْرِي فَيَقْرَأُ قَدْ كُنَّا نَعْلَمُ
أَنَّكَ تَقْرَأُ ذَلِكَ فَيُقَالُ لِلْأَرْضِ اانْسِلِي
عَلَيْهِ فَتَلْتَمِ عَلَيْهِ فَتُخْتَلِفُ أَضْلَاعُهُ فَلَا يَزَالُ
فِيهَا مُعَذَّبًا حَتَّى يُبْعَثَهُ اللَّهُ مِنْ مَضْجَعِهِ
ذَلِكَ * (التِّرْمِذِيُّ)

عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنْ رَسُولِ اللَّهِ
صَلَّمَ قَالَ يَا تَيْبُ مَلَكَيْنِ فَيَجْلِسَانِهِ فَيَقْرَأَانِ
لَهُ مَنْ رَبُّكَ فَيَقْرَأُ رَبِّي اللَّهُ فَيَقْرَأَانِ

is your religion? He will say: My religion is Islam. They will then ask: Who is this man who was raised among you? He will reply: He was the Apostle of Allah. They will ask him: What has informed you? He will say: I had read the Book of Allah and brought faith therein and testified. There is therefore His saying: Allah confirms those who believe in the surest word-the verse (14:27Q). He said: A proclaimer will proclaim from heaven: Verily My servant has spoken the truth. Spread for him a place in Paradise and dress him with the dress of Paradise, and open for him a door towards Paradise. Then it will be opened: He said: Then its air and fragrance will come to him and it will be extended for him therein to the distance of his sight. As for an unbeliever, he mentioned his death and said: His soul will be returned to his body and two angles will come to him, will make him sit and ask: Who is your Lord? He will say: Oh! Oh! I don't know! They will then ask: What is your religion? He will say: Oh! Oh! I don't know! They will then ask: Who is this man who was raised among you. He will say: Oh! Oh! I don't know! Then a proclaimer will

لَهُ مَا دِينُكَ فَيَقُولُ دِينِي الْإِسْلَامُ فَيَقُولَانِ
مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ فَيَقُولُ
هُوَ رَسُولُ اللَّهِ صَلَّمَ فَيَقُولَانِ لَهُ وَمَا يُدْرِيكَ
فَيَقُولُ قَرَأْتُ كِتَابَ اللَّهِ فَأَمَنْتُ بِهِ وَ
صَدَقْتَ فَذَلِكَ قَوْلُهُ يَتَّبِعُ اللَّهُ الَّذِينَ
آمَنُوا بِالْقَوْلِ الثَّابِتِ الْآيَةُ قَالَ فَيُنَادِي
مِّنَ السَّمَاءِ أَنْ صَدَقَ عَبْدِي فَأَفْرِشُوهُ
مِنَ الْجَنَّةِ وَابْسُوه مِنَ الْجَنَّةِ وَافْتَحُوا لَهُ
بَابًا إِلَى الْجَنَّةِ فَيَفْتَحُ قَالَ فَيَسَّاتِيهِ مِنْ
رُوحِهَا وَطَيِّبِهَا وَيُفَسِّحُ لَهُ فِيهَا مَكَانَ بَصَرِهِ وَآمَّا
الْكَافِرِ فَذَكَرَ مَوْتَهُ وَقَالَ رِيْعَادُ رُوحِهِ فِي جَسَدِهِ
وَيَأْتِيهِ مَلَكَانِ فَيَجْلِسَانِهِ فَيَقُولَانِ مَنْ رَبُّكَ
فَيَقُولُ هَاهُ هَاهُ لَا أَدْرِي فَيَقُولَانِ مَا هَذَا
فَيَقُولُ هَاهُ هَاهُ لَا أَدْرِي فَيَقُولَانِ مَا هَذَا
الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ فَيَقُولُ هَاهُ
هَاهُ لَا أَدْرِي فَيُنَادِي مِّنَ السَّمَاءِ

proclaim from heaven : Verily he has spoken falsehood. So spread for him a bed of the fire, and dress him with the dress of the fire and open for him a door towards the fire. He said : Then its heat and hot wind will come to him, and his grave will become too narrow for him till his two sides are exchanged. Then he will be entrusted to a blind and deaf angel with an iron rod with him. If a mountain would have been beaten therewith, it would have turned into dust. He will beat him therewith such a beating that what is between east and west will hear it except the two classes. He will be turned into dust and again the soul will be returned to him.

—Ahmad, Abu Dawūd.

42. **Osman** reported that whenever he came to a grave, he used to weep till it wetted his beard. It was questioned to him : Do you remember Paradise and Hell ? Don't weep. And you are weeping for this ! He said that the Ms. of Allah had said : *Verily the grave is the first stage out of the stages of the Next World.* If he escapes it, then what will be after it will be easier than this, and if he does not escape it, then what will come after it will be more severe.

إِنْ كَذَبَ فَأَفْرِشْهُ مِنَ النَّارِ وَالْبِسْرَةَ مِنَ
النَّارِ وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ قَالَ فَيَأْتِيهِ
مِنْ حَرِّهَا وَسُوءِ مَهْمَا رَاضٍ عَلَيْهِ
قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ ثُمَّ
يَقْبَضُ لَهُ أَعْمَى أَصَمٌّ مَعَهُ مِرْزَبَةٌ
مِنْ حَدِيدٍ كَرُضِبَ بِهَا جَبَلٌ لَصَارَ تُرَابًا
فَيَضْرِبُهُ بِهَا ضَرْبَةً يَسْمَعُهَا مَا بَيْنَ الْمَشْرِقِ
وَالْمَغْرِبِ إِلَّا الثَّقَلَيْنِ فَيَصِيرُ تُرَابًا ثُمَّ يَعَادُ
فِيهِ الرُّوحُ * (أحمد وأبو داود)

عَنْ عُثْمَانَ أَنَّهُ كَانَ إِذَا رَفَفَ عَلَى
قَبْرِ بَكِي حَتَّى يَبُلَّ لِحْيَتُهُ فَقِيلَ لَهُ
اتَذَكَّرَ الْجَنَّةَ وَالنَّارَ فَلَا تَبْكِي وَتَبْكِي
مِنْ هَذَا فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
إِنَّ الْقَبْرَ أَرْلَ مَنْزِلٍ مِنْ مَنْزِلِ الْآخِرَةِ
فَمَنْ نَجَّى مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ وَإِنْ
لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ مِنْهُ قَالَ وَمَا

He reported that the Prophet said : I have never seen a terrible place but that the grave is more terrible than it.

—*Ibn Majah, Tirmizi (Rare)*

43. **Same** reported that the Apostle of Allah, when finished burying a dead man, used to stay there and say : Seek forgiveness for your brother and pray for him for firmness (in faith) because he will be asked just now. 1536

—*Abu Daud.*

44. **Ibn Omar** reported that the Messenger of Allah said : This is the man 1537 for whom the Throne shook and the doors of heaven were opened, and 70,000 angels were present (in funeral prayer) for him. Still it (in grave) became narrow for him and then it was made spacious.

—*Nisai.*

45. **Asma'a-bn-Abi Bakr** reported that the Messenger of Allah stood up to deliver sermon and then narrated about the trial of the grave wherein a man will be tried. When he narrated it, the Muslims gave out a loud shriek. *Bukhari narrated it*

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا رَأَيْتُ مِنْظَرًا
قَطُّ إِلَّا وَالْقَبْرُ أَفْظَعُ مِنْهُ *

(التِّرْمِذِيُّ وَابْنُ مَاجَةَ غَرِيبٌ)

عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَرَغَ
مِنْ دَفْنِ الْمَيِّتِ رَكَعَ عَلَيْهِ فَقَالَ
اسْتَغْفِرُوا لِأَخِيكُمْ ثُمَّ سَلُوا لَهُ بِالتَّثْبِيتِ
فَإِنَّهُ الْآنَ يُسَالُ * (أَبُو دَاوُدَ)

عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا الَّذِي تَحْرُكُ لَهُ الْعَرْشُ وَ
فُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ وَ شَهِدَهُ سَبْعُونَ
أَلْفًا مِنَ الْمَلَائِكَةِ لَقَدْ ضَمَّ ضَمًّا ثُمَّ فُرِجَ
عَنْهُ * (النَّسَائِيُّ)

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ
قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطِيبًا فَذَكَرَ فَنَدَّ
الْقَبْرَ الَّذِي يَفْتَنُ فِيهَا الْمَرْءُ فَلَمَّا ذَكَرَ
ذَلِكَ ضَجَّ الْمُسْلِمُونَ ضَجَّةً رَوَاهُ الْبُخَارِيُّ

1536. This hadis is an argument for those who say that the dead can receive blessings and forgiveness of sins through the actions of the living. However, it is accepted by all that prayer for the dead is allowed at any time and under all circumstances.

1537. This is Sa'ad-b-Mu'az of whom reference has been made in 31:449w.

thus and Nisai added: It (shriek) interfered between me and my understanding the words of the Apostle of Allah. When their shriek became quiet, I asked a man near me: Oh! may Allah bless thee! What has the Ms. of Allah said in the last part of his sermon? He reported that he had said: It has been revealed to me that you shall be tried in the graves nearly similar to the trials of Dajjal.

46. **Jaber** reported from the Holy Prophet who said: When a deadman is admitted in a grave, he remembers as it were the sun at the time of its going down. Then he sits, rubs his eyes and says: Leave me to pray. 1538

—*Ibn Majah.*

47. **Abu Hurairah** reported from the Apostle of Allah who said: Verily a deadman is taken to the grave, and then the man sits in his grave without fear and perturbation. Afterwards it is said to him: Wherein were you? He will reply: I was in Islam. He will then be asked: Who is this man? He will reply: Muhammad, the Messenger of Allah. He came to us with clear

هَكَذَا وَزَادَ النَّسَائِيُّ حَالَتْ بَيْنِي وَبَيْنَ
أَنْ أَفْقَهُمْ كَلَّمَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا سَكَتَ
صَجَّتُهُمْ قُلْتُ لِرَجُلٍ قَرِيبٍ مِنِّي أَيُّ
بَارَكِ اللَّهُ فِيكَ مَاذَا قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْخُرُوقِ لَهُ قَالَ قَالَ قَدْ أُرْحِي
إِلَيْكُمْ أَنْتُمْ تَفْتَنُونَ فِي الْقُبُورِ قَرِيبًا مِنْ
فِتْنَةِ الدَّجَالِ *

عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أُدْخِلَ
الْمَيِّتُ الْقَبْرَ مَثَلَتْ أَلَمُ الشَّمْسِ عِنْدَ زَوَالِهَا
فَيَجْلِسُ رِيْمَسِمَ عَيْنَيْهِ وَيَقُولُ دَعُونِي
أَصْلِي *

عَنْ أَبِي هُرَيْرَةَ (رَضِيَ) عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْمَيِّتَ يُصْبِرُ إِلَى الْقَبْرِ
فَيَجْلِسُ الرَّجُلُ فِي قَبْرِهِ خَيْرَ نَعْرِ فَرْعٍ وَلَا
مَشْغُوبٍ ثُمَّ يُقَالُ لَهُ فِيمَ كُنْتَ فَيَقُولُ
كُنْتُ فِي الْإِسْلَامِ فَيُقَالُ مَا هَذَا الرَّجُلُ
فَيَقُولُ مُحَمَّدٌ رَسُولُ اللَّهِ جَاءَنَا بِالْبَيِّنَاتِ مِنْ

1538. He remembers that he shall have to pray the sun-set prayer because there is darkness in the grave. Accordingly he tells the angels Mankir and Nakir to wait with their question till he finishes his prayer. This can be done only by a man who used to pray in the world.

proofs from Allah and so we did believe in him. It will be questioned to him: Have you seen Allah? He will reply: It is not in power of anybody to see Allah. Then an opening will be made out for him towards the fire, and he will see towards it, some hurling down others. It will be said to him: Look what Allah has saved you from. Then an opening for him will be made towards Paradise and he will cast his glance towards it and what is therein. It will be said to him: This is your place; upon the sure (belief) you lived and on it you died and on it you will be raised up if the Almighty Allah so wills. An impious man will sit in his grave fearful and perturbed. It will be questioned to him: Wherein were you? He will say: I don't know. It will then be asked to him: Who is this man? He will reply: I heard the people say a word which I say. Then an opening will be made for him towards Paradise and then he will look to its fineries and what is therein. He will be asked: Look to what Allah has deprived you from. Then an opening will be made for him towards the fire. He will look at it that some of them were hurling others down. It will be

عِنْدَ اللَّهِ فَصَدَّقْنَاهُ فَيَقَالُ لَهُ هَلْ رَأَيْتَ اللَّهَ
فَيَقُولُ مَا يَنْبَغِي لِأَحَدٍ أَنْ يَرَى اللَّهَ
فَيُفْرَجُ لَهُ فُرْجَةٌ قَبْلَ النَّارِ فَيَنْظُرُ إِلَيْهَا
يَعْظُمُ بَعْضُهَا بَعْضًا فَيَقَالُ لَهُ انْظُرْ إِلَى
مَا رَقَلَكَ اللَّهُ ثُمَّ يَفْرَجُ لَهُ فُرْجَةٌ قَبْلَ الْجَنَّةِ
فَيَنْظُرُ إِلَى زَهْرَتِهَا وَمَا فِيهَا فَيَقَالُ لَهُ
هَذَا مَقْعَدُكَ عَلَى الْيَقِينِ كُنْتَ وَعَلَيْهِ
مُتَّ وَعَلَيْهِ تَبَعْتُ أَنْ شَاءَ اللَّهُ تَعَالَى
وَيَجْلِسُ الرَّجُلُ السَّوْءُ فِي قَبْرِهِ فَزَعْمًا
مَشْغُوبًا فَيَقَالُ لَهُ فِيمَ كُنْتَ فَيَقُولُ
لَا أَدْرِي فَيَقَالُ لَهُ مَا هَذَا الرَّجُلُ يَقُولُ
سَمِعْتُ النَّاسَ يَقُولُونَ قَوْلًا فَقُلْتُهُ فَيَفْرَجُ
لَهُ فُرْجَةٌ قَبْلَ الْجَنَّةِ فَيَنْظُرُ إِلَى زَهْرَتِهَا
وَمَا فِيهَا فَيَقَالُ لَهُ انْظُرْ إِلَى مَا صَرَفَ
اللَّهُ عَنْكَ ثُمَّ يَفْرَجُ لَهُ فُرْجَةٌ إِلَى النَّارِ
فَيَنْظُرُ إِلَيْهَا يَعْظُمُ بَعْضُهَا بَعْضًا فَيَقَالُ لَهُ

said to him: This is your place, upon doubt you lived, upon it you died, and upon it you will be raised up again if the Almighty Allah so wills. 1539 —*Ibn Majah.*

448w. **Abu Sayeed** reported that the Apostle of Allah said: 99 serpents will bite an unbeliever in his grave. They will bite him and sting him till the Hour comes to pass. If any serpent among them gives out a breath into this world, it will never yield vegetables. 1540 —*Darimi.*

449w. **Ja'ber** reported: We came out with the Prophet to Sa'ad b-Mu'az when he expired. When the Prophet performed his funeral prayer, and he was buried in his grave and earth was levelled upon him, the Apostle of Allah read 'Tasbih' 1541 and we also recited tasbih for a long time. Then he recited 'takbir' and so we did. It was questioned: O Ms. of Allah, why have you recited tasbih and then takbir? He said: 'The grave became too narrow for this pious man till Allah made it spacious on its account.

—*Ahmad.*

هَذَا مَقْعَدُكَ عَلَى الشَّكِّ كُنْتَ وَعَلَيْهِ
مَتَّ وَعَلَيْهِ تَبَعْتُ إِنْ شَاءَ اللَّهُ تَعَالَى *

(ابن ماجة)

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ لَيْسَ عَلَى الْكَافِرِ فِي قَبْرِهِ تِسْعَةٌ
وَتِسْعُونَ تَنِيذًا تَنْهَسُهُ وَتَلِدُ نَحْوَهُ حَتَّى
تَقُومَ السَّاعَةُ أَوْ أَنْ تَنِيذًا مِنْهُ نَفْخَ فِي
الْأَرْضِ مَا انْبَتَتْ خَضِرًا * (الدارمي)

عَنْ جَابِرٍ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ
صَلَّمَ إِلَى سَعْدِ بْنِ مُعَاذٍ حِينَ تَوَفَّى فَلَمَّا
صَلَّى عَلَيْهِ رَسُولُ اللَّهِ صَلَّاهُ وَرَضَعَ فِي
قَبْرِهِ سَمِعَ عَلَيْهِ سُبْحَ رَسُولِ اللَّهِ صَلَّاهُ
فَسَبَّحْنَا طَرِيلاً ثُمَّ كَبَّرَ فَكَبَّرْنَا فَقِيلَ
يَا رَسُولَ اللَّهِ لِمَ سَبَّحْتَ ثُمَّ كَبَّرْتَ قَالَ لَقَدْ
تَضَاقَّقَ عَلَى هَذَا الْعَبْدِ الصَّالِحِ قَبْرُهُ حَتَّى
فَرَّجَهُ اللَّهُ عَنْهُ *

(أحمد)

1539. It appears from this tradition that the habits of the virtuous man in this world's life will be reproduced in the grave and the habits of the sinner will also be reproduced in like manner. So the virtuous man will have no difficulty in the trials of the grave while a sinner will have difficulty at every step.

1540. Tirmizi narrated exactly like it with a slight change in wording. He reported 70 serpents instead of ninety-nine. How snakes may give trouble may be seen from the article itself.

1541. Tasbih means "Sobhan-Allah" (Glory be to Allah). Takbir means 'Allah-Akbar'—(Allah is greatest).

CHAPTER XXXII

1542. Pre-destination (التقدير)

(a) Meaning of Taqdir. Taqdir means in the popular sense pre-destination, fate or destiny. It means literally *to make manifest of the measure of a thing or simply to determine a measure*. Another word which comes in this connection is *Qaza* meaning pre-decree or pre-decision. Taqdir is to determine a measure, while Qaza is the decree of bringing this measure into action. The former is the law and the latter is to put the law into execution. In other words, Taqdir signifies the creation of things subject to certain immutable laws, while Qaza is the ordering of a thing to come to pass. In case of the Almighty Allah, these laws were pre-determined long long before the creation of heaven and earth and may be called the *natural laws*. Those laws not only operate in the material world but also in the spiritual world. This is a Taqdir that a fixed quantity of water and fire will create steam or force. Likewise it is also Taqdir that out of a mixture of certain amount of good works, a spiritual force will be created. It is also a Taqdir that fire destroys a thing. Its destroying nature has been made an immutable law. Similarly "that internal fire of mind will destroy the soul" is a Taqdir or natural law. It can therefore be said that the natural laws of creation and of destruction have been pre-determined. In other words, Taqdir of everything has been pre-decreed. The Quran says therefore about Taqdir: The sun runs to an appointed course, that is the Taqdir (law) of the Almighty—36:38Q. We ordained death among you, and We are not to be overcome—56:60Q. Taqdir means also *pre-measurement*. The Quran says: Surely We have created everything to a measure—54:49Q. We created everything, then ordained for it a Taqdir (measure)—25:2Q.

(b) Different views about Taqdir. Much intellectual blood has been spent over the question of pre-destination. Many religions like Judaism and Christianity were greatly agitated over this

problem, and the strong Muslim solidarity which the Prophet had once so laboriously cemented has been greatly weakened on account of bitter controversies over this question. This is because there are apparent conflicting views on the subject in the Quran and Hadis. On the one hand, the scriptures uphold the doctrine of freedom of will and the consequent responsibility for actions, and on the other they emphasise that it is only God who guides and misguides as He pleases and that the fate of men and everything was pre-determined before their creation. Among the former Muslims, there were two extreme schools of thought—the *Zabariyas* and the *Qadriyas*. The former school holds that God is the Creator of man's deeds whether good or bad and that man is entirely powerless and without responsibility in the matter. They contend that man has got no power to go beyond his destiny or decree of God before his creation. They cite the following Quranic verses in their support. And whomsoever Allah guides, there is none that can misguide him—39:36Q. And if Allah shall afflict you with harm, then there is none to remove it but He, and if He intends good to you, there is none to repel His grace—10:107Q. And with Him are the treasures of the unseen—none knows them but He, and He knows what is in the land and in the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green or dry but it is all in a clear book—6:59Q. No evil befalls on the earth, nor on your own souls but it is in a book before We bring into existence—57:22Q. The Holy Prophet said: Nothing repels a pre-decree except supplication—38:11, and vow cannot repel pre-destination—24:21.

The *Qadriyas* and later on the *Mutazilas* hold that man has got absolute freedom of will and the consequent responsibility for actions, and that if the former view is accepted, the rewards for virtuous acts and punishments for sins cannot at all be explained. They cite the following verses in support of their case. "And whatever affliction befalls on you, it is on account of what your hands have wrought"—42:32Q. "No bearer of burden shall bear the burden of another, and man shall have nothing but what he strives for—53:38Q.

(c) **Attempted Solution of Taqdir.** The two views as above noted are diametrically opposite to each other, and none could find

out a satisfactory solution of the problem. We have therefore no other alternative but to believe in *predestination* as well as in *freedom of will* with consequence of actions. Let us, however, try to harmonise the apparant conflict to some extent leaving the rest to God. We deliberately surrender to Divine Words in this respect because we all know that we cannot have everything what we wish for inspite of our earnest and sincere attempts therefor, and that we—different individuals—have been born with different degrees of wisdom, vision and genius. What a highly gifted man can do with a very little effort cannot be done by an ordinary man with untiring zeal and constant efforts. This complexity of human character leads us to absolute faith both in *predestination* and human *freedom of will*. The next point is that the *right view* according to the majority of the Muslim jurists and to our opinion is the mean between the two extreme views. In other words, *man is neither absolutely compelled, nor absolutely free*. Man has got relative and very limited freedom of thoughts and actions for use and misuse of which he will be held responsible on the Day of Resurrection. Man is confined within limitations of space and time and within certain conditions and circumstances. He knows not his past and future. He has been created with a little degree of knowledge, and his power of conception and perception is limited as they are invariably supplied by external organs. If an ant thinks that it has got absolute freedom uncontrolled by anything in the world, it would be wrong on its part. If a clock says that it has got freedom because of its regular movements, it would be improper for it. A clock moves within a fixed space and within a fixed time. It is predestined to move so. It cannot go beyond its space, and it cannot move approximately beyond its time, but still it moves for the time being uncontrolled by human hand. Similarly, man has got freedom of movement. As he has got *will* unlike clock, he has also got freedom of will. Thus action and will are not absolute, nor are they absolutely controlled by external agency, say God. It cannot be said that a clock moves a second as soon as it receives the order of its maker. Similarly it is not proper to say that a man takes his step because his Maker directs him to do so at every moment. On the whole, a clock is regulated by a human expert though it moves mostly independant of its maker. It can therefore be said that its fate has been pre-determined. Similar is the pre-determination or fate of

human beings. It can also be said that the clock moves at the direction of its maker. Similarly it can be said that nothing is done but by permission of Allah as He is the ultimate cause of all things. Man makes everything of a clock according to Qadr or measure, and he can know its possible action and approximate duration and gives therefore an approximate guarantee. In other words, the actions of a clock and its duration have been determined before its creation. Similarly the duration and actions of man were pre-written before he is created. The Prophet therefore said that Allah wrote 50,000 years before creation the fate of things—32:2.

The question is how this fate was pre-determined, whether arbitrarily or with consummate wisdom. In other words, the question is whether man acts according to the dictation of his fate or he shapes his own fate and fortune by himself. Islam dictates that man makes his own fate within his given freedom and genius. An ant cannot make a headway like that of a man however earnest it is as its destiny was pre-determined very much lower than that of a man. There is also difference in human beings regarding wisdom, power and capability. Some are born genius, some are gifted with other talents, some are born dull. So far as the question of talents and capabilities are concerned, it must be admitted that it is the work of fate written beforehand independent of any efforts either of themselves or of their parents. Man has got no control over that, just as a clock has got no control over its size, duration and perfection. Thus within given talent, a man can create his own fate, and each will be responsible in proportion to his gifts received from the Most High. The question is whether God interferes in this limited freedom of man over which he has got control and not of those things over which the hand of destiny is paramount. Allah says: Whomsoever Allah guides, there is none to misguide him—30:36Q. Again He says: Whatever disaster befalls on you, it is on account of what your hands have wrought—42:30Q. The latter verse surely means that we have got limited responsibility in proportion to our gifts given by God. The former verse means that Allah guides and misguides (1) mediately and not directly, and (2) that He guides and misguides according to His Laws and not arbitrarily and that His pleasure or discretion is exercised in a manner conformable to His promulgated laws, though He has got power to do things arbitrarily. With regard

to indirect interference, something has been said above with the example of a clock. It will be more clear from the following example. A man writes with a pen. One man says that it is the pen that writes ; another says that it is the hand that writes as it moves the pen ; another says that it is the invisible mind that writes because the hand has got no power unless mind moves it. Each has got limited freedom though it is admitted that ultimately it is the invisible mind that writes because if there is no mind, there is no action. Another intelligent man says that it is the Absolute Mind (i.e. God) that writes, and not the mind of a man as the human mind is dictated by the former. Thus mediately God is the primary cause of our actions though immediately we are held responsible for them. We shall suffer only to the extent of our responsibility, and God will release us from Hell ultimately as He is the ultimate cause of actions. The Quran says : And know that Allah intervenes between man and his heart—8:24Q. Now with regard to the second point, namely Allah's using His pleasure according to His laws, it is seen that Allah in giving limited freedom of will to man from His Absolute Freedom of will dictated His laws to use that will according to the Absolute Will. *The Absolute will of God is not capricious and arbitrary.* So the limited will of man should not be capricious and arbitrary. The former follows the natural laws created by Him, the latter also should follow His laws first and then the laws created by His messengers. Those who follow the divine laws must enjoy, and those who transgress them must suffer. It is a divine law that man should keep away from the fire. If he obeys that, he will enjoy the bright sun-shine, if he breaks the law by falling into it, he will be destroyed. Similarly God instructed us to be away from the fire of Hell by following His Laws. If we obey that, we shall be in bliss ; if not, we shall suffer Hell-fire. This is the natural law both in the material and spiritual world. As for those who follow the laws, Allah leads them to guidance just as Allah grows crops for those who cultivate and sow. As for those who do not follow the laws, Allah misguides them just as Allah does not grow crops for those who do not cultivate and sow. Allah is not at all arbitrary. The Quran supports the above theory. It distinctly says : As for those who do not believe in Allah's verses (laws), Allah will not guide them and they shall have a painful chastisement—Q. It is not attributable to Allah that

He should lead a people astray after He has guided them, till He makes clear to them what they should guard against—9:115Q. This verse shows the necessity of divine laws and Prophets in order to justify punishment. The Quran again says: He does not misguide by it except the transgressors—2:26Q. Allah causes the unjust to go astray—14:27Q. It appears therefore that the virtuous and the innocent are not led astray, but those that transgress His laws are made so. This is just like this saying: Allah does not give light to one who himself closes all the doors and windows of a room upon himself, but gives light to one who opens up the doors and windows. That is Allah's guidance and misguidance. In other words, the natural laws of God must operate and give rewards and punishment. There is no changing of such law. It is called Allah's guidance and misguidance. Look at a tiny seed. If it is placed under certain laws, it will grow into a big tree and yield fruits. That is its goal. If it is not placed under sun, water and earth, it will be destroyed. That is the transgression of its laws and the consequent punishment. Man also has got a certain amount of freedom to place himself under certain laws and grow into a useful citizen. In the spiritual world also, man is free to follow the divine laws. If these laws are obeyed, man will reach his goal, be it paradise or companionship with God; but if not, he will destroy himself and will be going far away from his goal which he will reach after suffering a great deal for his falling back. Hear what the Quran says: So whoso follows the right way, it is for his own soul; whoso errs, he errs against his own soul—30:41Q. Hence Allah's guidance and misguidance mean the workings of natural laws. These laws are uniform and not at all capricious. Had they been capricious, no scientific invention would have been possible. The Quran says: There is no changing in Allah's creation (laws)—30:30Q. Hence taqdir means natural laws or ordinances, and as such it is not inconsistent with freedom of will. On the contrary, it helps it. It is a Taqdir that out of the union of male and female an issue will be born under certain circumstances and that seed of one kind cannot produce another kind. He who follows the above laws can create a child. God's direct interference is not at all necessary. The natural law must operate, "That an animal can move" has been pre-written. Hence the

movements of men have been pre-written. This machine of the universe with its beings and things is going on thus according to certain immutable laws or Taqdir. These natural laws with consequent actions of individuals that will be done according to their choice in future were pre-written, and this is called "fate."

Allah's Knowledge. Allah is not bound by space and time. He knows the secrets of everything and its open, its past and future, every man's choice to guide himself or to misguide himself, his life and his death, his fortunes and his misfortunes, his abode in Hell or in Paradise. So it may be said that the actions of everyman and his consequent fate were pre-written in a book. It is not at all impossible as it is within the all-comprehensive knowledge of Allah long before the creation of man and his deeds. This pre-knowledge is called "the Book of Destiny." It is not true that actions follow according to the fate but man shapes his own destiny within his given power. In this sense it is said that what is lotted cannot be blotted. This is a mere foreknowledge of God and not God's doings. It does not mean that Allah actually chooses a wrong course for one man and right course for another, hell for one and heaven for another regardless of actions. Mere knowledge of a thing does not interfere with the choice of an agent.

Allah's power. It is true that Allah has got absolute power, and no power of anything can overthrow it. Allah remind men of His powers occasionally through phenomena of nature, namely earth-quakes, sinking down of lands, floods and thousand other *vismajors*. Man's power is very very limited and consequently his will is also very very limited. Allah has therefore power to guide and misguide by turning the wheel of human will, but that is regulated generally by His own laws. Sometimes in extreme cases of oppression, these laws are broken as in case of Abraham who was sitting safe in the fire.

ALLAH'S KNOWLEDGE: Quran—He knows the treasures of the unseen—6:59; conception, birth and duration of life written in a book—35:11; Allah encompasses all things in His knowledge—35:12; He knows your open and secret—6:3.

ALLAH'S POWER: Quranic references—6:17; all good and evil controlled by Allah—10:107; His is command and creation—7:54. Allah guides according to actions—4:111; Creator of everything—2:29; Sustainer of everything—11:6.

(d) **Belief in Taqdir.** What does it mean? Belief is emphasised in a thing which is not within conception of man. When belief in pre-destination has been enjoined, it must be understood that without belief, arguments will not be sufficient and highly satisfactory to convince a man of this question. Therefore we must believe in Taqdir. It implies a belief that man is neither possessed of absolute power, absolute knowledge and absolute will, but his power, knowledge and will are controlled by the hand of God according to certain laws and not arbitrarily. It is a belief that man has got no control over many things like birth, death, talents and gifts, but he has got a very limited control over his doings—either to follow the right course so as to bring reward or to follow the wrong course so as to bring punishment. It is a belief that everything is subject to Taqdir i.e. divine laws, popularly called natural laws of the universe. It is a belief that we must go on working and thereby shape our own destinies.

BELIEF IN TAQDIR: necessary—1:86 ; note 44 ; vow cannot alter Pre-measurement—24:21 ; Prophet feared lack of faith of his followers in pre-measurement—26:86w ; nothing repels a pre-decree except supplication—88:11.

NATURAL LAWS ARE TAQDIRS: Quran—alteration of night and day, fall of rain, changing of winds—2:164 ; 3:189 ; various kinds of fruits out of fall of rain—6:100, 42 ; sun bright and moon light—10:5 ; spread mountains and rivers, fruits are of two kinds—18:4 ; night and day two signs—17:12 ; all orbs travel in horizon—21:33 ; every beast has been created from water—24:45 ; night a covering and sleep a rest—25:47 ; difference in tongues and colour among men—30:28 ; Allah created pairs of all things—51:48 ; 36:36 ; sun runs to an appointed course, that is the Taqdir (ordinance) of the Mighty, Knowing ; moon has got stages (orbits) —36:39 ; everything runs to a fixed term—39:5 ; He creates you in the wombs of your mothers a creation after creation, a triple darkness—39:6 ; Allah revealed in every heaven its affair—41:11 ; We made Taqdir of death among you and We are not to be overcome, in order that We may bring in your place the likes of you and make you grow into what you know not—56:60 ; a seed contains potentialities of mighty development if placed under laws—56:68 ; seven heavens and seven earths—65:12.

1. **Ibn Omar** reported that the Messenger of Allah said : Everything is according to a measure, even weakness and intelligence.

—Muslim

2. **Abdullah-b-Amr** reported that the Ms. of Allah said : Allah had written down the measures of creations 50,000 years before He created the heavens and earths. He said that His Throne was (then) upon water.

—Muslim.

3. **Abu Hurairah** reported that the Apostle of Allah said : Adam and Moses quarrelled before their Lord. 143 Adam got the better of Moses. Moses said : You are Adam whom Allah created with His hand, and He breathed unto you from His inspiration and made His angels prostrate before you and lodged you in His Paradise. Then you sent down men to the earth for your fault. Adam said : You are Moses, Allah selected you with His message and His word, and He gave you the tablets wherein there was clear exposition of everything and He took you quite close for secret talks. What period have you found that Allah wrote the Torah before I was created ? Moses said :

عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كُلُّ شَيْءٍ بِقَدَرٍ حَتَّى الْعِجْزُ وَالْكَيْسُ *

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ

سَنَةٍ قَالَ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ - (مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
صَلِّعَ أَحْتَجِجَ آدَمَ وَمُوسَى عِنْدَ رَبِّهِمَا
فَحَجَّجَ آدَمَ مُوسَى قَالَ مُوسَى أَنْتَ آدَمُ

الَّذِي خَلَقَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَاسْجَدَ لَكَ مَلَائِكَتُهُ وَاسْكَنْكَ

فِي جَنَّتِهِ ثُمَّ أَهْبَطَ النَّاسَ بِخَطِيئَتِكَ إِلَى الْأَرْضِ قَالَ آدَمُ أَنْتَ مُوسَى الَّذِي أَمْطَلَكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ وَاعْطَاكَ

الْأَلْوَحَ فِيهَا تَبْيَانُ كُلِّ شَيْءٍ وَقَرَّبَكَ

فَجِيئًا فَبِكُمْ وَجَدْتَ اللَّهُ كَتَبَ التَّوْرَةَ قَبْلَ

143. This took place in the spiritual world according to the Holy Prophet and he came to know it by revelation.

40 years. Adam said : Have you found therein : And Adam disobeyed his Lord and then went astray ? Yes said he. He said : Will you blame me for an action which I did, which Allah had written down against me that I would do it, 40 years before He created me ? The Apostle of Allah said : Adam then got upper hand over Moses. —Muslim.

4. **Ibn Mas'ud** reported that the **Ms. of Allah** informed us (and he was truthful, trustworthy) : The creation of one of you is gathered in semen in the uterus of his mother for forty days, then it becomes clot of blood in similar (period), then it becomes a lump of flesh like that, then Allah sends an angel to him with four words and then he writes down his actions, his term, his provision and whether unfortunate or fortunate. Afterwards soul is breathed unto him. By One besides whom there is none to be worshipped, verily anyone among you would perform the actions of the inmates of Paradise till (when) it would remain between him and it (Paradise) but only a cubit, the ordinance would come to prevail over him. Then he would perform the actions of the inmates of the fire till he would enter it. And verily there would be someone of you who would do the

أَنَّ أَخَاقَ قَالَ مُوسَى بِأَرْبَعِينَ عَامًا قَالَ
 أَدَمُ فَعَلُ وَ جَدْتُ فِيهَا وَ عَصَى أَدَمُ رَبَّهُ
 فَخَرَى قَالَ نَعَمْ قَالَ أَقْتَلُوا مِنِّي عَلَى أَنْ
 عَمَلْتُ عَمَلًا كَتَبَهُ اللَّهُ عَلَيَّ أَنْ أَعْمَلَهُ قَبْلَ
 أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً قَالَ رَسُولُ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ * (مُسْلِمٌ)
 عَنْ ابْنِ مَسْعُودٍ قَالَ حَدَّثَنَا رَسُولُ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ خَلَقَ
 أَحَدَكُمْ بِجَمْعٍ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ
 يَوْمًا نَدَاقَةً ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ
 ثُمَّ يَكُونُ مَضْغَةً مِثْلَ ذَلِكَ ثُمَّ
 يَبْعَثُ اللَّهُ إِلَيْهِ مَلَكَ بِأَرْبَعِ كَلِمَاتٍ
 فِيَكْتُبُ عَمَلَهُ وَ أَجَلَهُ وَ رِزْقَهُ وَ شَقِي
 أَوْ سَعِيدٌ ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ فَرَأَى الَّذِي
 لَا إِلَهَ إِلَّا هُوَ أَنْ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ
 الْجَنَّةِ حَتَّى مَا يَكُونُ بِبَيْتِهِ وَ بَيْتِهَا إِلَّا
 ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ
 بِعَمَلِ أَهْلِ النَّارِ فَيَبْدُو خَائِفًا وَ أَنْ أَحَدَكُمْ

actions of the inmates of the fire till (when) there would remain not but a cubit between him and it (Hell), the ordinance would come to prevail over him. Then he would perform the duties of the inmates of Paradise and enter it.

—*Agreed.*

5. **Sahl-b-Sa'ad** reported that the Ms. of Allah said : Verily a servant would do the actions of the inmates of the fire while he would be one of the inmates of Paradise, and he would do the actions of the inmates of Paradise while he would be one of the inmates of the fire. Verily actions will be judged by the ultimate results. 1544

—*Agreed.*

6. **Abu Hurairah** reported that the Apostle of Allah said : Verily Allah pre-ordained for the son of Adam his share of fornication. That will overtake him without doubt. Fornication of eye is (bad) look, fornication of tongue is argument, and mind entertains hopes and passions, and anxiety makes it true or false. *Agreed upon it.* And in a narration of Muslim, he said : There has been ordained for the son of Adam his share of fornication.

لَيَعْمَلَنَّ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونَ
بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ
فَيَعْمَلَنَّ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلَهَا *

(متفق عليه)

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّعَ أَنْ الْعَبْدَ لَيَعْمَلَنَّ عَمَلَ أَهْلِ النَّارِ وَ
أَنَّهُ مِنْ أَهْلِ الْجَنَّةِ وَيَعْمَلَنَّ عَمَلَ أَهْلِ
الْجَنَّةِ وَأَنَّهُ مِنْ أَهْلِ النَّارِ وَإِنَّمَا
الْأَعْمَالُ بِالْخَوَاتِيمِ * (متفق عليه)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّعَ أَنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حُظَّهُ
مِنْ الزَّنا أَدْرَكَ ذَلِكَ لَا مَحْصَاةَ فَرَزْنَا
الْعَيْنَ النَّظْرَ وَزَنَا اللِّسَانَ الْمَذْقَ وَالنَّفْسَ
تَمَنَّى وَتَشْتَهَى وَالْفَرْجَ يُصَدِّقُ ذَلِكَ
وَيَكْذِبُهُ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ
لِمُسْلِمٍ قَالَ كَتَبَ عَلَى ابْنِ آدَمَ نَصِيبَهُ

1544. Here Khawatim is plural of Khatimah meaning either death or end. A man will go to Paradise or Hell according as he keeps his belief at the time of his death. This, however, is dependent upon previous good or bad actions in life time, Actions also are judged by the ultimate results of things. Therefore any action undertaken by any man must be finished,

That will come to pass beyond doubt. (As for) the two eyes, their fornication is (bad) look; and as for the two ears, their fornication is seeking to hear; and as for the tongue, its fornication is talk; and as for the hand, its fornication is catching; and as for the leg, its fornication is foot-step, and the heart entertains passion and hope, and anxiety makes that true or false.

7. **Imran-b-Hussain** reported that two men of Muzainah tribe asked : O Apostle of Allah ! inform about what the people do to-day 1545 and labour therein. Is it a thing which has been pre-ordained over them and which has gone among them from measurement that has been pre ordained, or about what will occur in future out of what their Prophets gave them and so proof has been established among them ? He said : No, rather a thing which has been pre-decreed for them and which has passed among them ; and the corroboration of that is in the Book of Allah, the Glorious and Almighty : And by the soul and by Him who made it perfect. Then He intimated to it by inspiration its deviating from truth and its piety. 1546 —Muslim.

مِنْ الْحَزَنَةِ مَذْرُوعٌ ذَلِكَ الْمُتَعَدِّلَةُ الْعَيْنَانِ
زَاغَتَا الدُّبُرِ وَالْأَذْنَانِ زَاغَتَا السَّمْعَانِ
وَاللِّسَانِ زَاغَتَا الْكُلَامِ وَالْيَدُ زَاغَتَا
الْبَشْشِ وَرَجُلٌ زَاغَتَا الْفُتَى وَالْقَلْبُ
يُحْزِنُ وَيُفْزِنُ وَابْتَدَأَ ذَلِكَ الْفُتَى
وَبُكَتْ بَا *

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ رَجُلَيْنِ مِنَ
مُزَيْنَةَ قَالَا يَا رَسُولَ اللَّهِ أَرَأَيْتَ مَا يَعْمَلُ
النَّاسُ الْيَوْمَ وَيَكْذِبُونَ فِيهِ شَيْءٌ تُضَيُّ عَلَيْهِمْ
وَمُضَيٌّ فِيهِمْ مِنْ قَدَرِ سَبَقٍ أَوْ فِيهِمْ يَسْتَقْبِلُونَ
بِهِمْ أَلَمْ يَأْتِهِمْ بِالْبَيِّنَاتِ وَكَانَتِ الْحَقُّ عَلَيْهِمْ
فَقَالُوا بَلْ شَيْءٌ يُضَيُّ عَلَيْهِمْ وَمُضَيٌّ
فِيهِمْ وَتَصَدَّقُ ذَلِكَ فِي نَدَابِ اللَّهِ عَزَّ
وَجَلَّ وَنَفْسٍ وَمَا سَوَّاهَا ذَا الْقَلْبِ
فُجِّرَهَا وَتَقَرَّاهَا * (مُسْلِمٌ)

1545. To-day means this world.

1546. These are verses 91:7-8 of the Holy Qur'an. The remaining verses are —He will indeed be successful who purifies it and he will indeed fail who corrupts it. The divine thing called "soul" is lodged in in a man and there is predecreed on it its freedom, either to tread the right path or the wrong one. In the former case, it will get salvation and in the latter case destruction. This is the ordinance here meant.

8. **Abu Hurairah** reported : I asked : O Ms. of Allah ! verily I am a youthful man, and I fear hardship over myself. I don't find anything with which I can take wives. He was as it were seeking his permission for castration. He remained silent from me. Afterwards I asked like that and he remained silent from me. Afterwards, I asked like that and he remained silent from me. Then I asked like that. Then the Apostle of Allah said : O Abu Hurairah ! pen has become dry about what you will meet. So either undergo castration over that or give up. 1547 —Bukhari.

9. **Abdullah-b-Amr** reported that the Apostle of Allah said : Verily the hearts of the children of Adam, the whole of them, are between two fingers of the Merciful like a single heart which He changes as He pleases. Afterwards the Ms. of Allah said : O Allah ! (O) Changer of hearts ! turn our hearts to Thy obedience.

—Muslim.

10. **Abu Musa** reported that the Apostle of Allah stood among us with five sermons. He said :

1547. "Pen has become dry" means what has been decreed must come to pass. It is therefore all one whether one undergoes castration and thus kills passion or marries and gives up castration. One thing is very clear from this that sexual passion is a natural instinct for procreation of children. These instincts cannot at all be checked except by marriage,

عَنْ أَبِي هُرَيْرَةَ قَالَ قُلْتُ يَا رَسُولَ
اللَّهِ إِنِّي رَجُلٌ شَابٌّ وَأَنَا أَخَافُ عَلَى
نَفْسِي الْعَنَتَ وَلَا أَحَدٌ مَا أَتَزَوَّجُ بِهِ النِّسَاءَ
كَأَنَّهُ يَسْتَأْذِنُنِي فِي الْإِخْتِصَاءِ فَسَكَتَ
عَنِّي ثُمَّ قُلْتُ مِثْلَ ذَلِكَ فَسَكَتَ عَنِّي
ثُمَّ قُلْتُ مِثْلَ ذَلِكَ فَسَكَتَ عَنِّي ثُمَّ
قُلْتُ مِثْلَ ذَلِكَ فَقَالَ النَّبِيُّ ﷺ صَلَاحُ
يَا أَبَا هُرَيْرَةَ جَفَّ الْقَلَمُ بِمَا أَنْتَ لَاقٍ
فَلِخْتِصِ عَلَى ذَلِكَ أَوْ ذَرُ * (الْبُخَارِيُّ)
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ
ﷺ صَلَاحُ إِنْ قَلْبُكَ بَيْنِي أَدَمَ كَلِمَاتُ بَيْنِي
أَصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ كَقَلْبٍ وَاحِدٍ
وَيُصَرِّفُهُ كَيْفَ يَشَاءُ ثُمَّ قَالَ رَسُولُ اللَّهِ
ﷺ صَلَاحُ اللَّهُمَّ مَصْرِفِ الْقُلُوبِ صَرِّفْ قُلُوبَنَا
عَلَى طَاعَتِكَ * (مُسْلِمٌ)
عَنْ أَبِي مُوسَى قَالَ قَامَ فِينَا رَسُولُ
اللَّهِ ﷺ بِخَمْسِ كَلِمَاتٍ فَقَالَ إِنْ

Verily Allah does not sleep, nor it is becoming of Him to sleep ; He makes provision short and raises it up ; the actions of night are raised up to Him before the actions of the day, and the actions of the day before the actions of the night, and light is His screen. Had He disclosed it, the brilliances of His face would have burnt everything of His creation as far as His sight would have gone. —Muslim.

11. **Abu Hurairah** reported that the Ms. of Allah said : The hand of Allah is full. No expense can reduce it. (He is) a great Bestower both day and night. Have you considered what He spent since He created the heaven and earth ? Verily what was in His hand has never diminished, and His Throne was upon water, and in His hand there is the Balance which He lowers and raises up. *Agreed upon it. And in a narration of Muslim* : The righthand of Allah is full.

12. **Same** reported that the Ms. of Allah was asked about the children of the polytheists. He said : Allah knows best what they were doing. 1548 —*Agreed.*

الْيَدِ الْيَمَانِ وَلَا يَنْبَغِي لَهُ أَنْ يَذْمَ يُخَفِّضُ

النَّسْأَ وَ يَرْفَعُ يَرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ

عَمَلِ النَّهَارِ وَ عَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ

حِجَابُهُ النُّورُ أَوْ كَشَفَهُ الْأَحْرَقَتْ سُبْحَاتُ

وَجْهِهِ مَا أَتَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ (مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ (رَضِ) قَالَ قَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ مَلْنِي لَا تَغِيضُنِي

نَفْسَتِي سَخَّرَ اللَّهُ لِي اللَّيْلَ وَالنَّهَارَ أَرَأَيْتُمْ مَا

أَنْذَقِي هَذِهِ خَاقِ السَّمَاءِ وَالْأَرْضِ فَإِنَّهُ لَمْ

يَغِيضْ مَا فِي يَدِي وَكَانَ عَرْشُهُ عَلَى الْمَاءِ

وَبِيَدِهِ الْمِيزَانُ يُخَفِّضُ وَيَرْفَعُ (مُتَّفَقٌ عَلَيْهِ)

وَفِي رِوَايَةٍ لِمُسْلِمٍ يَمِينُ اللَّهُ مَلْنِي *

عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يُذَكِّرُنِي الْمَشْرِكِينَ قَالَ اللَّهُ أَعْلَمُ بِمَا كَانُوا

عَامِلِينَ * (مُتَّفَقٌ عَلَيْهِ)

1548. Allah knows best whether the children of the polytheists would go to Paradise or Hell. For full explanation, see note 117,

13. **Oba'dah-b-Swa'met** reported that the Apostle of Allah said: Verily the first thing which Allah created was pen. He addressed it: Write. It replied: What shall I write? He said: Write the decree. So it wrote what was created and what will be created up to eternity. —*Tirmizi (Rare)*

14. **Muslim-b-Yasar** reported that Omar-b-al-Khattab was asked about this verse: And when your Lord created from the children of Adam, from their backs, their descendants the verse. 1549 Omar said: I heard that the Ms. of Allah was asked about it. He replied: Verily Allah created Adam and then rubbed his back with His right hand and took out a progeny from him. He said: I created these for Paradise and with actions of the inmates of Paradise which they will do. Afterwards He rubbed his back with His hand and took out a progeny from him. He said: I created these for the fire and with actions of the inmates of the fire which they will do. A man asked: O Ms. of Allah! for what actions? The Ms. of Allah said: Verily when Allah creates a servant for Paradise, He keeps him engaged in the actions of the inmates of

عَنْ عِبَادَةِ بْنِ الصَّامِتِ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ
فَقَالَ لَهُ اكْتُبْ قَالَ مَا اَكْتُبُ قَالَ اَكْتُبِ
الْقَدَرَ فَكُتِبَ مَا كَانَ وَمَا هُوَ كَائِنٌ إِلَى
الْأَبَدِ * التِّرْمِذِيُّ (غَرِيبٌ)

عَنْ مُسْلِمِ بْنِ يَسَارٍ قَالَ عَمَرُ (رَضِ)
بْنُ الْخَطَّابِ عَنْ هَذِهِ الْآيَةِ وَإِذْ أَخَذَ رَبُّكَ
مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ
الْآيَةَ قَالَ عَمَرُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَنْهَا فَقَالَ إِنَّ اللَّهَ خَلَقَ آدَمَ ثُمَّ مَسَحَ
ظَهْرَهُ بِيَمِينِهِ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ
خَلَقْتُ هَؤُلَاءَ لِلْجَنَّةِ وَبِعَمَلِ أَهْلِ الْجَنَّةِ
يَعْمَلُونَ ثُمَّ مَسَحَ ظَهْرَهُ بِشِمَالِهِ فَاسْتَخْرَجَ
مِنْهُ ذُرِّيَّةً فَقَالَ خَلَقْتُ هَؤُلَاءَ لِلنَّارِ وَبِعَمَلِ
أَهْلِ النَّارِ يَعْمَلُونَ فَقَالَ رَجُلٌ فَفِيمَ الْعَمَلِ
يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ
إِذَا خَلَقَ الْعَبْدَ لِلْجَنَّةِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ

1549. The rest of the verse is: and made them depose against their souls: Am I not your Lord! They all replied: Yes. We bear witness, lest you should say on the Day of Resurrection: Surely we were heedless of this—7:172Q.

Paradise till he dies upon an action out of the actions of the inmates of Paradise and then He will admit him therewith in Paradise; and when He creates a servant for the fire, He keeps him engaged in the actions of the inmates of the fire till he dies upon an action out of the actions of the inmates of the fire and then He will admit him therewith in the fire.

—Malek, Tirmizi, Abu Daud.

15. Abdullah-b-Amr reported that the Ma. of Allah came out with two books in his hand and said: Do you know what these two books are? 'No' we said, 'O Ma. of Allah except that you are to inform us. He replied to one who was by his right hand: This is a book from the Lord of the worlds. Therein are the names of the inmates of Paradise and the names of their fathers and their relatives. Then it was counted up to their last and so there will be never any increase among them and no decrease among them. Then he said to one who was by his left: This is a book from the Lord of the worlds wherein are the names of the inmates of the fire and the names of their forefathers and their relatives. Then it was counted up to their last and so there will never be increase among them and no decrease among them. His companions said: O Ma.

الجنة حتى يموت على عمل من أعمال
أهل الجنة فيدخل به الجنة وإذا
خلق العبد للنار استعمله بعمل أهل النار حتى
يموت على عمل من أعمال أهل النار
فيدخل به النار * (مالك والترمذي
وابن داود)

عن عبد الله بن عمرو قال خرج رسول
الله صلعم وفي يديه كتابان فقال أتدرن
ما هذان الكتابان قلنا لا يا رسول الله إلا
أن تخبرنا فقال للذي في يده اليمنى
هذا كتاب من رب العالمين فيه أسماء
أهل الجنة وأسماء آبائهم وقبائلهم ثم
أجمل على آخرهم فلا يزداد فيهم ولا
ينقص منهم أبدا ثم قال للذي في
شماله هذا كتاب من رب العالمين فيه
أسماء أهل النار وأسماء آبائهم وقبائلهم
ثم أجمل على آخرهم فلا يزداد فيهم ولا
ينقص منهم أبدا قال أصحابه فغيب

of Allah ! for what action if it is an affair which has finished ? He said : Help and be near one another, because the inmate of Paradise will be sealed with an action of the inmates of Paradise whatever actions he might have done, and verily the inmate of the fire will be sealed with an action of the inmates of the fire whatever actions he might have done. Afterwards the Ms. of Allah hinted at his two hands and so he threw them (book) and then said : Your Lord has become free from the servants—a party in Paradise and a party in Hell. —*Tirmizi*.

16. **Abu Khezamah** reported from his father who said : I asked : O Ms. of Allah ! inform me about charms which we practise, and about medicine with which we medically treat, and about amulet which we guard over. Do all these nullify anything of the decrees of Allah ? He said : It is of the decree of Allah. 1550

—*Ahmad, Tirmizi, Ibn Majah.*

17. **Abu Hurairah** reported : The Ms. of Allah came out to us while we were quarrelling about pre-decree. He became angry till his face turned red, as if the seeds of pomegranates were spread on

الْعَمَلُ يَأْتِي رَسُولَ اللَّهِ إِنْ كَانَ أَمْرٌ قَدْ فُرِغَ مِنْهُ فَقَالَ سَدُّوا وَقَارِبُوا فَإِنَّ صَاحِبَ الْجَنَّةِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ وَإِنْ عَمِلَ أَيُّ عَمَلٍ وَإِنْ صَاحِبُ النَّارِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ وَإِنْ عَمِلَ أَيُّ عَمَلٍ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّعَ بِيَدَيْهِ فَخَبَذَهُمَا ثُمَّ قَالَ فَرَّغَ رَبُّكُمْ مِنَ الْعِبَادِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ * (التِّرْمِذِيُّ)

عَنْ أَبِي خَزَامَةَ عَنْ أَبِيهِ قَالَ قُلْتُ

يَا رَسُولَ اللَّهِ أَرَبِتَ رُقَى نَسْتَرُ فِيهَا وَدَوَاءَ

نَدَّارَى بِرَتَقَةٍ نَتَقِيهَا هَلْ تَرُدُّ مِنْ قَدَرِ

اللَّهِ شَيْئًا قَالَ هِيَ مِنْ قَدَرِ اللَّهِ *

(أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

عَنْ أَبِي هُرَيْرَةَ قَالَ خَرَجَ عَلَيْنَا رَسُولُ

مَلَمَ رَنَحْنُ فَنَلَّزَمُ فِي الْقَدْرِ فَغَضِبَ

حَتَّى احْمَرَّتْ وَجْهَهُ حَتَّى كَانَا نَقْلِي فِي

1550. Allah has created men, diseases and cures, and He premeasured all things before man's creation. Therefore if it has been decreed that a man must die at a point of time, no amount of medicine would keep him alive, but medicines have been recommended in case of diseases. See notes 619, and 714.

his two cheeks. He asked : Have you been ordered with this or have I have sent to you with this? Verily those who were before you were ruined when they contended about this affair. I took oath over you, I took oath over you that you would not quarrel with one another about it. 1551

—Tirmizi.

18. **Abu Musa** reported : I heard the Ms. of Allah say : Verily Allah created Adam from a handful (of earth) which He took from all earths. So the children of Adam came into existence according to the condition of earth. Among them are the red and the white and the black ; and in that there were soft, hard, impure and pure (earths).

—Abu Daud, Ahmad, Tirmizi.

19. **Abdullah-b-Amr** reported : I heard the Ms. of Allah say : Verily Allah created His creations in darkness, and then cast His light upon them. So whoso got anything from that light found guidance, and whoso missed it became misguided. For this reason I say : Pen has become dried up over the knowledge of Allah. 1552

—Ahmad, Tirmizi

وَجَنَّتِيهِ حَبُّ الرَّمْلِ فَقَالَ أَبِذَا أَمَرْتُمْ

أَمْ بِهَذَا أَرْسَلْتُ إِلَيْكُمْ إِنَّمَا هَلَكَ مَنْ

كَانَ قَبْلَكُمْ حِينَ تَنَازَعُوا فِي هَذَا الْأَمْرِ

عَزَمْتُ عَلَيْكُمْ عَزَمْتُ عَلَيْكُمْ أَنْ لَا تَنَازَعُوا

فِيهِ * (التِّرْمِذِيُّ)

عَنْ أَبِي مُوسَى قَالَ سَمِعْتُ رَسُولَ

اللَّهِ صَلَّيْهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ خَلَقَ آدَمَ مِنْ

قَبْضَةٍ قَبْضَةٍ مِنْ جَمِيعِ الْأَرْضِ فَجَاءَ بَنُو آدَمَ

عَلَى قَنْبَرِ الْأَرْضِ مِنْهُمْ الْأَحْمَرُ وَالْأَبْيَضُ

وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ وَالسَّهْلُ وَالْعَزِيزُ

وَالْغَيِّثُ وَالطَّيِّبُ *

(أَحْمَدُ وَالتِّرْمِذِيُّ وَابُدَاوُدُ)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ سَمِعْتُ

رَسُولَ اللَّهِ صَلَّيْهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ خَلَقَ

خَلْقَهُ فِي ظُلْمَةٍ فَالْقَى عَلَيْهِمْ مِنْ نُورِهِ

فَمَنْ أَصَابَهُ مِنْ ذَلِكَ النُّورِ هْتَدَى

وَمَنْ أَخْطَاهُ ضَلَّ فَلِذَلِكَ أَقْبَلَ جَفَّ

الْقَلَمُ عَلَى عِلْمِ اللَّهِ (أَحْمَدُ وَالتِّرْمِذِيُّ)

1551. Ibn Majah narrated a similar hadis from Amr-b-Shuaib. The Holy Prophet prohibited discussion on Taqdir as it is not ordinarily intelligible, nor any discussion will lead to any profit. It will be nothing but courting destruction.

1552. In other words, there is no change in the decree of Allah. It must come to pass.

20. **Anas** reported that the Apostle of Allah used often to say : O Changer of hearts ! make my heart firm upon Thy religion. I said : O Prophet of Allah ! I believed in you and in what you have come with. Do you still fear for us ? 'Yes' said he, 'verily the hearts are between two fingers out of the fingers of Allah. He changes them as He likes.'

—*Tirmizi, Ibn Majah*

21. **Abdullah-b-Omar** reported that the Ms. of Allah said : When anyone of you dies, his place is presented before him at morn and at night. If he is one of the inmates of Paradise, he is of the inmates of Paradise, and if he is one of the inmates of the fire, he is of the inmates of the fire. He will be said : This is your place till Allah will raise you up to it on the Resurrection Day.

—*Agreed.*

22. **Ibn Abbas** reported that the Ms. of Allah said : There are two factions among my followers who have got no share in Islam—the Murjiyas and the Qadriyahs. 1553

—*Tirmizi (Rare)*

عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ يُلَمِّعُ
يُخَوِّرُ أَنْ يَقُولَ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ
قَلْبِي عَلَى دِينِكَ فَقُلْتُ يَا نَبِيَّ اللَّهِ
أَمَّا ذَابِكَ وَبِمَا جِئْتَ بِهِ فَهَلْ تَخَافُ
عَلَيْنَا قَالَ نَعَمْ إِنَّ الْقُلُوبَ بَيْنَ إصْبَعَيْنِ
مِنْ أَصَابِعِ اللَّهِ يُقَلِّبُهَا كَيْفَ يَشَاءُ *

(الترمذي وابن ماجة)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ
اللَّهِ ﷺ إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ
مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ وَإِنْ كَانَ مِنْ
أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ وَإِنْ كَانَ
مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ
فَيُقَالُ هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ
إِلَى يَوْمِ الْقِيَامَةِ * (متفق عليه)

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
يُلَمِّعُ مُنْقَلَبَيْنِ مِنْ أُمَّتِي لَيْسَ لَهُمَا فِي
السَّلَامِ نَصِيبٌ الْمَرْجِيَّةُ وَالْقَدْرِيَّةُ *

(الترمذي غريب)

1553. The Marjiyas are those who are disinclined to do any action on the belief that what has been allotted cannot be blotted. The Qadriyahs are those who altogether abolish belief in predecree and base their rewards in actions done. These are two opposite extreme views and hence these sects have been declared illegal by Islam, for Islam accepted doctrine of faith in predecree as well as in freedom of will in a limited sense.

23. **Ibn Omar** reported : I heard the Apostle of Allah say : There shall come to pass sinking down of earth and metamorphosis among my followers, and that will be among those who will disbelieve in pre-decree.

—*Abu Daud.*

24. **Same** reported that the Apostle of Allah said : The Qadriyahs are the Magians of this people. If they fall ill, you shall not visit them ; and if they die, you shall not be present (in funeral). 1554

—*Ahmad, Abu Daud.*

25. **Omar** reported that the Holy Prophet said : Don't be familiar with the Qadriyahs and don't entrust them with justice.

—*Abu Daud.*

26. **Matar-b-Oka'mes** reported that the Ms. of Allah said : When Allah decrees for a servant that he should die in a land, he creates a necessity there to for him.

Ahmad, Tirmizi

عَنْ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ
صَلَّاهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَكُونُ فِي أُمَّتِي خُسْفٌ وَ
مَسْخٌ وَذَلِكَ فِي الْمُكَذِّبِينَ بِالْقَدْرِ *

(أَبُو دَاوُدَ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَجْرُسٌ هَذِهِ الْأُمَّةُ إِنْ مَرِضُوا فَلَا تَعُدُّوهُمْ
وَإِنْ مَاتُوا فَلَا تَشْهَدُوهُمْ *

(أَحْمَدُ وَابُو دَاوُدَ)

عَنْ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَا تَجَالِسُوا أَهْلَ الْقَدْرِ وَلَا تَفَاتِحُوهُمْ *

(أَبُو دَاوُدَ)

عَنْ مَطَرِ بْنِ عَكَمَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
صَلَّاهُ عَلَيْهِ وَسَلَّمَ إِذَا قَضَى اللَّهُ لِعَبْدٍ أَنْ يَمُوتَ بِأَرْضٍ
جَعَلَ لَهُ إِلَيْهَا حَاجَةً *

(أَحْمَدُ وَالتِّرْمِذِيُّ)

1554 The Qadriyas have been called Magians because they are like Magians in believing the agencies of good actions and bad actions. The Magians believe that good comes from God of good and evil from the God of evil. The Qadriyas believe also that good comes from God and evil from the devil.

27. **Ayesha** reported : I heard the Apostle of Allah say : Whoso talks anything about pre-decree, shall be questioned about it on the Resurrection Day and whoso holds no talk about it, will not be questioned. —*Ibn Majah*.

28. **Ibn ad-Dailami** reported : I came to Obay-b-Ka'ab and told him that some doubt about pre-decree has fallen in my mind. So narrate a tradition, so that Allah may remove it from my mind. He said : Had Allah wished to punish the dwellers of His heavens and the dwellers of His earth, He could have punished them without being unjust to them, and had He wished to show mercy to them, His mercy would have been better for them than their actions. If you spend gold like Uhud mountain in the way of Allah, Allah will not accept it from you till you believe in predecree and know that whatever afflicts you is not due to your fault, and whatever fault you commit does not go to afflict you. If you had died upon (a condition) other than this, you would have entered the fire. Then he said : I came afterwards to Abdullah-b-Mas'ud who also narrated like that. Then I came to Hujaiifah, son of Yaman, who also narrated the same. Then I

عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ تَكَلَّمَ فِي شَيْءٍ مِنَ الْقَدْرِ
سُئِلَ عَنْهُ يَوْمَ الْقِيَمَةِ وَمَنْ لَمْ يَتَكَلَّمْ فِيهِ
لَمْ يُسْأَلْ عَنْهُ * (ابن ماجة)
عَنْ ابْنِ الدَّيْلَمِيِّ قَالَ أَتَيْتُ أَبِي
ابْنَ كَعْبٍ فَقُلْتُ لَهُ قَدْ رَقَعَ فِي نَفْسِي
شَيْءٌ مِنَ الْقَدْرِ فَحَدِّثْنِي لَعَلَّ اللَّهَ أَنْ
يَذْهَبَ مِنْ قَلْبِي فَقَالَ لَرَأَى اللَّهُ عَذَابَ
أَهْلِ سَدْرَةِ وَأَهْلِ أَرْضِ عَذِيمٍ وَهُوَ خَيْرٌ
ظَالِمٍ لَهُمْ وَلَوْ رَحِمَهُمْ كَانَتْ رَحْمَتُهُ خَيْرًا لَهُمْ
مِنْ أَعْمَالِهِمْ فَلَمَّا انْقَضَتْ مِثْلُ أَحَدِ ذَهَابٍ فِي
سَبِيلِ اللَّهِ مَا قَبِلَهُ اللَّهُ مِنْكَ حَتَّى تُؤْمِنَ
بِالْقَدْرِ وَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ
يُخْطِئُكَ وَأَنَّ مَا أَخْطَاكَ لَمْ يَكُنْ
لِيُضِلَّكَ وَلَوْ مِتَّ عَلَى غَيْرِ هَذَا لَدَخَلْتَ
النَّارَ قَالَ ثُمَّ أَتَيْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ
(رَضِيَ اللَّهُ عَنْهُ) فَقَالَ مِثْلَ ذَلِكَ ثُمَّ أَتَيْتُ حُذَيْفَةَ
بْنَ الْيَمَنِ فَقَالَ مِثْلَ ذَلِكَ ثُمَّ أَتَيْتُ

came to Zaid-b-Sabet who informed me like that from the Prophet of Allah. 1555

—*Ahmad, Abu Daud, Ibn Majah.*

29. **Nafe'** reported that a man came to Ibn Umar and said: Verily so and so conveys greetings to you. He said: It reached me that he had innovated. If he had made innovation, don't tender greetings from me to him, and verily I heard the Ms. of Allah say: There shall come to pass among my people or among this people sinking down of earth and metamorphosition and stone-throwing among the Qadriyas. 1556

—*Tirmizi, Abu Daud, Ibn Majah,*

(Approved, Correct).

30. **Abu Hurairah** reported that the Apostle of Allah said: When Allah created Adam, He rubbed his back and then every breath that He would create up to the Resurrection Day from his progeny fell down from his back. And He created before the eyes of every man among them a spark of light. Then He presented them to Adam. He asked: O Lord!

زَيْدُ بْنُ ثَابِتٍ فَعَدَّثَنِي عَنْ النَّبِيِّ صَلَّى

مِثْلَ ذَلِكَ * (أَحْمَدُ وَابْنُ دَاوُدَ وَابْنُ مَاجَةَ)

عَنْ نَافِعٍ أَنَّ رَجُلًا أَتَى ابْنَ عُمَرَ (رَضِ)

فَقَالَ إِنَّ فُلَانًا يَقْرَأُ عَلَيْكَ السَّلَامَ فَقَالَ إِنَّهُ

بَلَّغَنِي أَنَّهُ قَدْ أَحْدَثَ فَإِنْ كَانَ قَدْ أَحْدَثَ

فَلَا تَقْرَأْهُ مِنِّي السَّلَامَ فَإِنِّي سَمِعْتُ رَسُولَ

اللَّهِ صَلَّى يَقُولُ يَكُونُ فِيَّ أَمْتِي أَوْ فِي

هَذِهِ الْأُمَّةِ خَسَفٌ وَمَسْخٌ أَوْ قَدْفٌ فِي

أَهْلِ الْقَدَرِ * (التِّرْمِذِيُّ وَابْنُ دَاوُدَ)

وَابْنُ مَاجَةَ (حَسَنٌ صَحِيحٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ

صَلَّمَ لَمَّا خَلَقَ اللَّهُ آدَمَ مَسَحَ ظَهْرَهُ فَسَقَطَ

مِنْ ظَهْرِهِ كُلُّ نَسَمَةٍ هُوَ خَالِقُهَا مِنْ ذُرِّيَّتِهِ

إِلَى يَوْمِ الْقِيَمَةِ رَجَعَلٌ بَيْنَ عَيْنَيْ

كُلِّ انْسَلَخَ مِنْهُمْ وَبَيْضًا مِنْ نَوْرٍ ثُمَّ

عَرَضَهُمْ عَلَى آدَمَ فَقَالَ أَيُّ رَبِّ مِنْ

1555. This tradition has laid a great emphasis on the faith in pre-decree. We must believe that God is the doer of everything inspite of our efforts. If he wishes, He may forgive us and if He wishes, He may punish us irrespective of our actions.

1556. This shows that it is not binding to return the greeting of an innovator. On the contrary, their boycott should be advocated.

who are these? He said: Your descendants. Then he saw a man among them whose spark of light between his two eyes pleased him. He asked: O Lord! who is he? He said: David. He asked: O Lord! how much hast Thou fixed as his age? He said: 60 years. He said: O Lord! give him an increase of 40 years from my age. The Ms. of Allah said that when the age of Adam finished except 40 years, the angel of death came to him and Adam said: Is it not that 40 years remain out of my age? He said: Have you not granted it to your descendant David? Then Adam quarrelled, and so his descendants quarrelled; and Adam forgot and ate from the tree and so his descendants forgot, and he committed sin and so his descendants committed sin. —*Tirmizi*.

31. **Omme-Salamah** reported that she asked: O Ms. of Allah! the pain of poisoned mutton which you ate ¹⁵⁵⁷ has not ceased to afflict you every year. He said: Nothing affected me therefrom but it was already decreed upon me; and Adam (was created) from his soil. —*Ibn Majah*.

هَؤُلَاءِ قَالِ ذُرِّيَّتَكَ فَرَأَى رَجُلًا مِنْهُمْ فَالْمَحَبَّةُ
وَبَيَّضَ مَا بَيْنَ عَيْنَيْهِ قَالِ أَيُّ رَبِّ مِنْ
هَذَا قَالِ دَاوُدُ فَقَالِ أَيُّ رَبِّ كَمْ جَعَلْتِ
عَمْرَهُ قَالِ سِتِّينَ سَنَةً قَالِ رَبِّ زِدْهُ مِنْ
عَمْرِي أَرْبَعِينَ سَنَةً قَالِ رَسُولُ اللَّهِ صَلَّعَ
فَلَمَّا انْقَضَى عَمْرُ آدَمَ إِلَّا أَرْبَعِينَ جَاءَهُ
مَلَكُ الْمَوْتِ فَقَالِ آدَمُ أَرَأَيْتَ يَبْقَى مِنْ
عَمْرِي أَرْبَعِينَ سَنَةً قَالِ أَرَأَيْتَ تَعْطَاهَا بَنُوكَ
دَاوُدُ فَجَعَدَ آدَمُ فَجَعَدَتْ ذُرِّيَّتُهُ وَنَسِيَ
آدَمُ فَآكَلَ مِنَ الشَّجَرَةِ فَنَسِيتَ ذُرِّيَّتُهُ
وَخَطَا وَخَطَا ذُرِّيَّتُهُ * (الترمذي)

عن أم سلمة قالت يا رسول الله صلعم
لا يزال يصيبك في كل عام وجع من
الشاة المسومة التي أكلت قال ما
إمامي شيء منها إلا وهو مكتوب علي
وآدم في طينته * (ابن ماجه)

¹⁵⁵⁷ When the Prophet went to conquer Khaiber at 8 A. H., a Jewess gave food to the Prophet mixed with poison, but God saved him therefrom. The poison, however troubled the Prophet till his death. "Adam was created from his soil" means Adam's fate was written before he was created.

32. **Ibn Mus'ud** reported that the **Ms. of Allah** said : One who buries alive and one who orders for burying alive are in the fire.

—*Abu Daud.*

450w. **Abu Musa** reported that the **Ms. of Allah** said : 'The parable of heart is like a feather in a vast field which the wind turns from back to front. —*Ahmad.*

451w. **Ayesha** reported that the **Apostle of Allah** said : 'There are six persons whom I curse and whom Allah curses, and every prophet will be asked : One who adds to the Book of Allah, 1558 one who disbelieves the pre-decree of Allah, one who is powerful in oppression in order to honour one whom Allah has dishonoured and to dishonour one whom Allah has honoured, 1559 one who takes the unlawful things of Allah as lawful, and one from my followers who takes as lawful what Allah has forbidden, and one who gives up my ways. —*Baihaqi.*

452w. **Abu Darda'a** reported that the **Ms. of Allah** said : Verily

عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
السَّوَادَةُ وَالْمَرْوُودَةُ فِي النَّارِ * (ابوداود)

عَنِ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
صَلْعٌ مِثْلُ الْقَلْبِ كَرِيْشَةٍ بِأَرْضٍ فَلَاةٍ
يُقَلِّبُهَا الرِّيحُ ظَهْرًا لِبَطْنٍ * (احمد)

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ
سِتَّةٌ لَعَنَهُمُ اللَّهُ وَرَعَنَهُمْ كُلُّ نَبِيٍّ
يُحَابُّ الزَّائِدَ فِي كَذَابِ اللَّهِ وَالْمُكْذِبُ
بِقَدْرِ اللَّهِ وَالْمُتَسَلِّطُ بِالْجَبَرُوتِ لِيُعْزَّزَ مِنْ
أَذَلَّ اللَّهُ وَيَذَلَّ مِنْ أَعَزَّهُ اللَّهُ وَالْمُسْتَعْلِ
لِحَرَمِ اللَّهِ وَالْمُسْتَعْلِ مِنْ عِتْرَتِي مَا حَرَّمَ
اللَّهُ وَالنَّارِكِ اسْتَيْتِي * (البيهقي)

عَنِ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ

1558. He who makes interpolations and exaggerations in the Quran will get curse from Allah.

1559. He who dishonours the pious and religious men will get punishment from Allah.

the Almighty and Glorious Allah finished five things for every man of His creation : his fixed term, his action, his resting place, his movement and his provision. 1560

—*Ahmad.*

453w. **Ali** reported that **Khadijah** asked the Prophet about her two sons who died in the Days of Ignorance. Then the Apostle of Allah said : They are in the fire. When he saw disgust on her face, he said : Had you seen their places, you would have disliked them. She asked : O Ms. of Allah ! regarding my son begotten by you ? He said : In Paradise. Then the Ms. of Allah said : Verily the believers and their children shall be in Paradise, and verily the polytheists and their children shall be in the fire. Afterwards the Ms. of Allah read : Those who believe and who make their children follow them-Q. 1561 —*Ahmad.*

454w. **Abu Darda'a** reported that the Holy Prophet said : Allah created Adam when He created him. Then He stroke his right

إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَّغَ إِلَى كُلِّ عَبْدٍ مِنْ
خَلْقِهِ مِنْ خَمْسٍ مِنْ أَجَلِهِ وَعَمَلِهِ وَ
مَضْجَعِهِ وَآثَرِهِ وَرِزْقِهِ * (أَحْمَد)
عَنْ عَلِيٍّ قَالَ سَأَلْتُ خَدِيجَةَ النَّبِيِّ
صَلَّمَ عَنْ رَئْيَيْنِ مَا نَأَى بِهَا نَفْسِي الْجَاهِلِيَّةَ فَقَالَ
رَسُولُ اللَّهِ صَلَّمَ هُمَا فِي النَّارِ فَلَمَّا رَأَى الْكَرَاهَةَ
فِي وَجْهِهَا قَالَ لَوْ رَأَيْتُ مَكَانَهُمَا لَا بَغْضَتُهُمَا
قَالَتْ يَا رَسُولَ اللَّهِ فَوَادَيْ مِنْكَ قَالَ فِي
الْجَنَّةِ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّمَ إِنَّ الْمُرْسَلِينَ
وَأَوْلَادَهُمْ فِي الْجَنَّةِ وَإِنَّ أَحْسَرَ كَيْدِينَ
وَأَوْلَادَهُمْ فِي النَّارِ ثُمَّ قَرَأَ رَسُولُ اللَّهِ صَلَّمَ
وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ * (أَحْمَد)
عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ صَلَّمَ
قَالَ خَلَقَ اللَّهُ آدَمَ حِينَ خَلَقَهُ فَضْرَبَ
كَتِفَهُ الْيَمْنَى فَاخْرَجَ ذُرِّيَّةَ بَيْضَاءَ كَانَتْهُمْ

1560. These five things have been pre-decreed-time for death, amount of actions, place of death, achievements and wealth.

1561. The two sons of Khadija that died in the Days of Ignorance were Hind and Hares begotten by her first husband Abu Halah. The children spoken of here are those that have attained maturity.

shoulder and took out a white race as if they were seeds, and He stroke his left shoulder and took out a black race as if they were coals. 'Then He said to those who were in his right side : Towards Paradise and I don't care. He said to those who were on his left shoulder : Towards the fire and I don't care.' —*Ahmad.*

455w. **Abu Nazrah** reported about a man called Abu Abdullah from the companions of the Holy Prophet. His companions went to him to visit him in illness, and he was weeping. They asked him : What makes you weep? Has not the Apostle of Allah said to you : Make short your moustache and stay firm on it till you meet me? 1562 He said : Yes, but I heard the Ms. of Allah say—Verily the Almighty and Glorious Allah caught one hold with His right hand and another with another hand, and said : This is for this, and this is for this, and I don't care. I don't know in which of the two holds I am. 1563 —*Ahmad.*

456w: **Ibn Abbas** reported from the Holy Prophet who said : Allah took covenant from the back (descendants) of Adam at

الَّذِي وَضَعَ كَتِفَهُ الْيَسْرَى فَأَخْرَجَ ذُرِّيَّةَ

سُودَاءَ كَانَتْهُمْ الْحُمَمُ فَقَالَ لِلَّذِي فِي يَمِينِهِ

إِنِّي الْجَنَّةُ وَلَا أَبَالِي وَقَالَ الَّذِينَ فِي

كَتِفِهِ الْيَسْرَى إِلَى النَّارِ وَلَا أَبَالِي *

(أحمد)

عَنْ أَبِي نَضْرَةَ أَنَّ رَجُلًا

مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَالُ لَهُ أَبُو

عَبْدُ اللَّهِ دَخَلَ عَلَيْهِ أَصْحَابُهُ يَعْرِضُونَ لَهُ وَهُوَ

يَبْكِي فَقَالُوا لَهُ مَا يَبْكِيكَ أَلَمْ يَقُلْ

لَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُذْ مِنْ شَارِبِكَ ثُمَّ

اقْرَهُ حَتَّى تَلْقَانِي قَالَ بَلَى وَلَكِنْ سَمِعْتُ

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ

قَبَضَ بِيَمِينِهِ قَبْضَةً وَأُخْرَى بِأَيْدِي الْأُخْرَى

وَقَالَ هَذِهِ لِهَذِهِ وَهَذِهِ لِهَذِهِ وَلَا أَبَالِي وَلَا

أَدْرِي فِي أَيِّ الْقَبْضَتَيْنِ أَنَا * (أحمد)

عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

أَخَذَ اللَّهُ الْمِيثَاقَ مِنْ ظَهْرِ آدَمَ بِنِعْمَانٍ يَعْنِي

1562. It appears from this that to shorten moustache is Sunnat Muakkadah and that he who follows Sunnat or ways of the Prophet will meet the Prophet either at the Fountain or in Paradise.

1563. Here hold means party. Allah took one party of men in His right hand and another in His left and said that those who were in His right hand would go to Paradise and those in His left hand would go to Hell. The narrator feared in which of the hands of Allah he fell as that would decide his fate.

Nu'man 1564 meaning Arafat. Then He created out of his loins every race created. Then He spread them in His presence like seeds and afterwards talked with them face to face. He asked: Am I not your Lord? 'Yes' said they. We bear witness lest you should say on the Resurrection Day: We were heedless of this, or lest you should say: Verily our forefathers were polytheists before and we were descendants after them. Wilt Thou then destroy us for what the vain-doers did? (7:172Q). —Ahmad.

457w. Obai-b-Ka'ab reported about the verse of the Almighty and Glorious Allah: When your Lord created from the children of Adam, from their backs, their descendants, He gathered them together and made them of different classes. Afterwards He gave them shape and power of expression. So they talked. Afterwards, He took covenant and promise from them and then they were made to bear witness over themselves—Am I not your Lord? They all replied: Yes. He said: Verily I make the seven heavens and seven earths to bear witness over you, and I make your father Adam to be a witness over you lest you should say on the Resurrection Day: We did not know

عُرَّةً فَأَخْرَجَ مِنْ صُلْبِهِ كُلَّ ذُرِّيَّةٍ ذَرَاهَا
فَنَثَرَهُمْ بَيْنَ يَدَيْهِ كَالَّذِينَ تَنَثَرُ مِنْ قَبْلِهِمْ
قَالَ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ
تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ *
أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ
وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ
الْمُبْطِلُونَ * (أَحْمَدُ)

عَنْ أَبِي ابْنِ كَعْبٍ فِي قَوْلِ اللَّهِ عَزَّ
وَجَلَّ رَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ
ظُهُورِهِمْ ذُرِّيَّتَهُمْ قَالَ جَمَعْتُهُمْ فَبَعَلْتُهُمْ أَزْوَاجًا
ثُمَّ صَرَّرَهُمْ فَلَا تَنْطَقُهُمْ فَتَكَلَّمُوا ثُمَّ أَخَذَ
عَلَيْهِمُ الْعَهْدَ وَالْمِيثَاقَ وَاشْهَدَهُمْ عَلَى
أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى قَالَ
فَإِنِّي أَشْهَدُ عَلَيْكُمْ السَّمَوَاتِ السَّبْعَ
وَالْأَرْضِينَ السَّبْعَ وَأَشْهَدُ عَلَيْكُمْ آبَاءَكُمْ
آدَمَ أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ لَمْ نَعْلَمْ بِهَذَا

this. Know that there is no deity besides Myself, and no Lord besides Myself and associate not anything with Me. Verily I shall soon send you My messengers, reminding you of My covenant and promise, and I shall reveal to you My books. They all replied: We bear witness that Thou art our Lord and our Deity. There is no Lord for us besides Thee and no Deity for us besides Thee. So they corroborated that. And Adam: (peace be on him) was raised up among them to look towards them. Then he saw the rich, the poor, the beautiful of appearances and others. He said: O Lord! would that Thou hast made Thy servants equal! He said: Verily I like that I should be given thanks. Then he saw the Prophets among them like lamps with light upon them. They were particularised with another covenant about divine message and prophethood, and that is His verse, the Blessed and the Almighty: And when We took from the Prophets their covenants-up to His saying—Jesus, son of Mary, who was among those souls. He sent him to Mary (peace be on her). It has also been narrated from Obai that he entered from the side of her mouth. —Ahmad

اعلموا انه لا اله غيري ولا رب غيري ولا
تُشركوا بي شيئا اني سارسل الرسل
رسلي يذكر وكنكم عهدي وميثاقي
وانزل عليكم كتبتي قالوا شهدنا بك
ربنا والالهنا لا رب لنا غيرك ولا اله لنا
غيرك فقررنا بذلك ورفع عليهم ادم عليه
السلام ينظر اليهم فرأى الغني والفقير
وحسن الصورة ووسن ذلك فقال رب لولا
سويت بين عبادك قل انني احببت
ان اشكر وراى الانبياء فيهم مثل
السرج عليهم النور خروا بميثاقي اخر في
الرسالة النبوة وهو قوله تبارك وتعالى
واذا اخذنا من النبيين ميثاقهم الى
قوله عيسى بن مريم كن في تلك الارواح
فارجله الى مريم عليها السلام فحدث عن
اني اله لكل من فيها (احمد)

458w. **Abu Darda'** a reported : While we were seated near the Apostle of Allah talking about what will come to pass, the Holy Prophet said : When you hear about a mountain that it has shifted itself from its place, believe it, but when you hear about a man that he has changed his nature, don't believe it as it will return to what it was created upon.

—Ahmad.

عَنْ أَبِي الدَّرْدَاءِ قَالَ بَدَأَ النَّبِيُّ
عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَنْ مَكَانِهِ فَصَدَّقَهُ وَإِذَا سَمِعْتُمْ بِرَدْلِ تَعْبَرُ
عَنْ خَلْقِهِ فَلَا تُصَدِّقُوا بِهِ فَإِنَّهُ يَصِيرُ إِلَى مَا
وَجِلَ عَلَيْهِ *

(أحمد)

CHAPTER XXXIII

1565. Sins and Virtues.

(a) **What are Sins and Virtues ?** There are two-fold duties of a man, duty towards God and duty towards His creations. These duties were clearly laid down in the Quran and Hadis. Observance of these duties is called virtue, and the negligence or breach thereof is called sin. virtue and sin result from lawful and unlawful things or good and bad things. Why is this distinction of acts as lawful or unlawful, good or bad, virtuous or sinful ? Why are we to move within the fixed circles of duties and prohibitions ? The reason is not far to seek. Man is endowed with soul which has not been given to anything else in this world. Man is the lord of creation by virtue of this soul. This soul will reach perfection if it is placed under certain laws, and it will degrade to the lowest abyss if it neglects these laws and does what has been prohibited. The stage of development of soul is called its Paradise and the stage of its degradation is called Hell. Take its lesson from the body. If the body is placed under certain rules of health and hygiene, it will develop to normal growth ; and if not, it will decay leading ultimately to its destruction.

The observance of the laws of health and hygiene is incumbent for the preservation and growth of the body. Hence the observance of the rules of the Quran and Hadis is compulsory for preservation of the soul from the fire and for its continued progress. Take further lesson from a tiny seed. It has got potentialities of development and growth if placed under certain conditions called its laws. If not, it will be nipped in the bud. Therefore it is for our own good that we should follow the laws conducive to the health of our soul and avoid the laws that will degrade it. The former laws are called virtues and the latter sins. God requires no virtuous deeds of men as He is free from the needs of the world—29:6Q. It is for the perfection of our own souls that we require virtuous deeds. The Holy Quran says : No soul earns evils but against itself—6:165Q. Whoso strives hard strives only for his own soul—29:6Q. There are innumerable verses reminding us of this object of divine service. Hence Islam cuts at the root of the idea that particular gods or goddesses should be pleased with worship and sacrifice of animals. The question of virtue and sin still remains to be further explained. Soul cannot be pleased with what is evil as its natural tendency is to strive towards good. The natural function of eye is to see and of ears to hear. Similarly the natural function of soul is strive towards the laws that are conducive to it. Hence what the normal soul is pleased with is called virtue, and what it rejects or doubts is called sin. A pure soul cannot be pleased with what is evil. Hence a pious man can discern what is virtue and what is sin. This cannot be done by an impious soul as it has been partly robbed of its natural function of discerning by the impious deeds. It is therefore seen sometimes that a man feels pleasure in the commission of sins. The Holy Prophet said in this connection when asked about virtue and sin : Virtue is what thy soul is pleased with, and sin is what kindles doubt in thyself and indecision in thy chest though people gave thee decision—33:459w. In another place he said about sin : When anything smites you within yourself, avoid it—1:2w. Many men have got many minds just as they have got different faces, but the soul is the same in all men in the initial stage. Hence the laws of its preservation and development are the same in the Quran and Hadis.

(b) **Man is born sinless.** Islam adopts the doctrine that a child is born sinless and remains in this state till the age of discretion. Responsibility begins with the advent of discretion in a man. It therefore follows that he who is insane and mad or under the age of discretion is free from sin from whatever parentage he comes. In other words, no minor child and no mad man to whatever religion they may belong can be held sinful. The Holy Prophet therefore said : There is no child but is born upon nature (Islam). Then his parents make him a Jew, or a Christian, or a Magian 2 : 30. The Quran proclaims : Every child is born in the religion (of Islam) 30:30Q and as such is not sinful. A contrary view is held by some religions. It is said that man is born with a bundle of sins on his back. If this theory is accepted, it begins with an unreasonable proposition. What was the fault of man when creation did not at all begin ? Who committed the first sin ? It goes then to God Himself who was the First. This is therefore a preposterous proposition and teaches us to start with a defective conscience. Which is the more reasonable view ?—whether man is punished and rewarded in this world for his sins and virtues in a previous life before his birth or whether he is punished and rewarded in this world and in a future life for his sins and virtues committed in this world ? Reason dictates in favour of the latter.

(c) **In every act, there is Sin and Virtue.** Sin and virtue are the results of a particular action done in a particular manner, or in a particular moment, or in a particular place. In other words, exercise of power by a man in one way or the other produces good and evil, and the same act may be virtue on one occasion and sin on another. Coition with wife is no sin, while it amounts to sin with a strange woman. Coition with wife in menstrual period is sin. Hence the same act of coition amounts to virtue and sin in different circumstances. Murder of a man in defence of self or religion is no sin, while his murder without just cause is a sin. Therefore God has given us everything. We are only to use our discretion in doing or abstaining from doing a thing. The principles of using this discretion have been laid down in the Quran and Hadis.

(d) **Punishment for sin and reward for virtue.** This question has already been partly explained. To add to it, it may be said that

the punishments for sins and rewards for virtues are the natural laws of the Almighty like the laws of birth and death, growth and decay of the things of nature. All the Prophets and all the religious personalities emphasised this important fact without any difference of opinion. Hence it is an immutable law that there are rewards for good actions and punishments for bad actions. Islam says that these rewards and punishment will take place in full in the next world and that they may not come to this world. Out of the seed of paddy, only paddy will grow, and out of human life-germs only man will be born. Similarly out of good actions, good rewards will follow and not punishment. The Quran therefore reminds us of this law of nature in the moral and spiritual kingdom. "And the recompense of evil is evil like it"—42:40Q. "Is the reward of goodness aught but goodness"—55:60Q? Sin has got the property of destruction while virtue amelioration. If the destroying food is taken by the body, it will suffer. Similarly if the sins are committed, the soul will suffer; and if the virtuous acts are done, it will develop. There is therefore reward or punishment of every action we do in this world. There's no escape from it unless mercy is shown by God.

(e) **Good removes evil.** In many places in the Quran and Hadis, it has been stated that sins are forgiven if particular acts of virtue are done in a particular manner. The Quran says: If you shun the great things of which you have been forbidden, We will compensate for your evils and cause you to enter to an honourable place—4:31Q. And those who believe and do good deeds, We will surely do away the evil deeds from them—29:7Q. This rule of the effacement of the evils by virtuous deeds is strictly in accordance with the scientific law of the opposite. Heat is removed by cold and cold by heat. In like manner, good removes evils. Virtue is light and sin is darkness. Light cannot live in darkness. Similarly true virtue cannot live with sin. Constant virtuous practices keep the devil miles away. When a man begins to shun evil, inclination for evil gradually dies away, and out of the death of these inclinations in mind, there grows out the intention of doing virtuous deeds. At this stage, the virtuous take delight in doing good deeds and even keep away from some lawful things for fear of falling into sin. The sinners on the other hand take delight in their sins and think

them innocent. In this sense, occasional deeds of virtue have salutary effect upon moral and spiritual development. These are effective medicines for sins. The Quran says : If anyone of you does evil in ignorance, then repents after that and does a good act, He is then Forgiving, Merciful—6:54Q. Sin makes a spot in mind. If that spot is not allowed to take a deep root in the soil of mind, it is practically uprooted. This should be done immediately after the commission of the sinful act. This is the meaning of forgiveness by Allah. The Quran therefore declares : Repel evil with what is best—11:34Q.

(f) **Virtue increases but sin does not.** A virtuous act increases according to the motive and efforts of the virtuous man by ten to hundreds. It is therefore heard from the theologians that ثواب (reward) increases by seventy times, or by seven hundred times, or by seven thousand times. What does this number signify? Does it sound unreasonable? Ofcourse, religion does not stand upon mathematical calculation, still for human conception the numbers are stated to give a clear idea of the gradual increase of rewards. What do we find in nature? If a paddy seed is sown, it will grow hundreds of paddy seeds in proportion to labour. That is why the Quran says : The *parable* of those who spend their property in the way of Allah is as the parable of a grain growing seven ears with a hundred grains in every ear ; and Allah multiplies for whom He pleases—2:261Q. Whoso brings a good deed, he shall have ten like it—6:161Q. This is the least reward of a good deed. Regarding sin, the Quran says : Whoso brings an evil deed, he shall be recompensed only with the like of it. This is the maximum punishment of an evil act. This takes place by divine mercy. It has been emphasised in another verse : Whoso does an evil, it shall not be recompensed with aught but the like of it—40:40Q. In this connection, it should be borne in mind that whatever misfortunes or calamities befall on us, it is on account of what our hands have wrought. The Quran says : And whatever misfortune befalls on you, it is from yourself—4:79Q. It is, however, seen sometimes that a virtuous man is punished more than a sinner in this world. This is because the virtuous man is purged of his evils by the fire of

calamities of this world, while the sinner will be purified by the fire of Hell in the next world.

(g) **Is bad intention (*waswasah*) sin ?** The Holy Quran says : And if you disclose what is in yourselves or keep it concealed, Allah will take account of you thereabout. Then He will forgive whom He pleases and punish whom He pleases—2:284Q. This shows that there will be accounting of our deeds and even of intentions on the Resurrection Day. This has been explained by tradition No. 33:5 which runs thus : Verily Allah pardoned my followers for what their breasts prompt towards evils so long as they do not do it or utter. From these, it is learnt that there will be accounting of deeds and intentions but there will be no punishment for mere intentions untranslating into actions or gestures. This view has been made more clear in the following verse : Allah will not punish you for what is vain in your oaths, but He will punish you for what your breasts have earned—2:225Q. This verse speaks of intentional oaths. Unintentional oath is even forgiven, though it is uttered in words. Even action done through mistake brings no sin, while action with intention brings sin. The Quran says : There is no blame on you concerning that in which you made a mistake but (concerning) that which your hearts intended—35:5Q. Thus action with intention or intention with action brings sin, while action through mistake or ignorance, or intention without action brings no sin.

(h) **Waswasah and Ilham.** Waswasah are the evil thoughts that arise in mind, and Ilham is opposed to waswasah meaning passing idea of good thoughts or inspiration. Evil thoughts are of two kinds voluntary and involuntary. Involuntary evil thoughts are again of two kinds-temporary (*هاجس*) and lasting (*خاطر*). These ideas suddenly arise in mind without intention. No sin is attached to these ideas. The Quran says : Those who keep aloof from the great sins and the indecencies except the passing ideas, surely your Lord is liberal in forgiving—53:32Q. Voluntary evil thought is that which arises in mind, lasts long and always vibrates the mind to commit sin. It is also pardoned so long as it is not expressed in overt action. If one can restrain oneself from this thought, he gets reward. There is another kind of voluntary evil thought which gives pleasure

and incites to do immoral act without fear of allah. This is sinful. (Mazhare Hoq).

(1) **Record of deeds.** Every action and voluntary intention of a man are recorded by two angels called *Keraman Katebin* (honourable scribes). The Quran says : And certainly there are keepers over you, honourable scribes, they know what you do—82:10—12Q. And every thing small and great is written down—54:53Q. And he who does an atom's weight of good shall see it, and he who does an atom's weight of evil shall see it—99:7Q. This record of deeds will be handed over to the owners on the Resurrection Day. They will find to their surprise that nothing small or great was left unrecorded. The Quran says : And the book shall be placed, then you will see the guilty fearing from what is in it, and they will say : Ah ! woe to us ! what a book is this ! it does not omit anything small and great but numbers them all—18:46Q. A student of modern times may ask—how can this take place ? The answer to him is—how can a man preserve dancings, songs and sounds of a man in gramophone records ? If man can do it, is it impossible for his Creator to preserve the deeds of men even without records ? How can a wireless machine transmit its news ? Ether and air preserve words and transmit them from one station to another. Even without angles, Allah can preserve deeds in the machine of soul, because it takes impressions of deeds and intentions. Hear what the Quran says : Nay, rust has fallen on their hearts—83:14Q. The Holy Prophet said also that black spots and white spots fall on heart—38:100. As soon as a sin is committed, a black impression falls on the pure soul. If it is not removed, it remains and thus hundreds of black impressions make the whole region of heart black. It is the duty of every man to remove these black impressions by washing them with the waters of tears and repentances.

(j) **Great and minor sins.** Any breach of the fundamental duties of which the performance is Farz (compulsory) and Wajeb (obligatory) is called a great sin. Any breach of other minor duties is called a minor sin. Breach of any duty which the Holy Prophet used to do constantly without any break is a great sin. Constant repetition of a minor sin makes it a major one. The greatest

crimes in the secular law are rebellion and murder. Similarly the greatest sin in the eye of God is disloyalty to God and murder without sufficient cause. The Quran says: Surely Allah does not forgive that anything should be associated with Him and He forgives what is besides that to whomsoever He pleases; and whoever associates anything with Allah, he devises indeed a great sin—1:18Q. The Quran explains this setting up of a partner with Allah as forging lies against Allah and to disbelieving in His communications as in the Quran and the previous revealed books—10:17Q. Imputations of falsehood consists also of setting up a son or wife with God or of disbelieving the hereafter—1:16. In case of disbelief in all these things and in the prophethoods of Muhammad, Jesus and others, all the good deeds of such a man will be brought to nought—18:103Q, just as the good actions of a rebel are brought to nought owing to his disloyalty to the Crown.

The following have been enumerated by the jurists to be the great sins:— (1) To set up a partner with Allah; (2) to give up compulsory prayers; (3) to give up payment of Zakat on the part of one on whom Zakat is due; (4) to give up fasting of Ramadhan; (5) to give up pilgrimage on the part of one on whom pilgrimage is due; (6) not to obey parents, especially in their old age and poverty—7:23Q; (7) to commit fornication; (8) to kill a man unjustly; (9) to drink wine—5:90Q. (10) to indulge in games of chance—5:90Q; (11) indecencies open and secret—7:33Q; (12) rebellion without just cause—7:33Q; (13) misappropriating the property of an orphan unjustly—17:34Q; (14) to play deceit in weight and measure—17:35Q (15) to take boast—17:37Q; (16) to speak falsehood; (17) to depose falsely and to take false oath; 17. to commit theft and dacoity (18) to play or learn sorcery; (19) to marry a relative within the prohibited degrees; (20) to have friendship with the unbelievers to the detriment of Islam; (21) to take property of another by oppression; (22) to take and give interest and usury; (23) to eat meat of dead animals and swine; (24) to practise sooth saying; (25) to slander the chastity of a male or a female; (26) to break off the blood-tie; (27) to break up promise; (28) to flee away from holy war; (29) to fight against fellow Muslims unjustly; (30) to

create forgeries on Prophet's words ; (31) to speak ill of the Prophet ; (32) to speak ill of the Prophet's companions ; (33) to suppress facts ; (34) to take bribe ; (35) to create dissension between two men ; (36) to bear malice ; (37) to spend extravagantly or to be miserly ; (38) spying ; (39) to create disturbance in the land ; (40) to make innovation in religious affairs ; (41) to repeat commission of minor sins , (42) to be naked ; (43) to commit suicide ; (44) to remain impure where bath is Farz ; (45) to disbelieve Taqdir ; (56) to break treaty ; (47) to call men towards misguidance ; (48) all plays except three ; (49) to address a Muslim "Kafir" ; (50) to do injustice in a decision ; (51) to do injustice between wives ; (52) to cohabit with a menstruating woman ; (53) to cohabit with an animal.*

—(·)—

1. **Abdullah-b-Mas'ud** reported that a man asked : O Ms. of Allah ! what sin is greatest near Allah ? He replied : Your calling up a partner for Allah while He created you. He asked : What is next ? He said : Your killing of your child for fear of his taking food with you. He asked : What is next ? He replied : Your committing adultery with the

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ
يَا رَسُولَ اللَّهِ أَيُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللَّهِ
قَالَ أَنْ تَدْعُو اللَّهَ نِدَاءً وَهُوَ خَلَقَكَ قَالَ ثُمَّ
أَيُّ قَالَ أَنْ تَقْتُلَ رَكَدَكَ خَشِيَةً أَنْ
يُطْعَمَ مَعَكَ قَالَ ثُمَّ أَيُّ قَالَ أَنْ

*References of sins. Quran :—2:81, 225, 284 ; 4:31, 79 ; 6:124, 161, 115 ; 7:31, 160 ; 9:36 ; 10:17, 43 ; 10:103 ; 13:42 (soul) ; 16:61 ; 29:6 ; 30:41 (corruption) ; 33:5 ; 40:40 ; 42:30, 37 ; 43:40 ; 43:36, 73 ; 4 :15 (soul) ; 49:32. Hadis :—All sins forgiven except polytheism and intentional murder—25:47 ; 26:16, 27 ; polytheism and disobedience to parent—26:83 ; 29:49 ; no sin on minor, insane and sleeping man—27:147 ; no man is free from sin—29:403w, 33:99, 103 ; wine mother of sins—29:404w ; love of world root of sins—29:409w ; sinners let off for a time—33:464w ; good acts expiation of sins—34:1, 436w, 135 ; 35:3 ; 62w, simile of washing sins—34:213 ; minor sins—38:105, sin—26:16, 27 ; sins and virtues increase—38:84, 63, 112, 138, 169.

wife of your neighbour. Then the Almighty Allah revealed by way of corroborating them: And those who do not call another god with Allah and do not kill one whom Allah has made unlawful except for just cause and those who do not commit adultery-the verse. 1566 —Agreed

2. **Abdullah-b-Amr** reported that the Apostle of Allah said: The great sins are to associate a partner with Allah, to disobey parents, to kill a soul and to take false oath. *Bukhari narrated it.* And in a narration of *Anas*: False evidence in place of false oath. 1567 —Agreed.

3. **Abu Hurairah** reported that the Messenger of Allah said: Avoid seven harmful things. They asked: O Ms. of Allah! what are those? He replied: Setting up a partner with Allah, sorcery, killing a soul whom Allah has made unlawful except for just cause, devouring usury, devouring the properties of an orphan, keeping behind on the day of fight and slandering chaste believing heedless women. —Agreed.

تَزْنِي حَلِيلَةَ جَارِكَ فَإِنَّزَلَ اللَّهُ تَعَالَى
تَصْدِيقَهَا وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا
آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ
إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ الْآيَةُ * (مُتَّفَقٌ عَلَيْهِ)
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكِبَائِرُ الْإِشْرَاقُ بِاللَّهِ وَتَعْقُوقُ
الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَالْيَمِينِ الْغَمُوسِ
رَوَاهُ الْبُخَارِيُّ وَفِي رِوَايَةِ أَنَسٍ وَشَهَادَةُ
الزُّورِ بَدَلُ الْيَمِينِ الْغَمُوسِ * (مُتَّفَقٌ عَلَيْهِ)
عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اجْتَنِبُوا السَّبْعَ الْمُوْبِقَاتِ قَالُوا يَا رَسُولَ
اللَّهِ وَمَا هُنَّ قَالَ الشِّرْكُ بِاللَّهِ وَالسَّعَرُ
وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ
وَأَكْلُ الرِّبَا وَأَكْلُ مَالِ الْيَتِيمِ وَالزَّوَالِي
يَوْمَ الزَّحْفِ وَقَتْلُ الْمُحَصَّنَاتِ الْمُرْمَاتِ
الْغَافِلَاتِ * (مُتَّفَقٌ عَلَيْهِ)

1566. The remaining portion of the verse is: And whose does that will meet with great sin. There will be double punishment for him on the Resurrection Day and he will remain therein debased—25:68Q. The Arabs used to kill their female children for fear of poverty. The Quran abolished this brutal custom by saying: And don't kill your children out of fear of poverty (6:152Q).

1567. The Quran refers to this; And those who bear witness to what is false—25:72Q.

4. **Nawas-b-Sam'an** reported : I asked the Apostle of Allah about virtue and vice. He said : Virtue is good conduct 1568 and vice is what raises doubt in your mind and what you do not like that people may pry into it.

—Muslim.

5. **Abu Hurairah** reported that the Messenger of Allah said : Verily Allah pardoned my followers for what their breasts prompt towards evils so long as they do not do it or utter. 1569

—Agreed.

6. **Same** reported that the Apostle of Allah said : The devil shall come to someone of you and say : Who has created this ? Who has created this ? Till he will ask : Who has created your Lord ? When it will reach him, let him seek refuge to Allah and let him resist therefrom.

—Agreed.

Ibn Mas'ud reported that the Apostle of Allah said : There is none among you but was entrusted with an intimate friend from Jinn and with an intimate friend from

عَنِ النَّوَاسِ بْنِ سَمْعَانَ قَالَ سَأَلْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبِرِّ وَالْإِثْمِ فَقَالَ
الْبِرُّ حَسَنُ الْخُلُقِ وَالْإِثْمُ مَا حَالَ فِي
مَذْرِكِ وَكَرِهْتَ أَنْ يُطْلَعَ عَلَيْهِ النَّاسُ *
(مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَجَارَزَ عَنْ أَمْتِي مَا وَسَّوَسَتْ
بِهِ صُدُورُهَا مَا لَمْ تَعْمَلْ بِهِ أَوْ تَتَكَلَّمَ بِهِ *
(مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الشَّيْطَانُ أَحَدُكُمْ فَيَقُولُ مَنْ خَلَقَ هَذَا
حَتَّى يَقُولَ مَنْ خَلَقَ رَبِّي فَإِذَا بَلَغَهُ
فَالْيَسْتَعِذُّ بِاللَّهِ وَلِيَنْتَهُ * (مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ رُكِّلَ

1563. Good conduct is the sum total of all virtues dictated by Islam. See note 316 for full discussion. The great sign of virtue and vice is that in case of the former, the doer and the people are pleased with it ; and in the case of the latter, they are displeased with it. In the case of the former, there is no tendency of keeping it secret, while there is such tendency in the latter.

1569. This hadis indicates that promptings of evils unless expressed in overt acts or utterances are pardoned. This seems to be contrary to the Quranic verse : And if you disclose what is in yourselves or keep it secret, Allah will take account of you thereabout. Then He will forgive whom He pleases and He will chastise whom He pleases (2:284Q). The hadis mentions about pardon only and not accounting. Unless there are accounts, there can not be pardon. Hence the Quranic verse is not inconsistent with the hadis.

angels. They asked : And you too, O Ms. of Allah ? He said : And I too, but Allah helped me to prevail over him 1570 and so he submitted and he does not enjoin me but with good.

—Muslim.

8. **Anas** reported that the Apostle of Allah said : Verily the devil runs the running of blood in a man. —Agreed.

9. **Abu Hurairah** reported that the Apostle of Allah said : There is no human child who, when born, is not touched by the devil and then he begins to cry owing to the touch of the devil, except Mary and her son. —Agreed.

10. **Same** reported that the Messenger of Allah said : The cry of the just born child when it falls down is an incitement from the devil. —Agreed

11. **Jaber** reported that the Messenger of Allah said : Verily the devil places his throne over water. Then he sends his followers to spread dissension among men. The meanest of them in position to him is one who is greatest among them in spreading dissension. One of them comes and says : I have done such and

بِهِ قَرِينَهُ مِنَ الْجِنِّ وَقَرِينَهُ مِنَ الْمَلَائِكَةِ
قَالُوا وَإِيَّاكَ يَا رَسُولَ اللَّهِ قَالَ وَإِيَّايَ
وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَلَسَلَمَ فَلَا يَأْمُرُنِي
إِلَّا بِخَيْرٍ * (مسلم)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى
الدَّمِّ * (متفق عليه)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
صَلَعٌ مَا مِنْ بَنِي آدَمَ مَوْلُودٍ إِلَّا يَمْسُهُ
الشَّيْطَانُ حِينَ يُولَدُ فَيَسْتَهْلِكُ صَارِخًا مِنْ
مَسِّ الشَّيْطَانِ أَنْ تَبْرَأَ مَرْيَمُ وَابْنُهَا *
(متفق عليه)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
صَلَعٌ مِمَّا سَاحَ الْمَوَلُودُ حِينَ يَقَعُ نَزْعَةً مِنْ
الشَّيْطَانِ * (متفق عليه)

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
إِنَّ ابْلِيسَ يَضَعُ عَرْشَهُ عَلَى الْمَاءِ ثُمَّ يَدْعُو
سَرَايَاهُ يَفْتَنُونَ النَّاسَ فَأَدْنَاهُمْ مِنْهُ مَنَازِلَةً
أَعْظَمُهُمْ فِتْنَةً يَجِي أَحَدُهُمْ فَيَقُولُ فَعَلْتُ

1570. Here jinn means the devil. The devil comes from the class of jinn. The Quran says : And he was of Jinn (18:50). There are thus two agencies in a man, an agency of good and an agency of bad.

such. He says: You have done nothing. Then another of them comes and says: I have not left him till I created separation between him and his wife. Then he takes him near and says: How good you are! (A'mash said: I consider that he said: Let him stick to it).

—Muslim.

12. **Same** reported that the Apostle of Allah said: Verily the devil has become disappointed of being worshipped by those who say prayer in the peninsula of Arabia, but he is in the midst of inciting dissension among them. 1571

—Muslim

13. **Ibn Abbas** reported that a man came to the Prophet and said: Verily I find a thing new in my mind. That I should be a burning coal is better to me than that I should speak it out. He said: All praise is due to Allah who turned his affair to evil promptings.

—Abu Daud

كَذَّاءٌ وَكَذَّاءٌ فَيَقُولُ مَا صَنَعْتَ شَيْئًا ثُمَّ يَجِي

أَحَدُهُمْ فَيَقُولُ مَا تَرَكْتَهُ حَتَّى فَرَّقْتَ بَيْنَهُ

وَبَيْنَ امْرَأَتِهِ فَيَمْدُ أَيُّهُ مِنْهُ وَيَقُولُ نَعَمْ

أَنْتَ قَالَ الْأَعْمَشُ أَرَاهُ قَالَ فَابْلُغْ مَهْ *

(مسلم)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ

الشَّيْطَانَ قَدْ آيَسَ مِنْ أَنْ يَعْبُدَهُ الْمُصَلِّونَ

فِي جَزِيرَةِ الْعَرَبِ وَلَكِنَّ فِي التَّحْرِيشِ

بَيْنَهُمْ * (مسلم)

عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

جَاءَهُ رَجُلٌ فَقَالَ إِنِّي أَحَدْتُ نَفْسِي

بِالشَّيْءِ وَإِنْ أَكُونُ حُمَةً أَحَبُّ إِلَيَّ مِنْ

أَنْ أَتَكَلَّمَ بِهِ قَالَ الْحَمْدُ لِلَّهِ الَّذِي رَدَّ

أَمْرَهُ إِلَى الْوَسْوَاسَةِ * (أبو داود)

1571. This is a prophecy that there shall be pure monotheism and absence of idol worship in the whole peninsula of Arabia up to the Resurrection Day. This has been literally fulfilled up to the present Day. There is not a single idol or its worship in the whole of Arabia. Had the Prophet not been a Prophet of Allah, his prophecy would have borne the stamp of falsehood. There will be dissension and partisanship in Arabia either for political power or for any other object. This is also seen at present in Arabia.

14. **Ibn Mas'ud** reported that the Apostle of Allah said : Verily there is a prompting of the devil in the son of Adam and a prompting of the angel. As for the prompting of the devil, it is to return to vice and falsify truth, and as for the prompting of the angel, it is to return to good and corroborate with justice. So whoso perceives that, let him know that it is from Allah and let him praise Allah ; and whoso perceives the contray, let him seek refuge to Allah from the devil. Afterwards he read : Verily the devil threatens you with poverty and enjoins you to be niggardly.¹⁵⁷² —*Tirmize (Rare.)*

15. **Anas** reported that the Messenger of Allah said : People will not cease asking till they will ask : He is Allah who created everything, but who had created the Almighty and Glorious Allah ? *Bukhari narrated it, but it is reported by Muslim :* He said that the Almighty and Glorious Allah said : Verily your people will continue to ask : "What is this ? What is this ?" till they will say : This is Allah who created creation. But who created the Almighty and Glorious Allah ?

عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّيْهُمُ إِنَّ لِلشَّيْطَانِ لَمَتَةً بِابْنِ آدَمَ وَ
لِلْمَلَكِ لَمَتَةً فَأَمَّا لَمَتَةُ الشَّيْطَانِ فَأَيُّعَادُ
بِالشَّرِّ وَتَكْذِيبُ بِالْحَقِّ وَأَمَّا لَمَتَةُ
الْمَلَكِ فَأَيُّعَادُ بِالْخَيْرِ وَتَصْدِيقُ بِالْحَقِّ
فَمَنْ رَجَدَ ذَلِكَ فَلْيَعْلَمْ أَنَّهُ مِنَ اللَّهِ
فَلْيُحَمِّدِ اللَّهَ وَمَنْ رَجَدَ الْآخِرَى فَلْيَتَعَزَّزْ
بِاللَّهِ مِنَ الشَّيْطَانِ ثُمَّ قَرَأَ الشَّيْطَانُ يَعْذِرُكُمْ
الْمَلَكُ وَدَامَ بِكُمْ بِالْفَحْشَاءِ *

الْأَلْمِذْيِي (نَرْسَب)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
أَنْ تَبْرَحَ النَّاسُ تَسْأَلُونَ حَتَّى يَقُولُوا
هَذَا اللَّهُ خَلَقَ كُلَّ شَيْءٍ فَمَنْ خَلَقَ اللَّهُ عَزَّ
وَجَلَّ رَوَاهُ الْبُخَارِيُّ وَابْنُ أَبِي شَيْبَةَ قَالَ قَالَ
اللَّهُ عَزَّ وَجَلَّ إِنَّ أُمَّتَكَ الْيَزَائِلُونَ
يَقُولُونَ مَا أَكْذَا مَا أَكْذَا حَتَّى يَقُولُوا هَذَا اللَّهُ
خَلَقَ الْخَلْقَ فَمَنْ خَلَقَ اللَّهُ عَزَّ وَجَلَّ *

1572. This is the verse 2:268Q.

16. **Osman-b-Abil-A's** reported : I asked : O Ms. of Allah ! verily the devil revolves between me and my prayer and my Quran-reading throwing doubt in me. Then the Ms. of Allah said : That is the devil called Khenjab ; so when you feel it, seek refuge to Allah from him and spit thrice to your left side. Accordingly I did it and so Allah removed him from me 1573 —*Muslim.*

17. **Ibn Mas'ud** reported that the Messenger of Allah said : No man is killed unjustly but there is a share of his murder upon the first son of Adam, because he was the first who introduced murder. 1574 —*Agreed.*

18. **Abdullah-b-Amr** reported that the Messenger of Allah said : One tyrannical, one disobedient to parents and one addicted to drinking shall not enter Paradise. —*Nisai, Darimi.*

19. **Same** reported : I heard the Messenger of Allah say : Trials will be impressed upon hearts like every stick of a mat. Whichever heart will drink it, one black impression will fall upon it ; and whichever heart will reject it,

عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ
قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ الشَّيْطَانَ قَدْ حَالَ
بَيْنِي وَبَيْنَ صَلَاتِي وَبَيْنَ قِرَاءَتِي يَلْبِسُهَا
عَلَيَّ فَقَالَ رَسُولُ اللَّهِ صَلِّعِمِ ذَلِكَ شَيْطَانٌ
يُقَالُ لَهُ خَنْزَبٌ فَإِذَا أَحْسَسْتَهُ فَتَعَوَّذْ بِاللَّهِ
مِنْهُ وَاتَّقِلْ عَلَى يَسَارِكَ ثَلَاثًا فَفَعَلْتُ
ذَلِكَ فَانْهَبَهُ اللَّهُ عَنِّي * (مُسْلِمٌ)

عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّعِمِ لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ
آدَمَ (ص) الْأَوَّلِ كِفْلٌ مِّنْ دَمِهَا إِلَّا نَفْسَهُ
أَوَّلَ مَنْ سَنَّ الْقَتْلَ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ
رَسُولُ اللَّهِ صَلِّعِمِ لَا يَدْخُلُ الْجَنَّةَ مَذَانٌ وَلَا
عَاقٌ وَلَا مَدْمَنٌ خُمِرٌ * (النَّسَائِيُّ وَالدَّارِمِيُّ)

عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلِّعِمِ
يَقُولُ تَعْرِضُ الْفِتْنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ
عُودًا عُرْدًا فَإِذَا قَلِبَ إِشْرَبَهَا نُكَّتْ فِيهِ
نُكْةٌ سَوْدَاءٌ فَإِذَا قَلِبَ انْكَرَهَا نُكَّتْ

1573. This shows that in the midst of prayer, it is allowed to seek refuge to Allah and to spit Thrice for the purpose of avoiding the devil. Some learned men do not support this on the ground that spitting can not be done in the midst of prayer.

1574. The first man who committed murder unjustly was Qabil (Cain), son of Adam. Qabil quarrelled with his brother Habil (Abel) relating to certain thing and as a result the murder took place. The Quran has got reference to this incident in the verses 5:27-32Q.

one white impression will fall upon it till it will make two hearts, white like a marble stone. Then no trial will be able to injure it as long as the heavens and earth will continue. 1575 And another (heart) is black, dark coloured like a black pitcher. It will neither know any good, nor deny bad except what it drinks from its passion. —Muslim.

20. **Safwan-b-Assal** reported that a Jew said to his companion : Take us to this Prophet. His companion said to him, Don't say 'Prophet'. If he hears you, he will have four eyes for him. Then they both came to the Holy Prophet and asked him about nine clear verses. The Ms. of Allah replied : Set up nothing with Allah, nor steal, nor commit adultery, nor kill a soul which Allah has prohibited except for just cause, nor take an innocent man to a man of power that he may put him to death, nor practise sorcery, nor devour interest, nor caste blasphemy on a chaste woman, nor turn back for flight in a day of fight, and you, the Jews, have got a special thing not to exceed the limit on Sabbath Day. Then they kissed his hands and

فِيهِ نَكْتَةٌ بَيْضَاءُ حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ
أَبْيَضَ مِثْلَ الصَّافِ فَلَا تَضُرُّهُ قَتْلَةٌ مَا دَامَتْ
السَّمَوَاتُ وَالأَرْضُ وَالأَخِرُ أَسْوَدَ مِثْلَ إِذَا
كَوَزَ مِجْبِيًّا لَا يَعْرِفُ مَعْرُوفًا وَلَا يَنْفَعُ
مَذْكُورًا إِلَّا مَا أَشْرَبَ مِنْ هَوَاهُ : (مسالم)
بَيْنَ صَفْوَانَ ابْنِ عَسَّالٍ قَالَ قَالَ
يَهُودِيٍّ إِحْدَاهُمَا إِذْ هَبَ بِذَا إِلَى هَذَا
النَّبِيِّ فَقَالَ مَا أَحْبَبْتُ أَنْ تَقُلَ نَبِيَّ إِنَّهُ لَو
سَمِعَكَ لَكُنَ لَدَا رُبْعِ أَعْيُنٍ فَأَتَى رَسُولَ
اللَّهِ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْعَ أَبْدَانٍ بَيَّنَّتْ
فَقَالَ رَسُولُ اللَّهِ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا
وَلَا تُسْرِقُوا وَلَا تَزْنُوا وَلَا تَقْتُلُوا النَّفْسَ
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا تَدْخُلُوا بُيُوتَ
النَّبِيِّ سُلْطَانٍ لِيُقْتَلَ وَلَا تَسْجُرُوا وَلَا
تَأْكُلُوا الرِّبَا وَلَا تَقْذِفُوا مَحْصَنَةً وَلَا تُولُوا
لِلْفِرَارِ يَوْمَ الزَّحْفِ وَعَلَيْكُمْ خَاةٌ مِنَ الْيَهُودِ

1575. If a man commits on sin, a black spot falls in his heart, and if he does a virtuous deed, a white spot falls in it like a white stone. Nothing can affect the white stone, while the dark spot will grow and grow till it will cover the whole heart. Compare it with 88:100.

feet and said : We bear witness that you are a Prophet. He said : What then prevents you from following me ? They said : Verily David prayed to his Lord that a prophet might continue among his descendants, and we fear that lest we follow you, the Jews may kill us. 1576

—*Tirmizi, Abu Daud, Nisai.*

21. **Abu Sayeed al-Khodri** reported that the Apostle of Allah came out for I'd-ul-Azha or I'd-ul-Fitr towards the praying place and passed by some women. He said : O assembly of women, give alms, and verily I see majority of you as the inmates of the fire. They asked : O Ms. of Allah, for what ? He said. You often take to curse and are ungrateful to companions. What I see from one of you about defect of wisdom and religion in comparison with the wisdom of a wise man is a proof. They asked : And what is the defect in our religion and intelligence, O Ms. of Allah ? He said : Is not the attestation of a woman like half of the attestation of a man ?

أَنْ لَا تَعْتَدُوا فِي السَّبْتِ فَقَبْلًا يَدِيهِ وَرَجْلَيْهِ
وَقَالَا نَشْهَدُ أَنَّكَ نَبِيٌّ قَالَ فَمَا يَمْنَعُكُمْ
أَنْ تَتَّبِعُونِي قَالَا إِنَّ دَاوُدَ عَلَيْهِ السَّلَامُ
دَعَا رَبَّهُ أَنْ لَا يَزَالَ مِنْ ذُرِّيَّتِهِ نَبِيٌّ وَإِنَّا
نَخَافُ أَنْ تَبْعَنَّا أَنْ تَقْتُلَنَا الْيَهُودُ *

(التِّرْمِذِيُّ وَابُو دَاوُدَ وَالنَّسَائِيُّ)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ خَرَجَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى

إِلَى الْمَصَلَّى فَمَرَّ عَلَى النِّسَاءِ فَقَالَ يَا

مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ أَرَيْتُكُمْ أَكْثَرَ أَهْلِ

النَّارِ فَقُلْنَ وَبِمَا يَا رَسُولَ اللَّهِ قَالَ تُكْثِرْنَ

اللَّعْنِ وَتُكْفِرْنَ الْعَشِيرَ مَا رَأَيْتُ مِنْ

نَاقِصَاتِ عَظْمٍ وَدِينٍ أَذْهَبَ لِلْبَّيِّنِ الرَّجُلِ

الْحَازِمِ مِنْ أَحَدِكُنَّ قُلْنَ وَمَا تَقْصُرْنَ

دِينَنَا وَنَفْسَنَا يَا رَسُولَ اللَّهِ قَالَ الْبَيْسُ

شَهَادَةُ الْمَرْأَةِ مِثْلُ نِصْفِ شَهَادَةِ الرَّجُلِ

176. The Holy Prophet was an illiterate man. He did not therefore read the previous books of religion, still he dictated instructions which were found in the Bible and Torāh. This shows that he was a Prophet with knowledge of everything from God. The descriptions of the Prophet were inscribed in the Bible and as soon as the Jews saw those in the Prophet they believed him to be a Prophet as foretold by Moses and Jesus.

one white impression will fall upon it till it will make two hearts, white like a marble stone. Then no trial will be able to injure it as long as the heavens and earth will continue. 1575 And another (heart) is black, dark coloured like a black pitcher. It will neither know any good, nor deny bad except what it drinks from its passion. —Muslim.

2). **Safwan-b-Assal** reported that a Jew said to his companion: Take us to this Prophet. His companion said to him, Don't say 'Prophet'. If he hears you, he will have four eyes for him. Then they both came to the Holy Prophet and asked him about nine clear verses. The Ms. of Allah replied: Set up nothing with Allah, nor steal, nor commit adultery, nor kill a soul which Allah has prohibited except for just cause, nor take an innocent man to a man of power that he may put him to death, nor practise sorcery, nor devour interest, nor cast blasphemy on a chaste woman, nor turn back for flight in a day of fight, and you, the Jews, have got a special thing not to exceed the limit on Sabbath Day. Then they kissed his hands and

فِيهِ نَكْثَةٌ بَيْضَاءُ حَتَّى تَصِيرَ عَلَى قَابِلَيْنِ
 أَيْضٌ مِثْلُ الْحَصَا فَلَا تَضُرُّهُ قَتْلَةٌ مَا دَامَتِ
 السَّمَوَاتُ وَالْأَرْضُ وَالْخَيْرُ أَسْوَدُ مِثْلُ إِدَا
 نَا كُوزٍ مَحْبُورٍ لَا يَعْرِفُ مَعْرُوفًا وَلَا يَنْكُرُ
 مَكْرُوبًا إِلَّا مَا أَشْرَبَ مِنْ هَوَاهُ (مسلم)
 ثَمَنُ صَفْوَانَ ابْنِ نَسَّالٍ قَالَ قَالَ
 يَهُودِيٌّ لِحَابِسِهِ إِذَا هَبْ بِذَا إِلَى هَذَا
 النَّبِيِّ فَقَالَ صَاحِبُهُ أَتَذَلُّ لِنَبِيِّ إِذْ لَوْ
 سَمِعْتَ كُنَّ لَكَ أَرْبَعُ أَعْيُنٍ فَأَتَا رَسُولَ
 اللَّهِ عَلَيْهِ السَّلَامُ ثَمَنُ بْنُ نَسَّالٍ يَدُوتِ
 فَقَالَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ لَا تَشْكُرُوا لِلَّهِ شَيْئًا
 وَلَا تَسْرِقُوا وَلَا تَزْنُوا وَلَا تَقْتُلُوا أَنْفُسَ
 النَّبِيِّ حَبِمْ اللَّهُ إِلَّا بِالْحَقِّ وَلَا تَمْشُوا بِمِثْرِي
 إِلَى ذِي سَادَانٍ لِيَقْتُلَكُمْ وَلَا تَسْجُرُوا وَلَا
 تَكْفُرُوا بِالْحَبَرِ وَلَا تَقْذِفُوا مَحْصَنَةً وَلَا تَوَارُوا
 الْفَارِ لِيَوْمِ الْبُحْفِ عَلَيْكُمْ خُصَّةٌ مِنَ الْيَهُودِ

1575. If a man commits on sin, a black spot falls in his heart, and if he does a virtuous deed, a white spot falls in it like a white stone. Nothing can affect the white stone, while the dark spot will grow and grow till it will cover the whole heart. Compare it with 88:100.

feet and said : We bear witness that you are a Prophet. He said : What then prevents you from following me ? They said : Verily David prayed to his Lord that a prophet might continue among his descendants, and we fear that lest we follow you, the Jews may kill us. 1576

—*Tirmizi, Abu Daud, Nisai.*

21. **Abu Sayeed al-Khodri** reported that the Apostle of Allah came out for I'd-ul-Azha or I'd-ul-Fitr towards the praying place and passed by some women. He said : O assembly of women, give alms, and verily I see majority of you as the inmates of the fire. They asked : O Ms. of Allah, for what ? He said. You often take to curse and are ungrateful to companions. What I see from one of you about defect of wisdom and religion in comparison with the wisdom of a wise man is a proof. They asked : And what is the defect in our religion and intelligence, O Ms. of Allah ? He said : Is not the attestation of a woman like half of the attestation of a man ?

أَنْ لَا تَعْتَدُوا فِي السَّبْتِ فَقَبْلًا يَدِيهِ وَرَجْلَيْهِ
وَقَالَ لَا تَشْهَدُ أَنْتَ نَبِيٌّ قَالَ فَمَا يَمْنَعُكُمْ
أَنْ تَتَّبِعُونِي قَالَ إِنْ دَاوُدَ عَلَيْهِ السَّلَامُ
دَعَا رَبَّهُ أَنْ لَا يَزَالَ مِنْ ذُرِّيَّتِهِ نَبِيٌّ وَإِنَّا
نَخَافُ إِنْ تَبِعْنَاكَ أَنْ تَقْتُلَنَا الْيَهُودُ *
(الترمذي و أبو داود والنسائي)
عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ خَرَجَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي يَوْمٍ
إِلَى الْمَصَلَّى فَمَرَّ عَلَى النِّسَاءِ فَقَالَ يَا
مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ أَوْ يَتَكُنَّ أَكْثَرُ أَهْلِ
الذَّارِ فَقُلْنَ وَبِمَا يَا رَسُولَ اللَّهِ قَالَ تُكْثَرْنَ
الْعَنُ وَتَكْفُرْنَ الْعَشِيرُ مَا رَأَيْتُ مِنْ
نَاصَاتٍ عَذْلٍ وَدِينٍ أَذْهَبَ لِلْبِ الرَّجُلِ
الْعَازِمِ مِنْ أَحَدِكُنَّ قَالْنَ وَمَا تَقْصَانِ
دِينِنَا وَتَقْلِنَا يَا رَسُولَ اللَّهِ قَالَ أَلَيْسَ
شَهَادَةُ الْمَرْأَةِ مِثْلَ نِصْفِ شَهَادَةِ الرَّجُلِ

176. The Holy Prophet was an illiterate man. He did not therefore read the previous books of religion, still he dictated instructions which were found in the Bible and Torah. This shows that he was a Prophet with knowledge of everything from God. The descriptions of the Prophet were inscribed in the Bible and as soon as the Jews saw those in the Prophet they believed him to be a Prophet as foretold by Moses and Jesus,

'Yes' they said. He said : And that is on account of her short intelligence. He said : Does she not, when she menstruates, desist from praying and fasting ? 'Yes' said they. He said : That is on account of her defect in religion. — *Igreed.*

459w. **Wabesah-b-Ma'bad** reported that the Messenger of Allah said : O Wabesah ! you have come to ask me about virtue and sin. 'Yes' said I. He said that he joined his fingers and then held them over his chest and said thrice : Ask decision to your soul, ask decision to your heart. Virtue is what the soul is pleased with, virtue is what the heart is pleased with, and sin is what kindles doubt in soul and indecision in chest though people give you decision. 1577

— *Ahmad, Darimi.*

460w. **Mu'az** reported that the Apostle of Allah instructed me with ten counsels. He said : Setup nothing with Allah even though you are killed and burnt, nor be disobedient to your parents even though they direct you to go out from your family and property, nor give up the compulsory prayers wilfully, because he who

قُلْنَ بَلَىٰ قَالِ فِذَالِكِ مِنْ تَقْصَانِ نَفْلِيهَا
قَالِ اَلَيْسَ اِذَا حَاضَتْ اَمْ تُصَلِّيْنَ وَ اَمْ تَصُومْنَ
قُلْنَ بَلَىٰ قَالِ فِذَالِكِ مِنْ تَقْصَانِ دِيْنِهَا *
(مَاتَّقَىٰ نَافِلَةً)

نَسْنِ وَاِبْرَهْمَ بْنَ مَعْبُدٍ اَنْ رَّسُولَ اللّٰهِ
صَاعِمٌ قَالِ يَا وَاِبْرَهْمُ جِئْتُ تَسْأَلُ عَنْ الْبِرِّ
وَالْاِثْمِ قُلْتُ نَعَمْ قَالِ فَيَجْمَعُ اَصَابِعَهُ نَضْرِبُ
بِهَا صَدْرَهُ وَقَالِ اسْتَفْتِ نَفْسَكَ اسْتَفْتِ
قَلْبَكَ ثَلَاثًا الْبِرُّ مَا اطْمَئَنَّتْ اِلَيْهِ النَّفْسُ
وَاطْمَئَنَّ اِلَيْهِ الْقَلْبُ وَالْاِثْمُ مَا حَالَكِ فِي
النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ اِنْ اَفْذَلَ
الْاِثْمُ * (اَحْمَدُ وَالدَّرِمِيُّ)

نَسْنِ مَعْبُدٍ قَالِ اَوْصَانِي بِرَّسُولِ اللّٰهِ
صَاعِمٌ بَعْشَرَ كَلِمَاتٍ قَالِ لَا تُشْرِكْ بِاللّٰهِ شَيْئًا
وَ اِنْ قُتِلْتَ وَ حُرِّقْتَ وَ لَا تَعْصِيَنَّ اَهْلَكَ وَ اِنْ
اَمَرَكَ اَنْ تَخْرُجَ مِنْ اَهْلِكَ وَ مَالِكَ
وَ لَا تَتْرُكَنَّ صَلَاةَ مَكْتُوبَةٍ مُّتَعَدَّةً اِنْ

1577. The Holy Prophet's intention of placing his hand upon chest was : Ask decision to your heart. If anything pleases it, it is virtue ; and if anything pricks, it is sin. It means that in doubtful things which have not been made clear in the Quran and Hadis about their being lawful or unlawful, the heart should not accept it. It is equivalent to sin. What has been however made clear, the dictation of conscience has got no voice therein.

gives up the obligatory prayers wilfully, the security of Allah becomes free from him, nor drink wine as it is the root of every indecent act; beware of sins as with sins the wrath of Allah becomes lawful; beware of flight from holy war even though the people might have perished, and when death 1578 overtakes men while you are among them, keep firm, and spend for your family out of your means, and lift not your stick of teaching good manners from them and create fear in them about Allah. —*Ahmad*.

461w. **Qasem-b-Muhammad** reported that a man asked him. He asked: Verily I commit mistakes in my prayer and that appears great to me. Then he told him: Go to your prayer, because that will never depart from you till you go away and you say: I have not completed my prayer.

—*Malek*.

462. **Osman-b-Affan** reported that the Ms. of Allah said: Whoso has got a good or bad bed, Allah will disclose therefrom a sheet of cloth with which it will be recognised. —*Mishkat*.

مَنْ تَرَكَ صَلَاةً مَكْتُوبَةً مُتَعَمِّدًا فَقَدْ
بَرَأَتْ مِنْهُ ذِمَّةُ اللَّهِ وَلَا تَشْرَبَنَّ خَمْرًا فَدَانَهُ
رَأْسُ كُلِّ فَاحِشَةٍ وَإِيَالِي وَالْمَعْصِيَةِ فَإِنَّ
بِالْمَعْصِيَةِ حُلَّ سَخَطِ اللَّهِ وَإِيَالِي وَالْفِرَازِ
مِنَ الزَّحْفِ وَإِنْ هَلَكَ النَّاسُ وَإِذَا
أَصَابَ النَّاسَ مَوْتٌ وَأَنْتَ فِيهِمْ فَاتَّبِعْ
وَأَنْفِقْ عَلَى عِيَالِكَ مِنْ طَوْلِكَ وَلَا تَرْفَعْ
عَنْهُمْ عَصَاكَ أَدَبًا وَارْخَفْهُمْ فِي اللَّهِ *

(أحمد)

عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ أَنَّ رَجُلًا سَأَلَهُ
فَقَالَ إِنِّي أَهَمُّ فِي صَلَاتِي فَيَكْبُرُ ذَلِكَ
عَلَيَّ فَقَالَ لَهُ امْضُ فِي صَلَاتِكَ فَإِنَّ لَكَ
يَذْهَبُ ذَلِكَ عَنْكَ حَتَّى تَنْصَرِفَ وَأَنْتَ
تَقُولُ مَا أَتَمَمْتَ صَلَاتِي * (مالك)

عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ لَهُ سُرِيرَةٌ صَالِحَةٌ
أَوْ سِدْرَةٌ أَظْهَرَ اللَّهُ مِنْهَا رِجَاءً يَعْرِفُ بِهِ *
(مشكاة)

1578. Death means virulent infectious diseases such as cholera, small-pox, plague etc. Those among whom these diseases break out should not go out of the infected area, and men of outside area should not come in. See notes 690, 172 and 219.

463w. **Ja'ber** reported from the Apostle of Allah who said: Whoso pleads an excuse to his brother and he does neither grant it, nor accept his excuse, there is upon him sin like that of the collector of taxes. 1579

—Baihaqi.

464w. **Oqbah-b-A'mer** reported from the Holy Prophet who said: When you see the Almighty and Glorious Allah bestowing favours on a servant from the world which he wants in spite of his many sins, that is only prolonging. Afterwards the Ms. of Allah recited: When they forgot what they were reminded with, We opened the doors of everything over them till when they were overjoyed on account of what they were given, We overlooked them un-awares and then they were disappointed. —Ahmad.

465w. **Amr** reported that the Holy Prophet one day delivered sermon. He said in his sermon: Behold! verily this world is a temporary commodity out of which the pious and the impious eat. Behold! verily the hereafter is a truth in futurity wherein the All-powerful king will judge.

نَسْنُ جَابِرٍ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
مَنْ اسْتَذَرَ إِلَى أَخِيهِ فَلَمْ يَعْذِرْهُ أَوْ أَمَّ
يَقْبَلُ عَذْرَهُ كَأَن تَأْيِيدهُ مِثْلُ خَطِيئَةِ حَاجِبٍ
مَكِّيٍّ * (الْبَيْهَقِيُّ)

نَسْنُ ثَقِيفَةَ بْنِ تَمَامٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ إِذَا رَأَيْتَ اللَّهَ عَزَّ وَجَلَّ يُعْطِي
الْعَبْدَ مِنَ الدُّنْيَا نَلَى مَعْرَاضِهِ مَا يُحِبُّ
فَرَأَاهُ اسْتَدْرَاجَ لَكُمْ تَلَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَلَمَّا نَسُوا مَا أَذَارُوا بِهِ فَتَقَعْنَا عَلَيْهِمْ أَبْوَابُ
أَلْ شَيْءٍ حَتَّى إِذَا فُزِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ
بَغْتَةً فَمَرَأَهُمْ مَبْلُورُونَ * (أَحْمَدُ)

عَنْ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ
يَوْمًا فَقَالَ فِي خُطْبَتِهِ أَلَا إِنَّ الدُّنْيَا
عَرَضٌ حَامِرٌ يَأْتِلُ مِنْهُ الْبَرُّ وَالْفَاجِرُ إِلَّا
وَأَنَّ الْآخِرَةَ أَجَلٌ مَاتِقٌ يَقْضِي فِيهَا

1579. The sin of those collectors of Zakat who realise excess amount is like that of one who denies Zakat—8:101.

Behold! verily everything good with its paraphernalia will be in Paradise. Behold! verily every thing bad with its paraphernalia will be in the fire. Behold! know that you are upon caution from Allah and know that verily you will be presented according to your actions. So whoso does the weight of an atom of good shall see it, and whoso does the weight of an atom of bad shall see it—
(99:7Q).

—Shafeyi.

مَا لَكُمْ قَادِرًا إِلَّا وَ إِنْ الْخَيْرُ كُلَّهُ بِحَذَائِفِيرِهِ
فِي الْجَنَّةِ إِلَّا وَ إِنْ الشَّرُّ كُلَّهُ بِحَذَائِفِيرِهِ
فِي الذَّارِ إِلَّا فَاعْلَمُوا وَ أَنْتُمْ مِنْ اللَّهِ عَلَى
حَذَرٍ رَاعِلُوا أَنْكُمْ مَعْرُضُونَ عَلَى أَعْمَالِكُمْ
فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَ مَنْ
يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ * (الشَّافِعِيُّ)

CHAPTER XXXIV

SECTION I

1580 Prayer

(a) **What is paryer?** It is the outpourings of heart to the Great Maker. A sense of faith in a higher Power than oneself for help and guidance, fear of that Power, humility in the presence of the Power, hope for mercy and a feeling of repentance and regret for the omissions and commissions constitute prayer. Again, mind has the natural attribute of soaring higher and higher as it came from the Most High. It is not at all stationary. This aspiration of the human mind towards the Highest Ideal is done through prayers and supplications. Words emanating from the innermost recess of the heart possess potentialities of producing wonderful effect. They have not the wings of birds and yet they can fly, no eyes to see and yet they can see, no legs to walk upon and yet they can soar high to penetrate the divine veil. It is only through prayer that the veil between man and God can be uplifted. It can approach up to the Highest Mind and can converse with each other. This drawing

together of the two—their intercourse and conversation—is known in religion as prayer. True prayer directs the self towards one single goal and to tread one straight path. The final stage of prayer is immersing of self to the *Universal Self*, and will to the *Universal Will*. Such a man always says “Thy will be done”. The Quran therefore teaches us to say : Verily my prayer, and my sacrifice, my life and my death are all for Allah, the Lord of the universe (6:163Q).

(b) **What is the necessity of Prayer ?** Man is man because of his soul. Minus soul, man is a beast. Beast is nourished by food, but soul is nourished by spiritual food. That is done through prayer. Hence man has got two-fold duties — to nourish the body with food and to nourish the soul with prayer. Unless it is done, man turns himself a beast. Prayer is not necessary because God requires it, but because man needs it for perfection. If no prayer is offered, the soul of man will suffer and not God just as the body suffers if no food is given to it. There results the death of body by starvation. Similar is the case with soul if spiritual food is denied to it. There is constant clash between flesh and soul in a man. If soul is not made strong, flesh will gain upper hand and lead the soul to destruction. On the other hand, if soul is made strong by prayer, it prevails over flesh and starts on its onward march of spiritual progress reaching ultimately to the “Blessed companionship.” The Quran therefore gave the most important stress upon prayer by mentioning it 85 times. It says: (O men, serve your Lord who created you—2:21Q). And seek assistance through patience and prayer, and surely it is a hard thing except for the believing ones—2:45Q. It (prayer) is a consolation to them—20:130Q. Secondly, prayer is necessary as man is weak and in constant need. When everything is baffled to cure a man, he naturally turns towards his Creator for succour and relief. This is the natural mode of mind. When he finds himself in his last breath either in the fathom of sea or in the mouth of a tiger, his mind naturally calls : O God ! help me. There is no escape but from uttering it. Even an atheist remembers God at that time. Prayer is therefore necessary because man is weak and God is powerful, because man is in constant need and God can remove it. The relation between man and God is thus maintained through prayer. Thirdly, prayer is necessary to drink deep in the fountain of divine morals.

Man can anoint himself with the divine attributes through prayer. Man's soul contains vast potentialities of development just like a tiny seed. This development can be attained through prayer. Our eyesight, power of hearing and capacity for thinking are very much limited. We can increase the inner powers through prayers from the Great Source. Hence it has been rightly said: More things are wrought by prayer than this world dreams of.

Everything in the world prays. Mountains pray sitting, trees standing, quadrupeds bending and creeping animals prostrating. All the religions of the world recognise also the efficacy of prayer in some form or other. All the religious personalities of the world laid tremendous stress upon prayer. Muhammad, Jesus, Moses and Abraham (peace be on them) who guide the people of the globe with their teachings had to fall prostrate before the Almighty to wreck the mighty forces of evil when they were baffled in their attempts. They had their heart most sincere, and faith most forceful. Being imbued with divine love gained in fervent prayer, the early heroes of Islam dashed to pieces the mighty devilish forces of the empires of the Chosroes and the Cæsars within a marvellously short time and hoisted the banners of Tauhid in their palaces. Prayer is therefore the most important means of taking a man nearer to God and nearer to men. In other words, it teaches a man his duty towards God and his duty towards His creation. Had there been no prayer, man would have thought himself absolutely independent and God would not have been a living force.

(c) **The Prophet gave a perfect form of Prayer.** There was the institution of prayer in all the religions. *Islam added new meaning to it.* The object of prayer in Islam is one Absolute God. There is nothing in nature which is fit to be worshipped. The entire universe is for the service of man, the lord of creation, and man is for service of the Creator. Hence the object of worship in Islam is the Great God. Prophets, saints and great men are only entitled to respect and not worship. This unique idea in prayer teaches us to concentrate our mind towards the Great Ideal. *Secondly, Islam introduced in prayer clock-like regularity.* How much it is ridiculous to think that food for physique is required many times a day while food

for soul is not necessary but once in a week—Sunday or Saturday. Islam supplies daily spiritual food to the soul and does not keep six days for business without remembrance of God. It is supplied not once but at least for five times, not arbitrarily but at fixed times. It is the daily routine work of the Muslims. In leasure or in business, in towns or in villages, in sea or in land, in peace or in war, a Muslim must surrender himself before his Maker at least five times a day. Even when busiest, he would still be able to disengage himself from all wordly occupations and fall in prostration and bowing before the Great Lord. Prayer is the first duty of a Muslim when he gets up from bed and it is his last duty when he goes to bed. It is therefore a fact that the Muslims as a nation have a more vital faith in God than the followers of other religions. A Muslim is being tried daily by God in the busy occupations of daily life. The timings of the prayers are also most trying. They fall due just when a man is most busy. A Muslim thus shows that a moment with God is better than Solomon's kingdom. *Thirdly, it is the characteristic of Islamic prayer that it can be said anywhere under the canopy of sky.* Wherever the prayer time comes, a Muslim at once falls in bowing and prostration either in mosque, or in field, or in sea, or on the top of a house. He does not require a church or a temple to pray. He does not require a decorated house. All that he requires is a decorated mind imbued with divine love. *Fourthly, Islam introduced in prayer regularity method and uniformity. What is the necessity of outward forms?* There are two sides of prayer—external and internal. One is the body while another is the life of prayer. As life cannot live without a body, so prayer cannot live without external forms and movements. An idea cannot live without an institution, and a thought without an object of thought. Therefore the spirit of prayer cannot be actively maintained without external movements. To maintain the spirit of law and order is the object of every good government, yet it cannot be maintained without the huge machinery of regulated government and enactments. Similar is the necessity of external forms and certain enacted rules for keeping the spirit of prayer in intact. The indirect objects of prayer, namely, universal brotherhood, unity of the human race etc. cannot be achieved without outward forms and regularity prevailing uniformly

throughout the Muslim world. A praying man surrenders himself before the Great Master. As surrender to a king is not effective without bowing and prostration on the ground and standing with folded hands and looking down, surrender in prayer is not forceful if not expressed in bowing, standing and prostration. In giving out the expressions of humiliation and surrender, both mind and body should correspond. There is a mysterious relation between body and mind. A healthy body contains a healthy mind which contributes to the health of the soul. Health of body is acquired by the kind of external food it takes. Therefore there is distinction between lawful and unlawful food. Out of juice of fruits, health is created. Similarly health of soul is maintained out of the spirit of awe and reverence arising out of the external movements in prayer. Therefore external movements are necessary for the inner development of self. Islam is unique therefore in introducing method and uniformity in prayer. All these things combined together with what follows about direct and indirect objects of prayer prove conclusively that the Prophet gave a finishing touch to the true form of prayer as to all other attributes of man.

(d) **Objects of prayer in Islam.** There are direct and indirect objects of Islamic prayer. Hence it has been mainly divided into two parts, private and public, single and congregational. Both the parts combined teach us how best to serve Allah and His creation. There in the service of God and service of humanity in general lies the salvation of mankind.

(i) **Direct objects of Prayer.**

(1) **To remember God and to seek touch with Him.** The Holy Quran says: Surely I am Allah, there is no god but I, therefore serve Me, and keep up prayer for My remembrance—20:14Q. This remembrance of God is said to be the greatest object of prayer. The Quran says: And certainly the remembrance of Allah is the greatest—20:45Q. Make prostration and draw nigh to Allah—96:19Q. Glorify the name of your Lord morning and evening—76:25Q. Thus the Quran and Hadis (34:105) declare that to glorify and to remember Allah is the greatest object of prayer. To explain it more clearly it is seen that in this world there is nothing so great as man, there is,

nothing in man so great as soul and there is nothing in soul so great as the remembrance of God. In this sense the remembrance of Allah is the greatest. *Now what does the remembrance of Allah signify ?* It is to remember His mighty power, His grace and bounty, His mercy and forgiveness, His rewards and gifts and the weakness of man. Such remembrance for at least five times a day cannot allow a sinful mind to remain in sin but fills it up on the contrary with electricity of divine love. How can a man love his beloved unless he remembers him too often ? Omission of remembrance amounts to rejection of faith in God. It has therefore been said by the Prophet : To give up prayer is infidelity—31:3. The distinguishing feature between a believer and an unbeliever is prayer—31:2. The worshipper allows himself to merge into the divine Self just like a choloroformed man and finds relish to drink deep in the divine morals. The Quran therefore says : Behold ! the hearts find consolation in the remembrance of Allah—13:28Q. As the body gets consolation and relish by taking food, so also a worshipper gets consolation by giving spiritual food to soul. It is a coolness that is derived from the nearness of God and from a conversation with God. As two wireless machines can talk with each other, the human mind and the *Universal Mind* can also talk secretly with each other.

(2) **The Second direct object is self-purification.** There are two tendencies in a man—Satanic and Angelic. The former is the destructive forces, while the latter constructive. Prayer destroys the destructive forces and helps the march of constructive forces. It kills devilish tendencies and helps the angelic ones. Even the name 'Salat' signifies this. Salat comes from sala meaning burning. Salat therefore burns the evil tendencies in a man. The Quran therefore declares : Verily prayer removes indecencies and evil (23:45Q). How can evil thoughts occur in a mind which remembers Allah at least five times a day ? Body is washed of external impurities by bath while soul is washed of impure ideas by prayer. The Prophet therefore enquired of Abu Hurairah : Inform me that if there be a river by the side of the door of any of you wherein he takes bath five times a day, will there remain anything of dirt ? 'No' said he 'there will remain nothing of his dirt.' He said : Thus is the

prayer for five times. Prayer blots out all sins therewith—34:2. When rust of sin falls on soul, prayer can remove it. Prayer is light. How can light live in darkness? The magnetic force of prayer keeps away the evils from entering into the threshold of heart.

(ii) **Indirect objects.** Prayer in Islam has got many indirect objects to fulfil. It looks to the duty towards Allah as much as to the duty towards His creation. This is done by following the divine attributes in dealing with fellow beings. The Prophet said: "Imbue thyself with divine attributes." By remembering Allah, we not only remember His unity, glory, majesty, power, mercy, and forgiveness, but also we learn from these to remember the sufferings of the humanity, to think all men as children of the same father and to show mercy and forgiveness even in case of faults. By prayer, we anoint ourselves with divine morals so that they may be put into practice in our work-a-day life with our fellow beings. Some prominent features of prayer in Islam which go to teach us the divine morals are the following:—

(1) **It teaches complete democracy in practice.** In the mosques or any praying place, there is reign of complete democracy in its naked form. All differences of rank, colour and creed are buried in oblivion, and all stand shoulder to shoulder before the Maker, the king along with his poorest subject, the rich gorgeously dressed along with a street beggar in rags, the proud learned along with the illiterate, the masters along with their servants and slaves, the teachers with the taught, and the superiors with the subordinates. An atmosphere of brotherhood, equality and love totally differing from the world of strifes, struggles and petty jealousies and enmities of daily life reign in the houses of God. There could be no more levelling influence in the world as witnessed in the praying places. This practical training of equality and love are the lessons for the Muslims to be their guiding principles in outside world. This doctrine would have remained a dead letter had not this been put into practice daily in five congregational prayers. There are no cushions for the rich, chairs for the middle class and stools for the poor and the black. All Muslims pray as if they are one man before one Maker.

(2) **Prayer teaches unity among humanity.** Congregational prayer have got a mighty force in the unification of the human race,

while prayer in loneliness aims chiefly at the inner development of self. It unites all the people in a common place at fixed times with a bell of equality. There in the mosque, all the Muslims of the locality assemble at least 5 times a day to outpour their hearts before their common Father. The circle becomes greater when the people of several localities assemble on Friday for *Zumma* prayer, still greater is the unification of the Muslims in the *I'd* fields where all the muslims of some villages assemble, exchange their views and embrace one another after burying all their petty jealousies in oblivion and creating an atmosphere of good will and co-operation. What the French Revolution, the American War of Independence and the campaign against Czarist Russia have failed to achieve, Hazrat Muhammad (P. H.) have got the credit of establishing it through the institution of prayer. The Holy Prophet did not forget to establish the world Muslim League or Pan-Islam through the institution of Haj (pilgrimage) in the birth-place of Islam. This is the highest manifestation of the common brotherhood of man and the unification of the whole human race under the common fatherhood of God. All who assemble at Arafat cry with one voice "(O God, we are present)" This serves not only as a unification of the people of the globe but even of dress and mode of living. The whole of humanity assumes one aspect, one attitude and one dress before its Maker, and thus the grandest and the noblest sight of equality and unity is witnessed in the field of Arafat.

(c) **Prayer affords opportunities to hear sermons and to confer.** No religion has got regular organisations and regular timings of meetings. Islam only has got ordained meetings for which times and places were fixed by the Holy Prophet. Muslims need no assembly chambers and no legislative houses. Everything has got to be done in the mosques, *I'd*-fields and the holy precincts of the Ka'ba. All Muslims lay their heads together in the mosque on a footing of complete equality on the questions concerning the welfare of the community. It is within the mosques that measures of defences and expeditions were consulted, and decisions arrived at on politics, finance, education and religion. Islam therefore requires no separate council houses and educational institutions, and the Muslims require no legislation as the Holy Quran and

Hadis form a complete code of life. Prayer in addition teaches that sermons are necessary for bringing the dead mind to life just as rain water brings a dead land to fertility. This is supplied by Friday and I'd sermons and specially by the recitation of the Quranic verses in the midst of prayer.

(4) Prayer teaches that God is equally approachable by all men.

There is no intermediary between God and man in Islam. There is no priesthood and no distinction between the clergy and the laity. The keys of heaven are not in the hands of one man. The poor and the rich, the high and the low, the learned and the illiterate, the high-born and the low-born, have all equal rights to pray to Allah and equally invoke mercy and forgiveness from Him. There is no favour to anybody except for piety. Prayer therefore teaches that Islam is a refuge for the down-trodden, the neglected, the depressed classes and the untouchables.

(5) Prayer teaches that the Muslims as one body shall follow one leader in all their affairs. Whatever the leader (Imam) commands them to do, the follower must obey that with unquestioned submission. Therefore the leader must be on an elective principle. Once he is elected, there is no shilly-shallying. Even if he commits mistakes, they should be corrected by the followers. If he obeys it, it is all well. If he does not obey it, allegiance to the leader should still be maintained. Therefore allegiance to the Muslim king, however bad from individual standpoint, is necessary. If the leader goes beyond the fundamental rules of the state by not obeying the absolute order of bowing and prostration in prayer and not following the Quran, he must not be obeyed in that case.

(6) Prayer teaches punctuality and discipline in all of our daily works. Because of constant timely attendance in prayers for at least 5 times a day, we learn the virtue of punctuality in all our daily works. There is also complete discipline within the mosques. There is no reserved seat. The first comer occupies the front rank and even the mightiest monarch has got no right to pull him behind. No noise of any kind, no over-stepping over the necks of others and no departure from the fixed rules of movements of the body are allowed. This teaches us as to how to develop a sense of discipline

in our offices, institutions, schools and colleges. It teaches also to have fixed time for each duty and to attend to it punctually without loss of time and without overlapping one duty over another. This sense of punctuality and discipline greatly helps methodical work and saves precious time.

7. Prayer helps bodily exercise and military training. In Islamic prayer, one has to bring all his bodily limbs into actions and even his toes and fingers. These movements of the limbs are by Divine Wisdom the perfect modes of physical exercise without undue strain on the body. Prayer also teaches the suitable times of exercise and the usefulness of punctuality in exercise. Those who pray constantly in a day need no walking and physical exercise. Prayer affords us a lesson also for military training. All soldiers of God must stand in congregation side by side in straight ranks with feet close and hands hanging down. Then by the signal of *Allaho Akbar* of the commander, all simultaneously raise their hands up to ear and then place them just below the nipple. Then simultaneously all must bow down at the signal of the commander in front and then prostrate down after keeping the centre of the body straight above the ground upon the hands and knee-joints, so that the bullets and guns may pass over them. At another command, all must stand up. Thus the very movement in prayer is like military drill and sufficient to frighten a strange enemy.

8. Prayer teaches us reverence for superiors. The movements in prayers are so prescribed as are the embodiments of humility and reverential attitude. From this, the servant learns how to show respect to his master, a son to his father, a subordinate to his superiors with this exception that bowing and prostration are reserved only for Allah.

9. Prayer teaches us cocentration of mind. Any education, any solution of an important matter, any thought on the wonderful workings of natural phenomena require concentration of mind as in mesmerism and hypnotism. This is highly valuable for a thoughtful man for intuitive knowledge and discovery and greatly helps power of memory. Prayer offers a lesson to achieve that object because the worshipper is to think in prayer nothing but Allah and His Power and Glory.

10. **Prayer helps us to love cleanliness.** It is compulsory for a Muslim to wash his principal bodily limbs such as hands, face, feet, nose, ear and head before each prayer thus requiring every man to wash these exposed limbs for at least five times a day.¹ Is it not salutary to health? He goes to bed after washing his limbs, and when he rises in the morning he begins by washing his limbs. Teeth-cleansing before each time of prayer has been strongly recommended² by the Holy Prophet—7:75; and complete bath from impurities of sexual intercourse and menstrual discharge has been made compulsory before prayer.³ Clothes and the praying places must be clean of all impurities. There are also prescribed rules of cleanliness from impurities arising out of calls of nature. These external purification is nothing but a prelude to the inner purification of soul from all corrupt ideas. These habits of cleanliness exercised daily for at least 5 times a day teach us to live neat and clean in all matters.

11. **Prayer teaches us to rise early from sleep.** Prayer compels us to rise early in the morning at the appearance of white colour in the eastern horizon up to the rising of the sun. The wise men also said: Early to bed and early to rise makes a man healthy, wealthy and wise. It is Islam which puts this into actual practice. Besides, it saves our most valuable time as the worshipper begins his day's work half an hour or one hour earlier. Half an hour or one hour's saving everyday would mean a great thing for a great man. One is to rise still earlier at the latter part of the night to say *Tahajjad* prayer which is optional. Such a worshipper is the most lucky about health, wealth, wisdom and time.

12. **Prayer affords us a lesson to know the pious and the sinners** because the pious attend the mosque while the sinners do not. Among the attendants also, the strictly pious can be distinguished from others by their mode of movements and prayer. It is of immense value to recognise the men of the locality, their nature and conduct for the smooth running of wordly business. Because of our ignorance

* 1. See note 544 for details of Wuzu.

2. See note 580.

3. See the whole chapter VIII.

with the character and conduct of a man, we are often deceived.

13. **Prayer helps love, friendship and healthy social relations.** The cumulative effect of meeting 5 five times a day with the people of the locality is great and goes a great way in promoting healthy social relations between man and man. Prayer draws together men of various temperaments and cements friendship among the votaries.

14. **Prayer helps power of memory and preservation of the Holy Quran and Arabic tongue.** The Quran is to be recited in prayer. The Quran says : Read from the Quran what is easy (73:20Q). This necessitates us to learn the Quran and to commit it to memory, some of us a portion of it and some the whole of it. In Tarawih prayer, the whole of the Quran is generally recited. Thus the power of memory is greatly sharpened and the Quran is preserved in the tablets of hearts. There is another benefit. That is to keep the Arabic language quite alive. Every muslim however illiterate is conversant with the words of *Allahu Akbar*, *Sobhan Allah*, *Bismillah*, *A'uzo billah* etc. Thus a common Lingua Franca of Islam is kept as a living force in the common religion.

15. **Prayer requires every Muslim to have primary education.** Prayer requires a knowledge in the prescribed rules, Quran-readings, supplications and invocations, washing, bath, cleanliness from impurities etc. It is compulsory to be acquainted with all these articles of religion. This requires us to undertake an educational career. Prayer also requires us to understand what we read or utter. The Quran says : O you who believe, do not go to prayer when you are intoxicated, until you know well what you utter — 4:43Q. This understanding requires learning and education, especially in the Arabic language. There is also no problem of founding separate schools and colleges on account of compulsory character of education. The mosques with the attached rooms serve the purpose of primary schools.

Has not then the prayer in Islam teaching so many things reached perfection ? Is it not then the panacea for all spiritual diseases ? Does it not teach the duty towards Allah and duty towards fellow beings ? Is it not a friend and a guide in life ? It is therefore

that the Holy Prophet said : Prayer has been made a coolness for my eyes (34:15a).

(e) **Sin of giving up prayer or praying carelessly.** The object of prayer is to remember God. To deny to remember God by giving up prayer amounts to infidelity, because the distinguishing mark between Islam and infidelity is to remember only One God. The Holy Prophet therefore said : He who gives up prayer intentionally is indeed an infidel—34:15. It is therefore the chief reason that prayer was dearest to the Prophet—34:15a. He who demolishes prayer demolishes the chief pillar of Islam and consequently the sin of not praying is great. The Quran mentioned about prayer for no less than 82 times, and hence it laid the greatest emphasis on prayer. The sin of giving up prayer can therefore be better imagined than described.

The sin of praying carelessly is no less great. The chief object of prayer is remembrance of God and His attributes. If the prayer is said carelessly and negligently, the object is frustrated. A careless reader cannot reproduce his lessons to his master however much he might have read. Similarly prayer with an absent mind gives no appreciable benefit. On the contrary, such a praying man sometimes commits sin in the following way. When he utters "Thee do we worship," he is remembering something on which his mind hovers over. The Quran therefore curses such praying man saying : Woe to the praying ones who are heedless in their prayer—107:7Q. Don't go near prayer while you are drunken till you know what you say, and be not of the heedless ones—7:204Q. Praying means whispering with Allah. So a praying man should be careful of what he utters and what he means by his utterances. At the time of talk before a mighty king if one is heedless of what he utters, he is punished if not driven away as a mad man. Similar is the punishment by the King of kings.

(f) **Should no prayer be said if mind not in proper mood?** Some are apt to argue that it is useless to pray when mind is not in proper mood or when a man is not acquainted with even some verses of the Quran or the preliminary rules and regulations of prayer. This is entirely a wrong conception. To argue in this way amounts to the saying that a man should not read the simple

A, B, C, if he cannot read Shakespeare's poems all at once. First habituate yourselves to praying and then you will find ample taste. To pray when mind is soft means not to pray at all, because mind may not become soft. An illiterate man not knowing any verses of the Quran may still get ample religious merits by bowing and prostration done in strict obedience to Divine command just as a loyal subject bows down to the orders of the Crown without trying to understand the import of the order. To disobey the command is to court punishment and displeasure of the Crown. Similarly to disobey the Divine Command on lame excuses is to make oneself liable to Divine Displeasure and consequently of sin and punishment. In such a case, the bodily movements are the languages of the worshipper giving full expressions of the feelings of heart.

(g) **Excellence of Prayer.** The excellence of prayer is great as it is the foremost duty of a Muslim and the chief of the pillars upon which the grand superstructure of Islam stands. It is the distinguishing feature between a Muslim and a non-Muslim. The Prophet's last instruction was about prayer and slave—2:94. He also said that a prolonged and continued prayer is the best of actions—2:94. The Holy Prophet also said that prayer expiates sins—34:466w. The Quran says : Prayer keeps one away from indecency and evil—Q. Besides the compulsory prayers, the sunnat prayers bring abundant rewards which have been described in 34:500, 508, 509. He said: Whoever prays six rak'ats after sun-set prayer without talking evil between them will be given an equivalent of divine service for twelve years—34:514. See section 30 for the merits of prayers.

(h) **Language of Prayer.** Language is a vehicle of conveying thoughts and ideas to fellow beings. It is therefore an outer garb of thoughts. Even without language, thoughts can be expressed partly by signs, gestures and movements as are done by the lower animals. Language is the more convincing form of expression. If, however, external movements are combined with utterances, it would be more effective and forceful just as the mixture of heat and water produces the powerful steam. Therefore prayer without

language is not so effective. A mute sitting often brings no result as God is inconceivable.

The question is : *What should be the language of Prayer ?* Should it be said in Arabic which is the language of the Quran and the Prophet, or in the language of the worshipper ? There is a good deal of controversy about this matter. Imam Abu Hanifa upheld that prayer in any language is acceptable provided the spirit of prayer is maintained, while the other three Imams held that prayer must be said in the Arabic tongue. The practice for the last thirteen hundred years is in favour of the latter, and prayer is said invariably in Arabic in all Muslim countries except in Turkey which prescribed the language of its own in prayer in recent times. Apart from the practice, let us see what the Quran and the reason dictate about the language. The Quran says : Therefore read of the Quran what is easy. Again it says : Read as much of it as is easy—73:20Q. Again the Quran says : Read in the name of your Lord—96:1Q. It appears from these verses that the prayer must be said in Arabic. This finds corroboration from the practice of the Prophet himself. At the time of the Prophet, many people speaking non-Arabic tongue notably the Persians accepted Islam. Salman the Persian is a good instance. They were all commanded to pray in the Arabic tongue. There was not a single departure from this. It is clear therefore that prayer must be said in Arabic and with the recitation of the Quranic verses in it. Why then Arabic was prescribed as the language of the worshipper in Islam ? It has already been described that the prayer has to serve some objects, direct and indirect. Of the indirect objects of Islam, there are the universal brotherhood and unification of the human race. If prayers are said in the different languages of the world, there would be a bubble of languages and the bubble of the sentiments of the worshippers. In that case, the object of universal brotherhood is frustrated. It is necessary that the universal religion of Islam should have one *Lingua Franca*.

Secondly, if prayer in Arabic is not maintained, there would be a good-bye to the Arabic Quran, Arabic Qibla, Arabic Haj, Arabian Prophet and ultimately to the Arabian faith. If prayer is said in the Bengali or English language, there would be no necessity of the Arabic Quran, and God's command "Read of the Quran what is

easy" will be disobeyed. There would arise the necessity of compilation of Bengali prayer book, English prayer book etc. Even in the same language, many prayer books will see the light. Thus a rivalry will ensue of the books of prayers giving a permanent good-bye to the spirit of prayer. When Arabic is discarded in prayer, the next step would be to discard the Quran in Arabic as a waste of time. Children will be educated only to learn their mother tongue both for religious and wordly affairs. A sense of abhorrence will arise for the foreign Arabic tongue and ultimately for the foreign faith. The universal religion of Islam will get scattered and in a couple of generations national religions will spring up adopting many national tongues. Thus the old story of friction of religions will repeat itself. Indeed an universal religion should have one universal tongue. The Arabian tongue not only cements the unity of the human race but also binds the hearts of the Muslims to the Quran and the Prophet. Hear what the Quran says to remain steadfast to the Quran and not to any other book: Hold fast to the rope of Allah all together (3:102Q). Thirdly, the sense, beauty and rythm of the original Quran are impossible to be translated owing to the fact that the Quran came from God Himself while the translations from His servants. Is there anybody of any tongue who can translate the beauties of the Fatiha, the chapter Ikhlas, the words like Allaho-Akbar, Sobhan Allah, Al-hamdolillah, etc. etc.? Will there be the same music in the translation? Is there no difficulty in translating the words which manifest the glory, greatness grandeur, goodness, love, purity, power and knowledge of the Supreme Being? It is argued by the oppositionists that intelligent prayer makes the heart turn towards the Almighty. If it is taken to be true, we would have found that the majority of the Christians saying prayers in different languages have turned saints, or the majority of the Hindus have turned sadhus? Far from it. It is the prayerful attitude that counts more in religion than mere understanding. Reverence and intelligence are two different things. The most intelligent man is not the most reverential. But it is surely better that intelligent reading should be combined with reverence. Now just weigh the two aspects of the question, either to maintain the unity and solidarity of Islam by saying prayer

in Arabic or to help the destruction of Islam by omitting the Quran-reading in prayer. The final seal to this controversy has been laid down by God Himself. He commands: When the Quran is recited, listen to it—7:204Q. And the morning Quran-reading is witnessed (by angels)—34:23Q. A praying man is, however, allowed to pray in any language where the Quran reading is not necessary, namely, Monazat, Khutba, Milad, Supplications, Invocations, Niyyat etc. There is absolutely no bar to outpour one's heart before his Maker in these things and in silent whisperings with God.

(i) **Prayer in Islam is not rigid but simple.** Prayer in Islam is not so rigid as is generally supposed. If anybody be unable to pray by standing owing to some excuse or ailment, he is allowed to pray in sitting posture. If he is still unable, he may pray leaning upon a side, and if still unable, he may pray by signs and gestures. The Quran says: Pray standing; if you are then unable, then sitting; if you are still unable, then upon a side—4:145Q. If anybody is in journey, he may shorten his prayer—4:101Q. If he is in the war-field or in a place of fear, it can still be shortened. If water injures a man in the performance of Wuzu, hands and face may be made pure by pure earth. Prayer may be said anywhere on God's earth because God is everywhere—12:115Q. In short, Allah does not inflict hardship on anybody beyond his capacity—2:286Q.

(j) **Stray thoughts in Prayer.** It is a common experience of every praying Muslim with what tremendous force stray and incoherent thoughts suddenly flash in mind till prayer lasts. The devil is seen to work most earnestly at that time. This is a proof that prayer is the most efficacious mode of worship and hence the devil comes imperceptively in mind to commit havoc with stray thoughts. The causes of these thoughts are two-sided—external and internal. Externally eyes see things and ears hear sounds, talks and songs. Out of sight and hearing, a thought is created in mind. One thought suddenly creates hundreds of thoughts covering the whole region of mind with stray thoughts. The best remedy is to shut up the eyes in prayer and hear attentively the reading of the Quran by the Imam. It is advisable therefore to pray in a dark small room and upon a plane cloth in a plain building. For this reason, clothes of prayer should be simple and mosques should not

easy" will be disobeyed. There would arise the necessity of compilation of Bengali prayer book, English prayer book etc. Even in the same language, many prayer books will see the light. Thus a rivalry will ensue of the books of prayers giving a permanent good-bye to the spirit of prayer. When Arabic is discarded in prayer, the next step would be to discard the Quran in Arabic as a waste of time. Children will be educated only to learn their mother tongue both for religious and wordly affairs. A sense of abhorrence will arise for the foreign Arabic tongue and ultimately for the foreign faith. The universal religion of Islam will get scattered and in a couple of generations national religions will spring up adopting many national tongues. Thus the old story of friction of religions will repeat itself. Indeed an universal religion should have one universal tongue. The Arabian tongue not only cements the unity of the human race but also binds the hearts of the Muslims to the Quran and the Prophet. Hear what the Quran says to remain steadfast to the Quran and not to any other book: Hold fast to the rope of Allah all together (3:102Q). Thirdly, the sense, beauty and rythm of the original Quran are impossible to be translated owing to the fact that the Quran came from God Himself while the translations from His servants. Is there anybody of any tongue who can translate the beauties of the Fatiha, the chapter Ikhlas, the words like Allaho-Akbar, Sobhan Allah, Al-hamdolillah, etc. etc.? Will there be the same music in the translation? Is there no difficulty in translating the words which manifest the glory, greatness grandeur, goodness, love, purity, power and knowledge of the Supreme Being? It is argued by the oppositionists that intelligent prayer makes the heart turn towards the Almighty. If it is taken to be true, we would have found that the majority of the Christians saying prayers in different languages have turned saints, or the majority of the Hindus have turned sadhus? Far from it. It is the prayerful attitude that counts more in religion than mere understanding. Reverence and intelligence are two different things. The most intelligent man is not the most reverential. But it is surely better that intelligent reading should be combined with reverence. Now just weigh the two aspects of the question, either to maintain the unity and solidarity of Islam by saying prayer

in Arabic or to help the destruction of Islam by omitting the Quran-reading in prayer. The final seal to this controversy has been laid down by God Himself. He commands : When the Quran is recited, listen to it—7:204Q. And the morning Quran-reading is witnessed (by angels)—34:23Q. A praying man is, however, allowed to pray in any language where the Quran reading is not necessary, namely, Monazat, Khutba, Milad, Supplications, Invocations, Niyyat etc. There is absolutely no bar to outpour one's heart before his Maker in these things and in silent whisperings with God.

(i) **Prayer in Islam is not rigid but simple.** Prayer in Islam is not so rigid as is generally supposed. If anybody be unable to pray by standing owing to some excuse or ailment, he is allowed to pray in sitting posture. If he is still unable, he may pray leaning upon a side, and if still unable, he may pray by signs and gestures. The Quran says : Pray standing ; if you are then unable, then sitting ; if you are still unable, then upon a side—4:145Q. If anybody is in journey, he may shorten his prayer—4:101Q. If he is in the war-field or in a place of fear, it can still be shortened. If water injures a man in the performance of Wuzu, hands and face may be made pure by pure earth. Prayer may be said anywhere on God's earth because God is everywhere—12:115Q. In short, Allah does not inflict hardship on anybody beyond his capacity—2:286Q.

(j) **Stray thoughts in Prayer.** It is a common experience of every praying Muslim with what tremendous force stray and incoherent thoughts suddenly flash in mind till prayer lasts. The devil is seen to work most earnestly at that time. This is a proof that prayer is the most efficacious mode of worship and hence the devil comes imperceptively in mind to commit havoc with stray thoughts. The causes of these thoughts are two-sided-external and internal. Externally eyes see things and ears hear sounds, talks and songs. Out of sight and hearing, a thought is created in mind. One thought suddenly creates hundreds of thoughts covering the whole region of mind with stray thoughts. The best remedy is to shut up the eyes in prayer and hear attentively the reading of the Quran by the Imam. It is advisable therefore to pray in a dark small room and upon a plane cloth in a plain building. For this reason, clothes of prayer should be simple and mosques should not

be decorated with variegated colours. About internal causes, they are the most dangerous. This is the result of numerous duties in hand and of deep engagement with wordly affairs. The more a man is engaged in wordly affairs, the more are his stray thoughts. Hence moderate means is good. Secondly, the thing which produces thoughts should be given away in charity if possible. This will amount to cutting of the root of stray thoughts. To drive out the sparrows from a tree is only occasional. The driven sparrows will again come to the tree to make noise. If the tree is, however, cut at its root, sparrows will never come again. Thus the tree of love for wordly affairs should entirely be cut off at its root, and then and then only stray thoughts would cease to crop up in mind.

(k) **Meaning of some movements in prayer.** Scanning a little in the bodily movements in prayer, we find the following :—

(1) **Turning towards the Qibla** means not only that everybody should turn towards the oldest centre of monotheism but also that he should set his mind's eye fixed only to one goal i.e. Allah, and not to any object besides Allah.

(2) **Covering of private parts** means not only keeping concealed the principal organs of evils but also the covering of all faults of all men from being made public. If there is necessity of covering the outer parts, how much more is the necessity of covering the inner faults ?

(3) **Standing in prayer means** standing of a prisoner convicted of death before a mighty king. If, however, the worshipper does not stand with this sense of humility, or is unmindful of such a standing before the Mighty Presence, the consequence is very severe.

(4) **Niyyat** means the motive of prayer, the intention of obeying the divine command, of forsaking all evils of the world and seeking nearness to Him.

(5) **Takbir** means uttering *Allaho-Akbar* and believing that Allah is greatest. If mind is unmindful at the time of its utterance, the thing remembered is held to be greater than Allah.

(6) **The reciting of** *اعوذ بالله* is meant to recognise that Allah's help should be sought to suppress and remove the evils and evil inclinations or occurrence of stray thoughts in mind.

(7) **The reciting of Alhamdo-Lillah** (**الحمد لله**) means that all praise and glory is due to Allah and to none besides Him. Should we praise a radio or an aeroplane for its wonderful work or should we praise the inventor of radio or aeroplane? Similarly no praise is for the machine placed in a man but for its Maker or Creator of man.

(1) **Spirit of Prayer and its rituals.** It should be remembered that too much stress upon forms and rituals should not be given as is now done. Prayer will then be divorced from the spirit underlying it. Some exert themselves in prolonging or shortening vowel points of verses or pronouncing in a manner that excites laughter. He is just like one who approaches a king giving more attention to pronunciation and words of a sa'lam than the spirit of reverence and humility underlying it. More attention should be paid to meanings of words than the words themselves. True humility consists, however, beyond utterances and meanings of words and movements of bodies. It is to fill up the mind with electricity of divine love and grandeur which is the cumulative effect of prayer. The more a man is engrossed in divine thoughts, the more his prayer is responded to.

Thus the spirit of prayer is the goal, while the external movements and utterances are only means to gain it. Sincerity and exclusive concentration of mind on divine glory are the keynotes of prayer. The external movements will not reach Allah; only piety will reach Him. The Quran says about this with reference to the sacrifice of animals: Their flesh and their bloods will never reach Allah, but piety will reach Him from you—22:37Q. The Holy Prophet said: Verily Allah looks not to your figures, nor to your wealth but He looks to your hearts and deeds—1:3. The Quran says: Say, verily my prayer, my sacrifice, my life and my death are all for Allah, the Lord of the universe—(6:163Q).

REFERENCES OF PRAYER. Quran—4:142, 20:130, 132, 103:2; 2:21, 258, 239; 7:1; 96:19; 29:45; 73:8; 76:25; 2:152; 2:186; 4:60; voice of prayer—7:55; 7:204; 17:110; Zumma—62:9. Time of prayer—17:79; 20:130; 11:114; idolaters prohibited from mosque—3:17. Hadis—Importance of prayer—33:460w; prayer for 5 times fixed—44:97, 98:99; conditions of acceptance of prayer—note 890; prolonged and continuous prayer best of actions—23:43; cause of forgetfulness—33:16, 34:46. 47; Zama'at—34:8, 117, 119, latter night best time—34:339, 570;

prayer for removing ginn—34:354; Prophet's prayer—34:543, 549; azan—35:27; 34:6; night prayer—35:74; Fajr sunnat—35:103; 33:14 5; 145; merit of construction of mosque—23:333w; 26:21, 22; 29:409w; Imam to stand higher—30:434w; prayer with prolonged prostration is best—1:5w; prayer's good condition—1:15w; prayer not accepted from three—2:35w; Prophet's last instruction was of prayer and slave—2:94; prayer of a sick man for another is accepted—3:55; prayer expiates sins—34:466w; morning and night prayer troublesome to hypocrites—34:7; wusta is Asar—34:10, 37, 22, 38; 5 prayers for all men—24:11; direction of children to pray—34:21; general references—1:29; 4:83w.; 4:103w, 141, 145; 7:1; 6:53; 7:75, 170, 176; 8:16, 54; 9:80.

1. **Abu Hurairah** reported that the Messenger of Allah said : Prayers for five times, one Zumma prayer up to (another) Zumma prayer and one fasting month upto (another) fasting month are causes of expiation of what comes to pass in their midst provided the great sins are avoided. 1581

—Muslim.

2. **Same** reported that the Ms. of Allah said : Inform me that if there be a river by the side of the door of someone of you wherein he takes bath five times a day—will there remain anything of his dirt? 'No' said they, 'there will remain nothing of his dirt.' He said : Thus are the prayers for five times. Allah lots out all sins therewith. 1582

—Agreed

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ

صَلَّيْتُ الصَّلَاةَ الْخَمْسَ وَالْجُمُعَةَ إِلَى الْجُمُعَةِ

وَرَمَضَانَ إِلَى رَمَضَانَ مَكْفَرَاتٍ لِمَا

بَيْنَهُنَّ إِذَا اجْتَنَبْتَ الْكَبَائِرَ * (مُسْلِمٌ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ

كُلَّ يَوْمٍ خَمْسًا هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ

قَالُوا لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ قَالَ فَذَلِكَ

مَثَلُ الصَّلَاةِ الْخَمْسِ يَمْحُوا اللَّهُ بِهِ

الْخَطَايَا * (مُتَّفَقٌ عَلَيْهِ)

1581. All minor sins are forgiven if prayers are said five times a day, Zumma prayers attended to and fasting observed. Five times of prayers are sufficient to expiate minor sins. This is conditional upon non-commission of great sins.

1582. Outer body is washed by water and inner soul by prayer. The greater is the wash on the body. the lesser is the dirt that remains on it. So also the the case with soul. Indeed nothing but sound soul will get salvation (25:89Q.).

3. **Boraidah** reported that the Messenger of Allah said: The covenant that is between them and us is prayer. Whoso gives it up becomes indeed an infidel.

—*Ahmad, Tirmizi, Nisai, Ibn Majah.*

4. **Anas** reported that a man came and asked: O Ms. of Allah! I have committed an ordained crime. So execute it on me. He did not ask him about it, and then came the prayer (time). So he prayed with the Apostle of Allah. When the Holy Prophet finished the prayer, the man stood and said: O Ms. of Allah! verily I have committed an ordained crime. So execute the ordinance of Allah upon me. He asked: Have you not prayed with us? 'Yes' he said. He said: Verily Allah has forgiven you your sin or your crime. —*Agreed.*

5. **Ibn Mas'ud** reported: I asked the Holy Prophet: Which of the actions is dearest to the Almighty Allah? He said: Prayer in its time. I asked: Then what is next? He said: Obedience to parents. I asked: Then what next? He said: Holy war in the way of Allah.

—*Agreed.*

عَنْ بَرِيدَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ
تَرَكَهَا فَقَدْ كَفَرَ *

(أحمد و الترمذي و النسائي وابن ماجة)

عَنْ أَنَسٍ قَالَ جَاءَ رَجُلٌ فَقَالَ يَا

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي أَصَبْتُ حَدًّا فَاقْدِرْ

عَلَيَّ وَ لَمْ يَسْأَلْهُ عَنْهُ وَ حَضَرَتْ

الصَّلَاةُ فَصَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا

قَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةَ قَامَ الرَّجُلُ فَقَالَ

يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي أَصَبْتُ حَدًّا فَبَاغِمْ

لِي فِي كِتَابِ اللَّهِ قَالَ أَلَيْسَ قَدْ صَلَّيْتَ مَعَنَا

قَالَ نَعَمْ قَالَ فَإِنَّ اللَّهَ قَدْ غَفَرَ لَكَ ذَنْبَكَ

وَ أَوْحَدَكَ *

(متفق عليه)

عَنْ ابْنِ مَسْعُودٍ قَالَ سَأَلْتُ النَّبِيَّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ تَعَالَى

قَالَ لِلصَّلَاةِ لَوْ قَتَلْتُ ثُمَّ أَتَيْتُ قَالَ

بِإِذْنِ الرَّوَادِغِينَ قُلْتُ ثُمَّ أَيُّ قَالَ الْجِهَادُ

فِي سَبِيلِ اللَّهِ *

(متفق عليه)

6. **Abu Hurairah** reported that the Messenger of Allah said: Had the people known what is in prayer-call and in the first row, and had they not found but to cast lots about it, they would have cast lots. Had they known what is in Zuhr prayer, they would have vied for it; and had they known what is in the night and early morning prayer, they would have come to them even upon breasts. —*Agreed.*

7. **Same** reported that the Messenger of Allah said: There is no prayer more troublesome to the hypocrites than the early morning and night prayers. Had they known what is in them, they would have come to them even upon breasts. —*Agreed.*

8. **Osman** reported that the Messenger of Allah said: Whoso says the night prayer in congregation, stands as it were (in prayer) for half of the night; and whoso says the early morning prayer in congregation prays as it were the whole night.

—*Muslim.*

9. **Ibn Omar** reported that the Messenger of Allah said: The desert Arabs shall never prevail over you regarding the name of your sun-set prayer

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلُّوا لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ
الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ
لَا اسْتَهْمُوا وَلَوْ يَعْلَمُونَ مَا فِي التَّهَجُّدِ
لَا اسْتَبَقُوا إِلَيْهِ وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ
وَالصُّبْحِ لَاتَوَّعَاهُمَا وَلَوْ حَبْرًا * (متفق عليه)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلُّوا
لَيْسَ صَلَاةٌ أَثْقَلُ عَلَى الْمُنَافِقِينَ مِنْ
الْفَجْرِ وَالْعِشَاءِ وَلَوْ يَعْلَمُونَ مَا فِيهِمَا
لَاتَوَّعَاهُمَا وَلَوْ حَبْرًا * (متفق عليه)

عَنْ عُثْمَانَ (رَضِيَ) قَالَ قَالَ رَسُولُ اللَّهِ
صَلُّوا مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا
قَامَ نِصْفَ اللَّيْلِ وَمَنْ صَلَّى الصُّبْحَ فِي
جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ *

(مسلم)

عَنْ ابْنِ عُمَرَ (رَضِيَ) قَالَ قَالَ رَسُولُ اللَّهِ
صَلُّوا لَا يَغْلِبُكُمْ لَأَعْرَابٍ عَلَى إِسْمِ صَلَاتِكُمْ

(and the desert Arabs appellate it as Isha) and he said: The desert Arabs shall never prevail over you regarding the name of your night-prayer because it is Isha in the Book of Allah. They used to call it 'Atamah' on account of the milking of camel. 1583 —*Muslim.*

10. **Ali** reported that the Messenger of Allah said on the Day of the Ditch: They prevented us from saying the middle prayer (the afternoon prayer). May Allah fill up their houses and graves with the fire! 1584 —*Agreed.*

11. **Abdullah-b-Mas'ud** reported that a man came to the Ms. of Allah and asked: O Apòstle of Allah, verily I medically treated a woman in the farthest part of Medina, and verily I committed with her what is less than my sexual intercourse with her. 1585 So I am such and do therefore about me what you wish. Omar said to him: Allah concealed you. Would that you have kept (it) secret upon yourself! The Prophet did not return to

المغرب قال و يقول الاعراب هي العشاء
وقال لا يغلبكم الاعراب على اسم صلواتكم
العشاء فانه في كتاب الله العشاء فانه
تعتيم بحلاب الابل * (مسلم)

عن علي (رض) ان رسول الله صلعم
قال يوم الخندق حبسوننا عن صلاة الوسطى
صلاة العصر ملاء الله بيوتهم وقبورهم نارا *
(متفق عليه)

عن عبد الله بن مسعود قال جاء رجل
الى النبي صلعم فقال يا رسول الله صلعم
انني عالجت امرأة في اقصى المدينة
وانني اصب منها ما دون ان امسها فانا
هذا فافض في ما شئت فقال له عمر (رض)
لقد سترك الله لو سترت على نفسك
قال ولم يرد النبي صلعم عليه شيئا وقام

1583 The pre-Islamic Arabs used to call the sun-set prayer as 'Isha' and night prayer as 'Atamah' which means darkness in which a man falls at the time of milking a camel. The Prophet named the prayers Magrib and Isha.

1584. The battle of Ditch took place at 5 A.H. It is so called because Medina was defended by a ditch. Prophet and his companions were engaged in digging the ditch and saying: O Allah, there is no felicity but the felicity of the Hereafter. O Allah! have mercy on the Refugees and the Helpers.

1585. I did everything what is less than actual sexual intercourse, such as kissing, touching private parts, trickling nipples, embracing etc.

him anything. 1583 The man got up and departed and then the Prophet sent a man to follow him. He called him and read this verse—And keep up prayer at both ends of the day and a little after dusk. Verily good deeds remove evils. That is a reminder for the remembering ones. A man out of the people said: O Prophet of Allah, is it special for him? He replied: Rather for the whole of mankind.

—Muslim.

12. **Jaber** reported that the Messenger of Allah said: Between divine service and infidelity, there is the giving up of prayer. 1587

—Muslim.

13. **Ob'adah-b-Swa'met** reported that the Ms. of Allah said: Five prayers—the Almighty Allah made them obligatory. Whoso performs ablution well for them and says prayers in their time, and fulfils their bending and prostration, there is a covenant for him upon Allah to forgive him. And whoso does not do, there is

الرجل فانطلق فاتبعه النبي صلى الله عليه وسلم رجلاً فدعا

وتلا عليه هذه الآية و اقم الصلاة طر في

النهار وزلفاً من الليل ان الحسنات

يزهبن السيئات ذ لك ذكرى للذاكرين

فقال رجل من القوم يا نبي الله هذا لك

خاصة فقال بل للناس كافة * (مسلم)

عن جابر قال قال رسول الله صلى الله عليه وسلم

بين العبد وبين الكفر ترك الصلاة *

(مسلم)

عن عبادة بن الصامت قال قال رسول

الله صلى الله عليه وسلم خمس صلوات افترضهن الله

تعالى من احسن وضوء لهن و صلحن لوقتهن

واتم ركوعهن وخشوعهن كان له على الله عهد

ان يغفر له ومن لم يفعل فليس له

1586. Prophet did not give direct answer to his question. It appears from the latter context that he received inspiration from above to answer the query and sent a man to inform him about it. The last sentence shows that hadis is a panacea for all spiritual diseases for the whole of mankind without any distinction of creed and colour.

1587. Prayer is said to be the distinguishing feature between a Muslim and a non-Muslim, as outpouring of heart before one's Maker is natural expression of gratefulness. It appears from this hadis that Muslims should always pray. Those who do not pray are outside the pale of real Islam. It is a food for reflection for many of the Muslims of the present day. According to some companions of the Prophet, one who avoids prayer is an infidel. Imams Malek and Shafeyi hold that such a man is near infidelity and that to kill such a man is obligatory. Imam Abu Hanifa holds, however, that such a man shall be inflicted slight punishment and imprisonment if it is binding.

no covenant for him upon Allah. If He wishes, He may pardon him and if He wishes, He may inflict punishment on him.

Ahmad, Abu Daud, Malek, Nisai.

14. **Abdullah-b-Shaqiq** reported that the companions of the Messenger of Allah did not consider any of the actions the giving up of which is infidelity except prayer. —*Tirmizi.*

15. **Abu Darda'a** reported: My friend advised me: Associate nothing with Allah though you are severed and burnt, nor give up obligatory prayer intentionally. Whoso gives it up intentionally, the covenant becomes free from him. Don't drink intoxicant, and verily it is the key of every sin. —*Ibn Majah.*

15 (a). **Anas** reported that the Messenger of Allah said: Perfume and wives have been made dear to me, and the coolness of my eyes has been made in prayer.

—*Ahmad, Nisai.*

16. **Ummarah-b-Ruwaibah** reported: I heard the Messenger of Allah say: None shall ever enter the fire who prays before the rising of the sun and before it sets in, that is, early morning and late afternoon prayers.

—*Muslim.*

عَلَى اللَّهِ عَهْدٌ إِنْ شَاءَ غُفِرَ لَهُ إِنْ شَاءَ عَذَّبَهُ

(احمد و ابوداود و مالك و النسائي)

عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ كَانَ أَصْحَابُ

رَسُولِ اللَّهِ صَلَّعُمْ لَا يَرُونَ شَيْئًا مِّنَ الْأَعْمَالِ

تَرَكَهُ كَفَرٌ غَيْرَ الصَّلَاةِ * (التِّرْمِذِيُّ)

عَنْ أَبِي الدَّرْدَاءِ قَالَ أَوْصَانِي

خَالِي إِنْ لَا تَشْرِكْ بِاللَّهِ شَيْئًا وَإِنْ

قُدِّعْتَ وَحَرِّقْتَ وَلَا تَتْرِكْ صَلَاةً مَكْتُوبَةً

مَتَعَمِّدًا فَمَنْ تَرَكَهَا مَتَعَمِّدًا فَقَدْ بَسُرْتُ

مِنْهُ الذِّمَّةَ وَلَا تَشْرَبِ الْخَمْرَ فَإِنَّهَا مِفْتَاحُ

كُلِّ شَرٍّ * (ابْنُ مَاجَةَ)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّعُمْ

يَجِبُ إِلَيَّ الطِّيبُ وَالنِّسَاءُ وَجَعَلْتُ قُرَّةَ

عَيْنِي فِي الصَّلَاةِ * (احمد و النسائي)

عَنْ عَمَّارَةَ بْنِ زُوَيْبَةَ قَالَ سَمِعْتُ

رَسُولَ اللَّهِ صَلَّعُمْ يَقُولُ لَنْ يَلِجَ النَّارَ أَحَدٌ

صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا

يَعْنِي الْفَجْرَ وَالْعَصْرَ * (مُسْلِمٌ)

17. **Abu Musa** reported that the Messenger of Allah said : Whoso says the two prayers 1588 in cold will enter Paradise.

—*Agreed.*

18. **Abu Hurairah** reported that the Messenger of Allah said : Angels come to you at night and angels come at day time, but they meet together in the early morning prayer and late afternoon prayer. Afterwards those who passed the night amongst you ascend up and their Lord asks them (and He is the knower of them) : How have you left My servants ? They answer : We have left them while they were praying and we came to them while they were praying. 1589

—*Agreed.*

19. **Jundab-al-Qasri** reported that the Messenger of Allah said : Whoso says early morning prayer while he is in the covenant of Allah, Allah shall never ask you for anything of His covenant, because whoso asks anything from His covenant will get it and then He will turn him down upon his face in the fire. 1590

—*Muslim.*

عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّاهُ مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ *

(متفق عليه)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّاهُ يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَ
مَلَائِكَةٌ بِالنَّهَارِ وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ
وَصَلَاةِ الْعَصْرِ ثُمَّ يَعْرَجُونَ الَّذِينَ يَأْتُوا فِيكُمْ
فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ بِهِمْ كَيْفَ
تَرَكْتُمْ عِبَادِي فَيَقُولُونَ تَرَكْنَاهُمْ وَهُمْ
يُصَلُّونَ وَإِنَّا نَسَاهُمْ وَهُمْ يُصَلُّونَ *

(متفق عليه)

عَنْ جُنْدَبِ بْنِ الْقَسْرِيِّ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّاهُ مَنْ صَلَّى صَلَاةَ الصُّبْحِ فَهُوَ فِي ذِمَّةِ اللَّهِ
فَلَا يَطْلُبُكَ اللَّهُ مِنْ ذِمَّتِهِ بِشَيْءٍ فَإِنَّهُ مَنْ
يَطْلُبُهُ مِنْ ذِمَّتِهِ بِشَيْءٍ يَدْرِكْهُ ثُمَّ يَكْبِدْهُ
عَلَى رَجْهِهِ فِي نَارِ جَهَنَّمَ *

(مسلم)

1588. This refers to early morning and late afternoon prayers.

1589. He who says early morning prayer is in the security and protection of Allah. Therefore every true Muslim should also give security and protection to such a man. Allah inflicts punishment on one who is in enmity with the above man.

1590. The covenant of Allah upon His servants on earth is to forgive sins other than great sins. This shows that great sins are sometimes expiated by prayers.

20. **Abu Omamah** reported that the Messenger of Allah said: Say your five prayers, fast your month, pay Zakat of your properties and obey one in authority over you, you will then enter paradise of your Lord.

—*Ahmad, Tirmizi.*

21. **Amr-b-Shuaib** reported from his father from his grand father who said that the Messenger of Allah said: Order your children to pray when they are boys of seven years and beat them therefor when they are boys of ten years and separate them, one from another, in beds.

—*Abu Daud.*

22. **Ibn Mas'ud and Samorah-b-Jundub** reported that the Messenger of Allah said: The middle prayer is the late afternoon prayer.

—*Tirmizi.*

23. **Abu Hurairah** reported from the Holy Prophet about the saying of the Almighty: Verily the Quran-reading at morn is witnessed—17:8Q. He said: The angels of night and the angels of day witness it.

—*Tirmizi.*

24. **Zaid-b-Sabet** reported that the Messenger of Allah used to say the early afternoon prayer at noon, and he used not to say a prayer which appeared more

عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ

صَلِّمْ صَلَاةَ خَمْسِكَ وَصُمْ مَوْسِمَكَ وَآتِ زَكَاةَ

زَكَاةَ أَمْوَالِكَ وَأَطِيعُوا ذُلَّ أَمْرِكُمْ تَدْخُلُوا

جَنَّةَ رَبِّكُمْ * (أَحْمَدُ وَالتِّرْمِذِيُّ)

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ

قَالَ قَالَ رَسُولُ اللَّهِ صَلِّمْ مَرَّةً أَوْ لَدُنْكُمْ

بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ

عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ وَفَرِّقُوا

بَيْنَهُمْ فِي الْمَضَاجِعِ * (أَبُو دَاوُدَ)

عَنْ ابْنِ مَسْعُودٍ وَسَمُرَةَ بْنِ جُنْدُبٍ

قَالَ قَالَ رَسُولُ اللَّهِ صَلِّمْ صَلَاةَ الْوَسْطَى

صَلَاةَ الْعَصْرِ * (التِّرْمِذِيُّ)

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلِّمْ فِي

قَوْلِهِ تَعَالَى إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

قَالَ تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ *

(التِّرْمِذِيُّ)

عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ كَانَ رَسُولُ اللَّهِ

صَلِّمْ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ وَلَمْ يَكُنْ

difficult to the companions of the Ms. of Allah than it. Then it was revealed: Observe the prayers and the middle prayer—2:238Q. He said: Verily there are two prayers before it and two prayers after it.

—Ahmad, Abu Daud.

25. **Salman** reported: I heard the Messenger of Allah say: Whoso goes out for early morning prayer goes out with the standard of faith, and whoso goes out at dawn towards the market goes out with the standard of the devil. —Ibn Majah.

26. **Zaid-b-Sabet and Ayesha** reported: The middle prayer is the Zuhr prayer.

—Tirmizi, Malek.

466w. **Abu Zarr** reported that the Messenger of Allah came out in winter while the leaves were dropping down. He took two branches from a tree. He narrated that that leaf began to drop down. He said: O Abu Zarr. I said: Present to Thee, O Ms. of Allah. He said: Verily a Muslim servant says prayer hoping thereby the pleasure of Allah and then his sins drop down from him just as this leaf drops down from this tree.

—Ahmad.

يُصَلِّي صَلَاةَ أَشَدَّ عَلَى أَصْحَابِ رَسُولِ اللَّهِ

صَلَعِمَ مِنْهَا فَتَنَزَّلَتْ حَافِظُوا عَلَى

الصَّلَاةِ وَالصَّلَاةُ الْوَسْطَى وَقَالَ إِنَّ قَبْلَهَا

صَلَاتَيْنِ وَبَعْدَهَا صَلَاتَيْنِ * (أحمد و أبو داود)

عَنْ سَلْمَانَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ

صَلَعِمَ يَقُولُ مَنْ غَدَا إِلَى صَلَاةِ الصُّبْحِ غَدَا

بِرَايَةِ الْإِيمَانِ وَمَنْ غَدَا إِلَى السُّوقِ غَدَا

بِرَايَةِ ابْلِيسَ * (أَبْنُ مَاجَةَ)

عَنْ زَيْدِ بْنِ ثَابِتٍ وَعَائِشَةَ قَالَا الصَّلَاةُ

الْوَسْطَى صَلَاةُ الظُّهْرِ * (مَالِكٌ وَالتِّرْمِذِيُّ)

عَنْ أَبِي ذَرٍّ أَنَّ النَّبِيَّ صَلَعِمَ

خَرَجَ زَمَنَ الشِّتَاءِ وَالْوَرَقُ يَتَهافتُ فَخَذَ

بِغَصْنَيْنِ مِنْ شَجَرَةٍ قَالَ فَبَجَعَلْ ذَلِكَ الْوَرَقُ

يَتَهافتُ فَقَالَ يَا أَبَا ذَرٍّ قُلْتُ لَبَيْكَ يَا رَسُولَ

اللَّهِ صَلَعِمَ قَالَ إِنَّ الْعَبْدَ الْمُسْلِمَ لِيُصَلِّيَ

الْصَّلَاةَ يُرِيدُ بِهَا وَجْهَ اللَّهِ فَتَهافتُ عَنْهُ ذُنُوبُهُ

كَمَا يَتَهافتُ هَذَا الْوَرَقُ عَنْ هَذِهِ الشَّجَرَةِ -

(أَحْمَدُ)

467w. **Zaid-b-Khalid** al-Johani reported that the Ms. of Allah said: Whoso says prayer of two prostrations without being unmindful in them, Allah forgives him of what has preceded from him of sins. —*Ahmad*.

عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى مِنْ صَلَاتَيْنِ لَا يَسْهُو
فِيمَا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ *
(أَحْمَدُ)

468w. **Abdullah-b-Amr** reported from the Prophet that he mentioned one day about prayer. He said: Whoso protects it, there will be for him a light, a proof and salvation on the Resurrection Day, and whoso does not protect it, there will be no light, on proof and no salvation for him. He will remain on the Resurrection Day with Korah, Pharaoh, Haman and Ubay-b-Khalaf. 1591

عَنْ عَبْدِ بْنِ عَمْرٍو عَنِ النَّبِيِّ صَلَّى اللَّهُ
ذَكَرَ الصَّلَاةَ يَوْمًا فَقَالَ مَنْ حَافِظٌ عَلَيْهَا كَانَتْ
لَهُ نُورًا وَبَرْهَانًا وَنَجَاةٌ يَوْمَ الْقِيَمَةِ وَمَنْ
لَمْ يَحَافِظْ عَلَيْهَا لَمْ تَكُنْ لَهُ نُورًا وَلَا بَرْهَانًا
وَلَا نَجَاةٌ فَكَانَ يَوْمَ الْقِيَمَةِ مَعَ قَارُونَ وَ
فِرْعَوْنَ وَهَامَانَ وَابْنِ خَلْفٍ *

—*Ahmad, Darimi and Baihaqi*.

(أَحْمَدُ وَالدَّرِمِيُّ وَابْنُ أَبِي شَيْبَةَ)

469w. **Omar-b-al-Khattab** reported that he wrote to his governors: Verily the most important of your affairs near me is prayer. Whoso protects it and takes care of it protects his religion; and whoso destroys it greatly destroys what is besides it. 1592

عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ كَتَبَ إِلَى
عَمَلِهِ أَنْ أَهْمَ أُمُورِي عِنْدِي الصَّلَاةُ
مَنْ حَفِظَهَا وَحَافِظَ عَلَيْهَا حَفِظَ دِينَهُ وَمَنْ
ضَيَعَهَا فَهُوَ لَمَّا سَرَاهَا ضَيَعَهُ (مَالِكُ)

—*Malek*.

1591. These were rebels against Allah. Korah was a rich man. Pharaoh was a king of Egypt and Haman was his minister. Ubay-b-Khalaf was an arch enemy of Islam. People killed him at Uhud. Protection of prayer means to perform prayer with all its due rites inwardly and outwardly. Anybody doing them will be with prophets and martyrs on the Resurrection Day.

1592. A portion from this tradition has been left out as it relates to time of prayer similar to what has been narrated above. Protecting and taking care of prayer means performing prayer with due rites in appointed times with the real spirit of the remembrance of Allah.

SECTION 2

1593. Times of prayer.

There are fixed times for five compulsory prayers. The Quran says : Surely prayer is the timed ordinance for the believers—4:103Q. The times have been given by the Holy Quran itself. It says : And glorify thy Lord by praising Him before the rising of the sun and before its setting ; and during the hours of the night, do also glorify Him, and during parts of the day, that thou mayest be well-pleased—20:130Q. And keep up prayers in the two parts of the day and in the first hours of the night—11:14Q. Keep up prayer from the declining of the sun till the darkness of the night and the morning Quran-reading—17:78Q. It appears from the above verses that prayers must be said compulsorily after getting up from bed in the morning and before going to bed at night, at the time of the declining of the sun after the mid-day and before and after the sun sets in. The times are very significant and speak volumes. The morning prayer signifies that we should all fall in prostration before the Almighty who gave us life after death in sleep and that we should begin the day's work in the name of the Almighty and that we should finish it before noon to the extent of half. Then at the declining of the sun at noon, we should remember the power of God who can lower a mighty thing even if it rises its head topmost and that worldly glory will decline in a similar way. We should also remember that our life's half has already finished like the day's half and that the latter half is approaching with greater speed. Therefore we should turn towards God more than what we did before in the first half of life. Let us pray once more the Asar prayer before the evening of our life comes and before we part away from our day's work. In the evening, we should remember the power of God who can turn the day into night and the night into day. Then when we go to bed, we should say our farewell prayer as we are going to meet practically death from which we may not rise again next morning. The times of prayer are also significant in the fact that one must fall in prostration before

God even when busiest after disengaging himself from all his worldly concerns. The following are the scheduled times in Islam for prayers :—

(1) **Fajr** i.e. the early morning prayer which begins from the appearance of the dawn with the white streak of line in the eastern horizon up to the rising of the sun. Thereafter the prayer becomes Qaza.

(2) **Zuhr** i.e. the early afternoon prayer which begins from the declining of the sun at noon up to the time of the late afternoon prayer.

(3) **Asar** i.e. the late afternoon prayer which begins when a man's shade becomes double and ends just before the setting of the sun.

(4) **Magrib** i.e. the sun-set prayer which begins just after the setting of the sun up to the disappearance of the red signs in the horizon.

(5) **Isha** i.e. the night prayer which begins from the disappearance of the red colour in the western horizon after sunset up to the mid-night.

There are two optional prayers called fore-noon prayer and Tahajjad prayer. The former comes nearly at the breakfast time and the latter begins from the mid-night up to the appearance of the dawn.

27. **Abdullah-b-Amr** reported that the Messenger of Allah said : The time of Zuhr prayer is : When the sun declines, and the shadow of a man becomes double his length so long as the Asar prayer does not come, and the time of Asar-prayer remains so long as the sun does not become yellow ; and the time of the sun-set

عن عبد الله بن عمرو قال قال رسول الله
 صلعم وقت الظهر اذا زالت الشمس وكان
 ظل الرجل كطوله ما لم يحضر العصر و
 وقت العصر ما لم تصفر الشمس و وقت

prayer remains so long as the red-hue does not disappear; and the time of night prayer remains up to the mid-night, and the time of the morning prayer is from the appearance of dawn till the sun does not rise, but when the sun rises, keep away from the prayer because it rises between two horns of the devil 1594

—Muslim.

28. **Boraidah** reported that a man asked the Messenger of Allah about the time of prayer. He said to him: Pray with us twice meaning two days. When the sun inclined a little he ordered Bilal, and so he proclaimed Azan. Then he ordered him and he recited 'Aqamat' of the Zuhr prayer. Then he ordered him and he recited 'Aqamat' of the Asr while the sun was high like a white egg. Afterwards he ordered him, and so he recited 'Aqamat' of Magrib when the sun set in. Afterwards he gave him direction and so he recited *Aqamat* of the I'sha prayer when the red hue disappeared. After that he ordered him and so he recited *Aqamat* of the Fajr prayer when there was dawn. When

صَلَاةُ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ وَوَقْتُ
صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ إِلَّا وَسْطَ وَ
وَقْتُ صَلَاةِ الصُّبْحِ مِنْ طُلُوعِ الْفَجْرِ مَا لَمْ
تَطْلُعِ الشَّمْسُ فَإِذَا طَلَعَتِ الشَّمْسُ فَأَمْسَكَ
عَنِ الصَّلَاةِ فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ
الشَّيْطَانِ * (مُسْلِمٌ)

عَنْ بَرِيدَةَ قَالَتْ سَأَلَ رَجُلٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَنْ وَقْتِ الصَّلَاةِ فَقَالَ لَهُ صَلِّ مَعَنَا هَذَيْنِ
يَعْنِي الْيَوْمَيْنِ فَلَمَّا زَالَتِ الشَّمْسُ أَمَرَ
بِلَالًا فَأَذَنَ ثُمَّ أَمَرَ فَأَقَامَ الظُّهْرَ ثُمَّ أَمَرَ
فَأَقَامَ الْعَصْرَ وَالشَّمْسُ مَرْتَفَعَةٌ بَيَاضٌ
نَقِيَّةٌ ثُمَّ أَمَرَ فَأَقَامَ الْمَغْرِبَ حِينَ
غَابَتِ الشَّمْسُ ثُمَّ أَمَرَ فَأَقَامَ الْعِشَاءَ
حِينَ غَابَ الشَّفَقُ ثُمَّ أَمَرَ فَأَقَامَ الْفَجْرَ
حِينَ طَلَعَ الْفَجْرُ فَلَمَّا أَنْ كَانَ الْيَوْمَ

1594. The infidels used to worship the sun when it began to rise. So in order to oppose this idea and to wipe out idolatry root and branch, the Holy Prophet prohibited even prayer at the time of the rising of the sun after giving it a great condemnation.

there came the second day, he ordered him: Make delay for the Zuhr prayer. So he made delay for it and he was excellent in delaying it. He said Asar while the sun was above. He made more delay for it than what he had done. And he said Magrib before the red-hue disappeared, and he said I'sha prayer after $\frac{1}{3}$ rd of the night passed away, and he said Fajr and then entered the morning therewith. Afterwards he asked: Where is the man who has enquired about the times of prayer? The man said: I, O Ms. of Allah. He said: The time of your prayer is between what you saw.

—Muslim.

29. **Ibn Abbas** reported that the Messenger of Allah said: Gabriel led my prayer twice near the House. He prayed Zuhr with me when the sun declined a little and it became like the length of a shoe-lace, and he prayed Asar with me when the shade of everything became like itself (double), and he prayed Magrib with me when the fasting man broke his fast, and he prayed I'sha with me when the red-hue disappeared, and he prayed Fajr with me when food and drink became

الثَّانِي أَمْرَهُ فَأَبْرَدَ بِالظَّهْرِ فَأَبْرَدَ بِهَا

فَانْعَمَ أَنْ يَبْرَدَ بِهَا وَصَلَّى الْعَصْرَ وَ

الشمس مرتفعة آخرها فرق الذي كان

وَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ يُغِيبَ الشَّفَقَ

وَصَلَّى الْعِشَاءَ بَعْدَ مَا زَهَبَ ثُلُثُ اللَّيْلِ

وَصَلَّى الْفَجْرَ فَاسْفَرَ بِهَا ثُمَّ قَالَ أَيْنَ

السَّائِلُ عَنْ وَقْتِ الصَّلَاةِ فَقَالَ الرَّجُلُ أَنَا

يَا رَسُولَ اللَّهِ صَلَّعَ قَالَ وَقْتُ صَلَاتِكُمْ بَيْنَ

مَا رَأَيْتُمْ * (مسلم)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ

صَلَّعَ أَمَّنِي جِبْرِائِيلُ عِنْدَ الْبَيْتِ مَرَّتَيْنِ

فَصَلَّى بِي الظُّهْرَ حِينَ زَالَتِ الشَّمْسُ وَ

كَانَتْ قَدَرُ الشِّرَاكِ وَصَلَّى بِي الْعَصْرَ حِينَ

صَارَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ وَصَلَّى بِي الْمَغْرِبَ

حِينَ افْطَرَ الصَّائِمُ وَصَلَّى بِي الْعِشَاءَ حِينَ

غَابَ الشَّفَقُ وَصَلَّى بِي الْفَجْرَ حِينَ حَرَّمَ

unlawful for a fasting man. When there came the following day, he prayed Zuhr with me when his shade was like him (double), and he prayed Asar with me when his shade was double of him, and he prayed Magrib when the fasting man broke his fast, and he prayed I'sha at one-third part of the night and he prayed Fajr when there dawned the light. Afterwards he looked at me and said: O Muhammad! this was the time of the Prophets before you, and the times are what is between these two times.

— *Abu Daud, Tirmizi.*

30. **Ibn Ma'sud** reported that the measure of the prayer of the Messenger of Allah for Zuhr was from three to five footsteps in summer, and in winter from five to seven steps.

— *Abu Daud, Nisai.*

الطَّعَامُ وَالشَّرَابُ عَلَى الصَّائِمِ فَلَمَّا كَانَ
الْغَدُ صَلَّى بِي الظُّهْرَ حِينَ كَانَ ظِلُّهُ مِثْلَهُ
وَصَلَّى بِي الْعَصْرَ حِينَ كَانَ ظِلُّهُ مِثْلَيْهِ
وَصَلَّى بِي الْمَغْرِبَ حِينَ أَفْطَرَ الصَّائِمُ
وَصَلَّى بِي الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ وَ
صَلَّى بِي الْفَجْرَ فَلَسَفَرْتُ ثُمَّ انْفَتَحَتِ إِلَيَّ
فَقَالَ يَا مُحَمَّدُ هَذَا وَقْتُ الْأَنْبِيَاءِ مِنْ
قَبْلِكَ وَالْوَقْتُ مَا بَيْنَ هَذَيْنِ الْوَقَّتَيْنِ -
(أَبُو دَاوُدَ وَالتِّرْمِذِيُّ)

عَنْ ابْنِ مَسْعُودٍ قَالَ كَانَ قَدْرُ صَلَاةِ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الظُّهْرِ فِي الصَّيْفِ ثَلَاثَةَ
أَقْدَامٍ إِلَى خَمْسَةِ أَقْدَامٍ وَفِي الشِّتَاءِ
خَمْسَةَ أَقْدَامٍ إِلَى سَبْعَةِ أَقْدَامٍ *
(أَبُو دَاوُدَ وَالنَّسَائِيُّ)

SECTION 3

1595. Prayer in haste

Prayer as a rule should be said at the first half of its appointed time and not at its latter half, because there is pleasure of Allah in the former and pardon of Allah in the latter—34:49. Imam Shafeyi sponsors this view and says that to say every prayer at its

earliest time is *Mustahab* (laudable). The Quran also says: Hasten to good deeds. The Holy Prophet, while maintaining that prayer during its time is perfectly lawful, laid instructions for greater rewards for early prayer even within the given time. Regarding the morning prayer, the Holy Prophet observed it sometimes in the early dawn in darkness (34:41) and sometimes in distinct light (34:56). That depended upon cold and summer seasons and upon the nature of the congregation and commencement of struggles with non-Muslims at the early part of the day.

As regards Zuhr (the early afternoon prayer), it appears from the traditions that in summer when heat is intense it should be said rather late preferably within the latter half of its time (34:61). About Asar (the late afternoon prayer), there is the general rule as laid down before but Imam Abu Hanifa says that to say it at the latter half is *Mustahab*. Regarding Magrib (the sun-set prayer), there is the unanimous opinion of the jurists that it should be said at its earliest part (34:52). As regards I'sha (the night prayer), the Holy Prophet laid stress for its saying in the latter half of its time, because silent night gives a peaceful atmosphere for divine service. He disliked sleep before it and any conversation after it. Fajr may be said when a man rises from sleep even after sunrise.

OTHER CONTENTS.—Rulers in latter days will neglect the times of prayer but still they should be obeyed—34:62, 63, night prayer is an innovation in Islam—34:54; no sin in sleep and forgetfulness—34:46, 47; expiation of prayer is prayer—34:43; pre-dawn tiffin extends up to dawn—34:42; three things not to be delayed—burial, prayer and marriage of widows—34:43.

31. Sayyar-b-Salama reported: I and my father went to Abu Barzah al-Aslami. My father asked him: How did the Messenger of Allah pray the obligatory prayers? He replied that he used to pray *Zuhr* which you call the first when the sun inclined a little, and pray *Asar*

عَنْ سَيَّارِ بْنِ سَلَامَةَ قَالَ دَخَلْتُ إِذَا

وَأَبِي عَلَى أَبِي بَرْزَةَ الْإِسْلَمِيِّ فَقَالَ لَهُ

أَبِي كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى

الْمَكْتُوبَةَ فَقَالَ كَانَ يُصَلِّي الْهَجِيرَ الَّتِي

and then any of us could return to his riding camel at the furthest end of Medina while the sun was shining and I forgot what he said about *Magrib*, and he used to make delay in praying *I'sha* which you call *Atamah*, 1596 and he used to dislike sleep before it and talk after it; and he used to say optional prayer at the time of *Fajr* when a man could recognise his friend and read sixty to one hundred (verses). In a narration: He did not care to belate *I'sha* to one-third of the night, and he did not like to sleep before it and talk after it.

—Agreed.

32. **Muhammad-b-Amr** reported: We asked Ja'ber-b-Abdullah about prayer of the Prophet. He said that he used to pray *Zuhr* at noon, and *Asar* when the sun was shining, and *Magrib* when it went down, and as for *I'sha*, when the people were many he used to hasten it; and when they were few, he used to make delay, and *Fajr* during early darkness. 1597

—Agreed.

تَدْعُونَهَا الْاُولَى حِينَ تَدُخُّ الشَّمْسُ وَ
يُصَلِّي الْعَصْرَ ثُمَّ يَرْجِعُ اَحَدُنَا اِلَى رَحْلِهِ
فِي اقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ وَ
نَسِيتُ مَا قَالَتْ فِي الْمَغْرِبِ وَكَانَ يَسْتَحِبُّ
اَنْ يُوَخِّرَ الْعِشَاءَ الَّتِي تَدْعُونَهَا لِعَتَمَةِ
وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا
وَكَانَ يَتَنَفَّلُ مِنْ صَلَاةِ الْغَدَاةِ حِينَ
يَعْرِفُ الرَّجُلَ جَلِيْسَهُ وَيَقْرَأُ بِالسِّتِينَ اِلَى
الْمِائَةِ وَفِي رِاْيَةٍ وَلَا يُبَالِي بِتَاْخِرِ الْعِشَاءِ
اِلَى ثَلَاثِ اللَّيْلِ وَلَا يَحِبُّ النَّوْمَ قَبْلَهَا
وَالْحَدِيثَ بَعْدَهَا * (مُتَّفَقٌ عَلَيْهِ)
عَنْ مُحَمَّدِ بْنِ عَمْرٍو قَالَ سَأَلْنَا
جَابِرَ بْنَ عَبْدِ اللَّهِ عَنِ صَلَاةِ النَّبِيِّ صَلَّعَ
فَقَالَ كَانَ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ
وَالْعَصْرَ وَالشَّمْسُ حَيَّةٌ وَالْمَغْرِبَ رَبَّ
اِذَا وَجِبَتْ وَالْعِشَاءَ اِذَا اَكْثَرَ النَّاسُ
عَجَلُ وَ اِذَا قَلَوْا اَخْرَجُوا الصُّبْحَ بِغُلَسٍ *
(مُتَّفَقٌ عَلَيْهِ)

1596. The Pre-Islamic Arabs called the time after disappearance of the evening red-hue from the horizon as *Atamah* which means darkness.

1597. It is not always that the Holy Prophet prayed *Fajr* early in darkness; sometimes he prayed when everything was visible. These times were chiefly based upon assembly of the people; see traditions 41 and 56.

33. **Anas** reported : Whenever we prayed at noon behind the Holy Prophet, we used to make prostration upon our clothes out of fear of heat.

—*Agreed.*

34. **Abu Hurairah** reported that the Apostle of Allah said : When heat is intense, pray in cool time, (*and in a narration of Bukhari from Abu Sayeed : Zuhr*), because the intensity of heat comes out from the vapour of Hell. And the fire complained to its Lord and said : O Lord ! some portion of myself has devoured others. So He ordered therefor two breaths, one breath in winter and one breath in summer ; 1598 the most intense heat which you find, and the most intense cold which you find. 1599

—*Agreed.*

35. **Anas** reported that the Messenger of Allah was praying *Asar* while the sun was up shining and then one departing could go to the high places and return to them while still the sun was

عَنْ أَنَسٍ (رض) قَالَ كُنَّا إِذَا

صَلَيْنَا خَلْفَ النَّبِيِّ صَلَّعَ بِالظَّهَائِرِ سَجْدَنَا

عَلَى ثِيَابِنَا اتَّقَاءَ الْحَرِّ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ

صَلَّعَ إِذَا اشْتَدَّ الْحَرُّ فَاِبْرَدُوا بِالصَّلَاةِ

وَفِي رِوَايَةٍ لِلْبُخَارِيِّ عَنْ أَبِي سَعِيدٍ

بِالظَّهْرِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ

وَاشْتَكَّتِ النَّارُ إِلَى رَبِّهَا فَقَالَتْ رَبِّ

أَكَلَ بَعْضِي بَعْضًا فَازِنْ لَهَا بِنَفْسَيْنِ نَفْسٍ

فِي الشِّتَاءِ وَنَفْسٍ فِي الصَّيْفِ أَشَدَّ

مَا تَجِدُونَ مِنَ الْحَرِّ وَأَشَدَّ مَا تَجِدُونَ

مِنَ الزَّمْهِرِيرِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَنَسٍ قَالَ أَنَّ رَسُولَ اللَّهِ صَلَّعَ

يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفَعَةٌ حَيْثُ

فَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي فَيَأْتِيهِمْ

1593. Everything in the earth takes breath and gives out breath at regular intervals. Similarly hell gives out breath twice in a year one in summer and another in winter. In summer, it is commendable (Mustahab) to pray *Zuhr* somewhat late.

1599. There is a little deviation in wording in the latter portion according to *Bukhari* in accordance with a second narration of his. It runs : The most intense heat which you find is from its heated air, and the most intense cold which you find is from its intense cold air.

up, and some high places of Medina are four miles or like it from Medina. 1600

—*Agreed.*

36. Same reported that the Messenger of Allah said: That is a prayer of the hypocrite who sits waiting (setting of) the sun till when it becomes yellow and falls between two horns of the devil, he gets up and hurries four (rak'ats) without remembering Allah therein but little. 1601

—*Muslim.*

37. Ibn Omar reported that the Prophet said: As for one whose Asar missed him, his family and property have been robbed as it were.

—*Agreed.*

38. Boraidah reported that the Messenger of Allah said: Whoso has given up Asar prayer, his action has indeed become void. 1602

—*Bukhari.*

39. Rafe'-b-Khadiz reported: We used to pray *Magrib* along with the Messenger of Allah, and

وَالشَّمْسُ مَرَّتْ فَعَسَىٰ وَبَعْضُ الْعَوَالِي مِنْ
الْمَدِينَةِ عَلَىٰ أَرْبَعَةِ أَمْيَالٍ أَوْ نَحْوِهَا *
(متفق عليه)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِلْكَ
صَلَاةُ الْمُنَافِقِ يَجْلِسُ بِرُقْبِ الشَّمْسِ حَتَّىٰ
إِذَا اصْفَرَّتْ وَكَانَتْ بَيْنَ قَرْنَيْ الشَّيْطَانِ
قَامَ فَتَقَرَّرَ أَرْبَعًا لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا *
(مسلم)

عَنِ ابْنِ عُمَرَ (رَضِيَ اللَّهُ عَنْهُمَا) قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقَرَّرَ صَلَاةُ الْعَصْرِ فَكَانَ مَا
وَتَرَاهُ وَمَالُهُ * (متفق عليه)

عَنْ بَرِيدَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَنْ تَرَكَ صَلَاةَ الْعَصْرِ فَقَدْ حَبَطَ عَمَلُهُ *
(البخاري)

عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ كُنَّا نُصَلِّي
الْمَغْرِبَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَنْصَرِفُ

1600. Awali is plural of A'liyah which is a noted place about four miles off from Medina situated upon a lofty place.

1601. That refers to Asar at the fag end of the day. It appears from this that such prayer is abominable (Makruh). The sole object of prayer is to bring the names and attributes of Allah in peaceful memory and to realise His greatness and omnipotence. Every movement of prayer is directed towards that goal—the goal of complete surrender of body and mind towards that Maker.

1602. The nullification of actions does not mean that all previous actions are brought to nought. What is really meant here is that a great deal of merits is lost by non-observance of afternoon prayer. This is the view of Imam Abu Hanifa, The Mutazilites say, however, that only the great sins nullify actions.

then one of us could return and see the place of his arrow. 1603

—*Agreed.*

40. **Ayesha** reported that they used to pray *I'sha* between settling in of the red-hue and the first one-third of the night.

—*Agreed.*

41. **Same** reported that the Prophet used pray *Fajr* and then the women used to return being covered with their skirts. They could not be recognised owing to darkness. 1604

—*Agreed*

42. **Qatadah** reported from Anas that the Prophet and Zaid-b-Sabet took pre-dawn tiffin. 1605 When they finished their food, the Prophet got up for prayer and prayed. We asked Anas: What was the time between the finishing of their pre-dawn tiffin and their entering into prayer? He said: The time in which a man can read fifty verses.

—*Bukhari.*

أَحَدَنَا وَإِنَّهُ لَيَبْصُرُ مَوَاقِعَ نَبِيلِهِ *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ عَائِشَةَ قَالَتْ كَانُوا يَصَلُّونَ الْعَتَمَةَ

فِيمَا بَيْنَ أَنْ يَغِيبَ الشَّمْسُ إِلَى ثُلُثِ

الَّيْلِ الْأَوَّلِ هـ (مُتَّفَقٌ عَلَيْهِ)

عَنْهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى

لَيْصَلِّي الصُّبْحَ فَتَنْصَرِفُ النِّسَاءُ مُتَلَفِعَاتٍ

بِمِرْزَاطِهِنَّ مَا يَعْرِفْنَ مِنَ الْغُلَسِ *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى

وَزَيْدُ بْنُ ثَابِتٍ تَسَحَّرَا فَلَمَّا فَرَّغَا مِنْ

سَحُورِهِمَا قَامَ نَبِيُّ اللَّهِ صَلَّى إِلَى الصَّلَاةِ

فَصَلَّى قَلِيلًا لِأَنَّهُ كَانَ بَيْنَ فَرَاغِهِمَا

مِنْ سَحُورِهِمَا وَدُخُولِهِمَا فِي الصَّلَاةِ قَالَ

قَدْ رَمَى يَقْرَأُ الرَّجُلُ خَمْسِينَ آيَةً *

(الْبُخَارِيُّ)

1603. In other words he used to say sun-set prayer immediately after sun-set. The jurists are unanimous in holding that sun-set prayer is Mustahab (laudable) when it is said in its early time.

1604. The women during Prophet's time used to pray in congregations with males. This custom is still seen at Mecca and Medina where women have got a separate place for prayer which is led by male Imam.

1605 This is sehri-food i.e. food taken before light of dawn for fasting for the next day. This term has therefore been translated here as pre-dawn tiffin.

43. Abu Zarr reported that the Messenger of Allah said: How will you fare when the rulers over you will make the prayer dead or make delay from its appointed time? I asked: What do you then order me? He said: Say prayer in its time. If you can overtake it then pray, and verily it is optional for you. 1606

—Muslim.

44. Abu Hurairah reported that the Messenger of Allah said: Whoso overtakes one rak'at of Fajr before sun-rise overtakes the Fajr and whoso overtakes one rak'at of Asar before sun-set overtakes the (entire) Asar. 1607

—Agreed.

45. Same reported that the Messenger of Allah said: When one of you overtakes a prostration of Asar before the sun sets in, let him finish his prayer;

عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّ كَيْفَ أَنْتَ إِذَا كَانَتْ عَلَيْكَ أُمُورٌ
يُؤَخِّرُونَ الصَّلَاةَ أَوْ يُؤَخِّرُونَ عَنْ وَقْتِهَا
قُلْتُ فَمَا تَأْمُرُنِي قَالَ صَلِّ الصَّلَاةَ لِمَوْقَتِهَا
فَإِنْ أَدْرَكْتَهَا فَصَلِّ فَإِنَّهَا لَكَ نَافِلَةٌ *

(مسلم)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّ مَنْ أَدْرَكَ رَكْعَةً مِنْ الصُّبْحِ قَبْلَ
أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ وَ
مَنْ أَدْرَكَ رَكْعَةً مِنْ الْعَصْرِ قَبْلَ أَنْ
تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ *

(متفق عليه)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلِّ إِذَا
أَدْرَكَ أَحَدَكُمْ سَجْدَةً مِنْ صَلَاةِ الْعَصْرِ
قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَلْيَتِمِّمْ صَلَاتَهُ وَ

1606. This hadis shows that prayers shall be said at their earliest times. If after prayer, congregational prayers are held, and the man who has already prayed wishes to say prayer again in congregation he is allowed, and this will be considered as optional. Imam Abu Hanifa holds that this instruction was with regard to the early afternoon and night prayers as additional prayers after morning and afternoon prayers are Makruh (abominable).

1607 The majority of the learned jurists are of opinion that the rise of the sun and its setting do not make prayers void. A portion of such prayers should have already begun before these phenomena in order to validate prayers. Imam Abu Hanifa holds that morning prayer after sun-rise makes itself void. The other Imams recommended the morning prayer at its early darkness on the basis of tradition no. 41.

and when he overtakes a prostration of Fajr before the sun rises, let him finish his prayer.

—*Bukhari.*

46. **Anas** reported that the Messenger of Allah said: Whoso forgets to pray or sleeps therefrom, its expiation is that he shall pray it when he remembers it. *And in a narration:* There is no expiation for it except that. 1603

—*Agreed.*

47. **Abu Qatadah** reported that the Messenger of Allah said: There is no breach of duty in sleep. Verily breach of duty is in wakefulness. So when one of you forgets a prayer or remains asleep therefrom, let him pray it when he remembers it, because the Almighty Allah said: Keep up prayer to remember Me (20: 14Q) 1603

—*Mulsim.*

48. **Ali** reported that the Prophet said: O Ali! there are three things about which you shall not make delay: prayer when it comes, dead-body when it presents itself for burial, and a widow 1603a when you find a match for her.

—*Tirmizi.*

إِذَا أَدْرَكَ سَجْدَةً مِنْ صَلَاةِ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَلْيَتِمَّ صَلَاتَهُ *

(البخاري)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَسِيَ صَلَاةً أَوْ نَامَ عَنْهَا فَكَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا وَفِي رِوَايَةٍ لَا كَفَّارَةَ لَهَا إِلَّا أَنْ تَلَّكَ * (متفق عليه)

عَنْ أَبِي قَتَادَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ فِي الذُّمِّ تَغْرِيطٌ إِلَّا نَمًا التَّغْرِيطُ فِي الْيَقَظَةِ فَإِذَا نَسِيَ أَحَدُكُمْ صَلَاةً أَوْ نَامَ عَنْهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ اللَّهَ تَعَالَى قَالَ رَاقِبِ الصَّلَاةَ لَذِكْرِي *

(مسلم)

عَنْ عَلِيٍّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا عَلِيُّ ثَلَاثٌ لَا تُؤَخَّرُهَا الصَّلَاةُ إِذَا آتَتْ وَالْجَنَازَةُ إِذَا حَضَرَتْ وَالْأَيِّمُ إِذَا وَجَدَتْ لَهَا كَفْرًا *

(الترمذي)

1603. It appears from this that charity can-not be an expiation of the sins committed for neglecting prayers.

1603. There is no commission of sin of any kind while a man remains asleep. This time is exempted from account. The reason is that in sleep man has got no choice for action. Similarly a man when unsound is not accountable for any action. The last sentence is very significant about the spirit of Islamic prayer. The remembrance of Allah is its chief object.

1603a. Ayyam means a widow or a divorced woman. Great stress has been laid in Islam for widow marriage as widows generally corrupt society. The Prophet who came to establish morality in the world in all its phases could not overlook this important thing.

49. **Ibn Omar** reported that the Messenger of Allah said: The initial time of prayer is a pleasure to Allah, and the last time is pardon of Allah.

—*Tirmizi.*

50. **Omme Farwah** reported that the Prophet was asked: Which of the actions is the best? He said: Prayer in its initial time.

—*Ahmad, Tirmizi, Abu-Daud.*

51. **Ayesha** reported that the Messenger of Allah did not say a prayer twice in its latest time, until the Almighty Allah took away his soul.

—*Tirmizi.*

52. **Abu Ayyb** reported that the Messenger of Allah said: My people will not cease to be in fortune (or he said upon the natural religion) so long as they do not pray the Magrib late up to the peeping of the stars through the windows.

—*Abu Daud.*

53. **Abu-Hurairah** reported that the Apostle of Allah said: Had it not been a hardship over my people, I would have certainly ordered them to pray Isha late up to one-third of the night or its half.

—*Ahmad, Tirmizi, Ibn Majah.*

عَنِ ابْنِ عُمَرَ (رض) قَالَ قَالَ رَسُولُ

اللَّهِ صَلَّعَ الْوَقْتُ لِأَوَّلٍ مِنَ الصَّلَاةِ رِضْوَانُ

اللَّهِ وَالْوَقْتُ الْآخِرُ عَفْوُ اللَّهِ * (الترمذي)

عَنْ أُمِّ فَرْوَةَ قَالَتْ سَأَلَ النَّبِيَّ صَلَّعَ

أَنِّي الْأَعْمَالِ أَفْضَلُ قَالَ الصَّلَاةُ لِأَوَّلٍ

وَقْتِهَا * (أحمد و الترمذي و أبو داود)

عَنْ عَائِشَةَ (رض) قَالَتْ مَا صَلَّى

رَسُولُ اللَّهِ صَلَّعَ صَلَاةً لِرِيقَتِهَا الْآخِرَ مَرَّتَيْنِ

حَتَّى قَبَضَهُ اللَّهُ تَعَالَى * (الترمذي)

عَنْ أَبِي أَيُّوبَ قَالَ قَالَ رَسُولُ اللَّهِ

صَلَّعَ لَا يَزَالُ أَمْتِي بِخَيْرٍ أَوْ قَالَ عَلَى

الْفِطْرَةِ مَا لَمْ يُؤَخَّرُوا الْمَغْرِبَ إِلَى أَنْ

تَشْتَبِكَ النُّجُومُ * (أبو داود)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ

صَلَّعَ لَوْلَا أَنْ أَشَقَّ عَلَى أَمْتِي لَأَمَرْتَهُمْ

أَنْ يُؤَخَّرُوا الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ أَوْ

نِصْفِهِ * (الترمذي و ابن ماجة)

54. **Mu'az-b-Jabal** reported that the Apostle of Allah said: Say this prayer (I'sha) late because you have been given excellence on its account over all other nations, and no nation before you did say this prayer. 1610

—*Abu-Daud.*

55. **Nu'man-b-Bashir** reported: I know the time of this prayer, the last I'sha prayer. The Messenger of Allah used to pray it on the falling down of the moon on the third day (of its rise).

—*Abu Daud.*

56. **Rafe'-b-Khadiz** reported that the Messenger of Allah said: Pray Fajr in light, because it is greatest in reward. 1611

—*Tirmizi, Abu Daud.*

57. **Rafe'-b-Khadiz** reported: We prayed Asar with the Apostle of Allah. Afterwards a she-camel was sacrificed and it was

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلُّوا عَلَى هَذِهِ الصَّلَاةِ فَإِنَّكُمْ قَدْ فَضِّلْتُمْ
بِهَا عَلَى سَائِرِ الْأُمَمِ وَلَمْ تَصْلُهَا أُمَّةٌ قَبْلَكُمْ *

(أَبُو دَاوُدَ)

عَنْ نُعْمَانَ بْنِ بَشِيرٍ قَالَ أَنَا أَعْلَمُ
لَوْ قَتِ هَذِهِ الصَّلَاةِ الْعِشَاءُ الْآخِرَةَ كَانَ رَسُولُ
اللَّهِ صَلَّيْهِمَا لَسَقُوطَ الْقَمَرِ لثَلَاثَةَ *
(أَبُو دَاوُدَ)

عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّيْهِمَا اسْفَرُّوا بِالْفَجْرِ فَإِنَّهُ أَكْبَرُ لِلْأَجْرِ *
(الْثِّرْمِذِيُّ وَأَبُو دَاوُدَ)

عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ كُنَّا نَصَلِّي الْعَصْرَ
مَعَ رَسُولِ اللَّهِ صَلَّيْهِمَا ثُمَّ يَنْجِرُ الْجُزُورَ فَتَقْسَمُ

1610 This is a proof that the religion of Islam began from the time of Adam. In other words, it is a religion of humanity. There is one religion as there is one Lord and that is Islam. The humanity before Prophet of Arabia had to say prayer. Islam made the prayer perfect by adding one more to it and describing its chief object and the means to attain it.

1611. Imam Abu Hanifa holds this view on the strength of 34:56. His followers say prayer when the light of dawn is distinctly visible in the horizon. "It has been written in Sharhi sunnat" says the author of Mishkat, "that Mu'az said: The Ms. of Allah sent me to Yemen and said: When there will be winter, pray Fajr in darkness, and prolong reading of the verses so long as the people are capable of and don't give them trouble and when there will be summer, say morning prayer in light, because the night is short and the people remain asleep. Give them time till they overtake the prayer."

divided into ten portions. Then it was cooked and we ate cooked meat before the setting of the sun. 1612 —*Agreed.*

58. **Abdullah-b-Omar** reported : We waited one night waiting for the Messenger of Allah for the last prayer I'sha. He came to us when one-third of the night passed away or after that. We knew not whether anything kept him engaged in his family or something other than that. When he came out, he said : Verily you are waiting for a prayer for which no people of other religion besides you had waited. Had it not been a hardship over my people. I would have certainly prayed with them at this time. Then he ordered the *Muazzen* and so he recited 'Aqamat' of the prayer and then he prayed. —*Muslim.*

49. **Ja'ber-b-Samurah** reported that the Messenger of Allah used to say prayers like your prayer, and he used to make a little delay in night prayers after your prayer, 1613 and he used to make prayer short. 1614 —*Muslim.*

عَشْرَ قِسْمٍ ثُمَّ تَطْبَخُ فَنَأْكُلُ لَحْمًا نَضِيجًا قَبْلَ
مَغِيبِ الشَّمْسِ - (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ (رَضِيَ) قَالَ
مَكَثْنَا ذَاتَ لَيْلَةٍ نَنْتَظِرُ رَسُولَ اللَّهِ صَلَّى
صَلَاةَ الْعِشَاءِ الْآخِرَةَ فَخَرَجَ إِلَيْنَا حِينَ
ذَهَبَ ثُلُثُ اللَّيْلِ أَوْ بَعْدَهُ فَلَا نَدْرِي

أَشْيَ شُغْلُهُ فِي أَهْلِهِ أَوْ غَيْرَ ذَلِكَ فَقَالَ
حِينَ خَرَجَ إِنَّكُمْ لَتَنْظُرُونَ صَلَاةً مَا يَنْظُرُهَا
أَهْلُ دِينٍ غَيْرِكُمْ وَلَوْلَا أَنْ يَتَّقِلَ عَلَى
أَمْتِي لَصَلَّيْتُ بِهِمْ هَذِهِ السَّاعَةَ ثُمَّ أَمَرَ
الْمُؤَذِّنَ فَأَقَامَ الصَّلَاةَ وَصَلَّى * (مُسْلِمٌ)

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ رَسُولُ
اللَّهِ صَلَّى الصَّلَاةَ نَحْوًا مِنْ صَلَاتِكُمْ
وَكَانَ يُؤَخِّرُ الْعَتَمَةَ بَعْدَ صَلَاتِكُمْ شَيْئًا
وَكَانَ يُخَفِّفُ الصَّلَاةَ - (مُسْلِمٌ)

1612. This signifies that the Asar prayer should be said at the beginning of its due time. This is the opinion of three Imams and two companions of Imams Abu Hanifah. Imam Abu Hanifa holds, however, that the best time for Asar prayer is in the last. He interprets this hadis by saying that it was done in summer.

1613. This was because night prayer was specially ordained for the Muslims. Imam Abu Hanifa holds that to say night prayer at dead of night is best.

1614. The Holy Prophet used to read short chapters of the Quran in congregational prayers, because there were the weak and the diseased among the congregation.

59(a). **Abu Sayeed** reported : We prayed with the Apostle of Allah the prayer of night. He did not come out till a similar portion from the mid-night passed away. He said "Take your seat." And so we took our seat. He said : Verily the people have prayed and gone to their beds, and verily you do not cease to remain in prayer so long as you wait for prayer. But for the weakness of the weak and the illness of the ill, I would have certainly delayed this prayer up to mid-night.

—*Abu Daud, Nisai.*

60. **Omme-Salamah** reported that the Messenger of Allah was much more hasty for *Zuhr* than yourselves, and you are much more hasty for *Asr* than him. 1615 —*Ahmad, Tirimizi.*

61. **Anas** reported that the Messenger of Allah used to pray late when it was hot; and early when it was cold. —*Nisai.*

62. **Ob'adah-b-Swa'met** reported that the Messenger of Allah said to me: Verily there shall come after me rulers over you, whom affairs will keep engaged away from prayer in its time till its time will disappear.

عَنْ أَبِي سَعِيدٍ قَالَ صَلَّيْنَا مَعَ رَسُولِ
اللَّهِ صَلَاحَ صَلَاةِ الْعَتَمَةِ فَلَمْ يَخْرُجْ حَتَّى
مَضَى فَتَحَرَّمْنَا شَطْرَ اللَّيْلِ فَقَالَ خُذُوا
مَقَاعِدَكُمْ فَاخْذُنَا مَقَاعِدَنَا فَقَالَ إِنْ
النَّاسُ قَدْ صَلَّوْا وَاخْذُوا مَضَاجِعَهُمْ وَإِنَّكُمْ
لَنْ تَزَالُوا فِي صَلَاةٍ مَا تَنْتَظِرْتُمْ الصَّلَاةَ وَلَوْ
ضَعُفَ الضَّعِيفُ وَسَقَمَ السَّقِيمُ لَا خَرَّتْ هَذِهِ
الصَّلَاةُ إِلَّا إِلَى شَطْرِ اللَّيْلِ -

(أَبُو دَاوُدَ وَالنَّسَائِيُّ)

عَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَاحَ
أَشَدَّ تَعْجِيلًا لِلظُّهْرِ مِنْكُمْ وَأَنْتُمْ أَشَدَّ تَعْجِيلًا
لِلْعَصْرِ مِنْهُ - (أَحْمَدُ وَالتِّرْمِذِيُّ)

عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَاحَ
إِذَا كَانَ الْحَرُّ أَبْرَدَ بِالصَّلَاةِ وَإِذَا كَانَ
الْبَرْدُ عَجَلَ - (النَّسَائِيُّ)

عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ
لِي رَسُولُ اللَّهِ صَلَاحَ إِنَّهَا سَتَكُونُ عَلَيْكُمْ
بَعْدِي أُمَرَاءُ يَشْغَلُهُمْ أَشْيَاءٌ عَنِ الصَّلَاةِ لِمَوَاقِيتِهَا

1615. This is the Mazhab of Abu Hanifa to the effect that the prayer should be said a little late.

So say prayer in its time. A man enquired : O Ms. of Allah ! shall I pray with them ? 'Yes' said he. —*Abu Daud.*

63. **Qabisah-b-Waqqas** reported that the Messenger of Allah said : There shall come after me rulers over you who will make delay in prayer. it will be for you and it will be against them. Pray with them till they pray facing the Kaba.

—*Abu Daud.*

حَتَّى يَذْهَبَ وَقْتُهَا فَصَلُّوا الصَّلَاةَ لِرُقَّتِهَا
فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَصَلِّي مَعَهُمْ قَالَ
نَعَمْ * (ابوداود)

عَنْ قَبِيصَةَ بْنِ وَقَّاصٍ (رَضِيَ) قَالَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكُمْ إِذَا
مَنْ بَعْدِي يُؤَخِّرُونَ الصَّلَاةَ فِيكُمْ وَهِيَ
عَلَيْهِمْ فَصَلُّوا مَعَهُمْ مَا صَلُّوا الْقِبْلَةَ -
(ابوداود)

SECTION 4

1616. Azan (Prayer-call)

(a) **Azan.** Azan is the call for prayer within its appointed time with certain prescribed words. Such prayer-call is Sunnat at the advent of the time of each congregational prayer. While the Prophet was at Mecca, there was no *Azan* because the enemies did not allow the Muslims to meet together and pray. The thought of Azan arose in Holy Prophet's mind when he migrated to Medina. Counsels were held regarding the formulation of a proper prayer-call. Some suggested that there should be blowing of horns, or the ringing of bell, or chimes, or the lighting of fire in a lofty place. At last the suggestion of Hazrat Omar was accepted. It is now the modern Azan, the call to prayer and the true national anthem of Islam. Hazrat Bilal, the negro slave, held the position of the first Muazzen in Islam.

(b) **The delivery of Azan.** The call is given out by a man standing in a lofty or prominent place in as loud a voice as possible. He stands facing the Holy Ka'ba with his both hands raised to the

ears—34:71, and chanting with a melodious and loud voice the following sentences in order.

- (i) ^{اَللّٰهُ اَكْبَرُ} (Allah is greatest) repeated four times ;
- (ii) ^{اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ} (I bear witness that there is no god but Allah) repeated twice ;
- (iii) ^{اَشْهَدُ اَنْ مُحَمَّدًا رَّسُولُ اللّٰهِ} (I bear witness that Muhammad is the Messenger of Allah) repeated twice ;
- (iv) ^{حَيَّ عَلَى الصَّلَاةِ} (come to prayer) repeated twice ;
- (v) ^{حَيَّ عَلَى الْفَلَاحِ} (come to success) repeated twice ;
- (vi) ^{اَللّٰهُ اَكْبَرُ} (Allah is greatest) repeated twice ;
- (vii) ^{لَا اِلَهَ اِلَّا اللّٰهُ} (there is no god but Allah) once only. The following sentence is added at the call of morning prayer
^{اَلصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ} (Prayer is better than sleep) repeated twice.

When the call is finished, all make invocation in the words as recorded in 34:81 (see the text).

(c) **Significance of Azan.** Azan in Islam has got a great significance. It is not the mere ringing of the bell or the meaningless blowing of horns. This is an appeal from an individual soul to the soul of humanity to turn to Allah, to follow the lead of Muhammad as His Messenger, and to come to take spiritual feast for progress and nourishment of soul appealing in a greater degree than the ringing of the deepest-toned bell or the most costly and elaborate system of chimes. From thousands of thousands of minarets in the world come out spontaneously in loud and sweet melodious voice in the morning and evening, at the declining of the sun and when the sun is in the mid-west and in the grim silence of night, the message of Islam, the message of the desert World Prophet "Allah is greatest, Muhammad is His Messenger, come to prayer, come to success, there is no deity but Allah, prayer is better than sleep."

What a more grand message to the world can there be? This is the message of Islam to the people of the world. To respond to it on the part of the hearer is *wajeb* (binding). Who is the devil who can remain silent from responding to the mighty message of Islam, the message that Allah is greatest? Who is the most unfortunate man who does not respond to the invitation for food of soul? Who is there to deny that prayer is not the means of success? Nobody is required to read any book to know the message of Islam. Nobody is required to make a search for the true religion of mankind. It is that which declares Allah to be greatest and the only Being to be worshipped. It is that which makes no distinction in the invitations to prayer and throws open the door of mosque to every son of Adam irrespective of caste, creed and country.

(d) **Excellence of Azan.** The declaration of this message of Islam to mankind is general and the invitation to join the divine service brings no less religious merit as is generally supposed. The *Muazzen* will have great rewards on the Resurrection Day, so much so that all the hearers of the invitation will intercede for him on that day. If the *Muazzen* truly believes in what he recites, he will undoubtedly enter Paradise—34:80. Any *Muazzen* calling for prayer for seven years out of sincere faith will be free from the fire of Hell—34:86. Supplication between *Azan* and *Aqamat* is generally accepted—34:93. The devil runs away when he hears the Azan. Besides prayer times, Azan should be proclaimed in the right ear of the newly-born child or at the time of grief or mishap. It is *Sunnat*.

(e) **Aqamat.** The *Aqumat* is the signal that the prayer is ready and has just begun and that everybody present should disengage his mind from the outside world and engage it in the remembrance of the Almighty. It is necessary in the congregational prayer and it is pronounced in a less loud voice than Azan. It is just like azan with this difference that instead of *La ilaha Illa-Allah*, *قد قامت الصلاة* (prayer is ready) is recited twice. With this recitation the prayer truly begins with the hands raised upto the ears.

64. **Anas** reported : They talked of fire and bell and they remembered the Jews and the Christians. Then Bilal was ordered to make *Azan* even and *Aqamat* odd. Ismail said : I mentioned it to Ayyub. He said : Except *Aqamat*. —*Agreed.*

65. **Abu Mahzurah** reported that the Messenger of Allah taught me *Azan* exactly in this form. He said : Say : Allah is greatest, Allah is greatest, Allah is greatest, Allah is greatest ; I bear witness that there is no god but Allah, I bear witness that there is no god but Allah ; I bear witness that Muhammad is the Ms. of Allah ; I bear witness that Muhammad is the Ms. of Allah ; then he repeated and said : I bear witness that there is no god but Allah, I bear witness that there is no god but Allah ; I bear witness that Muhammad is the Ms. of Allah, I bear witness that Muhammad is the Ms. of Allah ; come to prayer, come to prayer ; come to salvation, come to salvation ; Allah is greatest, Allah is greatest ; there is no god but Allah.

—*Muslim.*

66. **Ibn Omar** reported that there was *Azan* during the time of the Prophet each twice, and *Aqamat* each once except that

عَنْ أَنَسٍ قَالَ ذَكَرُوا النَّارَ وَالنَّاقُوسَ
فَذَكَرُوا الْيَهُودَ وَالنَّصَارَى فَأَمَرَ بِبِلَالٍ أَنْ
يَشْفَعَ الْأَذَانَ وَأَنْ يُؤْتِيَ الْأَقَامَةَ قَالَ
إِسْمَاعِيلُ فَنَزَّكَرْتَهُ لَا يُرَبُّ فَقَالَ إِلَّا الْأَقَامَةَ -

(مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي مُحَمَّدٍ رَوَى قَالَ أَلْقَى عَلِيٌّ
رَسُولَ اللَّهِ صَلَّعَ التَّائِيَيْنَ هُوَ بِنَفْسِهِ فَقَالَ
قُلِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ
أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ مُحَمَّدًا
رَسُولُ اللَّهِ أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ ثُمَّ
تَعَوَّدَ فَنَقَلَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ
أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ
اللَّهُ أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ حَيَّ عَلَى
الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ
حَيَّ عَلَى الْفَلَاحِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ
إِلَّا اللَّهُ *

(مُسْلِمٌ)

عَنْ ابْنِ عَمَرَ (رَضِيَ) قَالَ كَانَ أَذَانَ
عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّعَ مَرَّتَيْنِ مَرَّتَيْنِ
وَالْأَقَامَةَ مَرَّةً مَرَّةً غَيْرَ أَنَّهُ كَانَ يَقُولُ

he used to say : Prayer is ready, prayer is ready.

—*Abu Daud, Nisai.*

67. **Abu Mahzurah** reported that the Prophet had taught him *Azan* in nineteen words and *Aqamat* in seventeen words. 1617 —*Ahmad, Tirmizi, Abu Daud, Nisai, Ibn Majah.*

68. **Ziyad-b-Hares as-Sodayi** reported : The Apostle of Allah ordered me to call for morning prayer. So I proclaimed. Then Bilal wished to read *Aqamat*. The Ms. of Allah said : Verily the brother of as-Sodayi has called for prayer, and verily whoso calls for prayer shall recite *Aqamat*. 1618

—*Tirmizi, Abu Daud, Ibn Majah.*

69. **Ibn Omar** reported that when the Muslims came to Medina, they used to muster strong and had fixed times for prayer, but none used to call (*Azan*) therefor. So one day they held talk about that. Some of them said : Adopt like the

قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ *

(أبو داود و النسائي)

عَنْ أَبِي مَحْزُورَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَّمَهُ الْإِذَانَ تِسْعَ عَشْرَةَ كَلِمَةً وَالْأَقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً * (أحمد و الترمذي)

و أبو داود و النسائي وابن ماجة
عَنْ زِيَادِ بْنِ الْحَارِثِ الصَّدَائِيِّ قَالَ
أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ إِذِّنَ فِي
صَلَاةِ الْفَجْرِ فَإِذَنْتُ فَأَرَادَ بِلَالُ أَنْ
يَقِيمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَخَا صَدَاءِ
قَدْ أَذِنَ وَمَنْ أَذِنَ فَهُوَ يَقِيمُ *

(الترمذي و أبو داود وابن ماجة)

عَنْ ابْنِ عُمَرَ قَالَ كُنَ الْمُسْلِمُونَ حِينَ
قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّيُونَ لِلصَّلَاةِ
وَلَيْسَ يَنَادِي بِهَا أَحَدٌ فَتَكَلَّمُوا يَوْمًا
فِي ذَلِكَ فَقَالَ بَعْضُهُمْ اتَّخِذُوا مِثْلَ

1617. According to Hanifi Mazhab, *Azan* consists of 15 words, while according to Imam Shafeyi, it consists of 19 words as in this hadis. Imam Malek supports Imam Shafeyi. Imam Abu Hanifa says, however, that 8 times of SHAHADAT instead of four have been mentioned in these traditions for teaching by repetition. Imam Abu-Hanifa is however generally followed.

1618. Imam Shafeyi follows this tradition and holds its breach as Makruh. Imam Abu Hanifah differs from this, because sometimes it occurred that Ibn Ommo Makhtum recited *Aazn*, while Bilal recited *Aqamat* both being companions. This was explained by saying that the Muazzen did not like that another should recite *Aqamat*.

ringing of the bell of the Christians. Some of them said: Horn-blowing like the horn-blowing of the Jews. Omar said: Will you not send a man who will proclaim Azan for prayer? Then the Apostle of Allah said: O Bilal! get up and proclaim Azan for prayer.

—*Agreed.*

70 **Abdullah-b-Zaid** reported: When the Apostle of Allah ordered a bell to be prepared for ringing for the people to muster strong for prayer, there came a man to me while I was asleep (in dream) having a bell in his hand. I said: O Abdullah, will you sell the bell? He asked: What will you do with it? He said: We shall call therewith for prayer. He said: Shall I not guide you to what is better than that? 'Yes' said I. He said: You should call: Allah is greatest, up to the end, and similar is the *Agamat*. When it was dawn, I came to the Apostle of Allah and informed him what I saw (in dream) He said: Verily it is correct dream if Allah wills. So get up with Bilal and teach him what you saw and call for prayer with him, because he is higher in voice than you. I got up with

نَاقُوسٍ النَّصَارَى وَقَالَ بَعْضُهُمْ قَرْنَا مِثْلَ
قَرْنِ الْيَهُودِ فَقَالَ عُمَرُ (رَضِ) أَوَّلًا تَبْعَثُونَ
رَجُلًا يُنَادِي بِالصَّلَاةِ فَقَالَ رَسُولُ اللَّهِ صَلِّمْ
يَا بِلَالُ قُمْ فَنَادِ بِالصَّلَاةِ * (مُتَعَقِّ عَلَيْهِ)
عَنْ عَبْدِ اللَّهِ ابْنِ زَيْدٍ قَالَ لَمَّا أَمَرَ
رَسُولُ اللَّهِ صَلِّمْ بِالنَّاقُوسِ يَعْمَلُ لِيَضْرِبَ
بِهِ لِلنَّاسِ لِيَجْمَعَ الصَّلَاةَ طَافَ بِي وَأَنَا
نَائِمٌ رَجُلٌ يَحْمِلُ نَاقُوسًا فِي يَدِهِ فَقُلْتُ
يَا عَبْدَ اللَّهِ أَتَبِيعُ النَّاقُوسَ قَالَ وَمَا تَصْنَعُ
بِهِ قُلْتُ نَدْعُو بِهِ إِلَى الصَّلَاةِ قَالَ أَفَلَا
أَدُلُّكَ عَلَى مَا هُوَ خَيْرٌ مِنْ ذَلِكَ فَقُلْتُ
لَهُ بَلَى فَقَالَ تَقُولُ اللَّهُ أَكْبَرُ إِلَى آخِرِهِ
وَكَذَا إِلَّا قَامَةً فَلَمَّا صَبَحْتُ أَتَيْتُ رَسُولَ
اللَّهِ صَلِّمْ فَأَخْبَرْتُهُ بِمَا رَأَيْتُ فَقَالَ إِنَّهَا
لَرُؤْيَا حَقٍّ إِنْ شَاءَ اللَّهُ فَتَقُمْ مَعَ بِلَالٍ
فَتُلَقِّ عَلَيْهِ مَا رَأَيْتَ فَلْيُؤْذِنْ بِهِ فَإِنَّهُ
أَنْدَى صَوْتًا مِنْكَ فَتَقُمْ مَعَ بِلَالٍ فَجَعَلْتُ

Bilal and began to teach it to him, and he was calling there-with. He said that Omir-b-al-Khattab heard that while he was in his house. He came out drawing along his skirts (and) saying: O Ms. of Allah! by One who sent you with truth, I have seen just like what he was shown. Then the Apostle of Allah said: Then for Allah is all praise. 1619

—*Abu Daud, Ibn Majah.*

71. **Abdur Rahman** reported: My father reported to me from his father from his grand father that the Messenger of Allah ordered Bilal to put his two fingers into his two ears and he said: Verily it will raise your voice high.

—*Ibn Majah.*

72. **Same** reported: I asked: O Ms. of Allah! teach me 'sunnat' of prayer-call. He said: He rubbed his forehead said: You shall recite: Allah is greatest, Allah is greatest, Allah is greatest, Allah is greatest, raising there-with your voice. Then you shall utter "I bear witness that there is no god but Allah, I bear witness that there is no god but Allah, I bear witness that Muhammad is the Apostle of

الْقِيَّةِ عَلَيْهِ وَيُؤْذِنُ بِهِ قَالَ فَسَمِعَ بِذَلِكَ
عمر بن الخطاب وهو في بيته فخرج
يجري دأه يقول يا رسول الله صلعم والذي
بعثتك بالحق لقد رأيت مثل ما أرى
فقال رسول الله صلعم فليله الحمد *

(أبو داود وابن ماجه)
عن عبد الرحمن قال حدثني ابي
عن ابيه عن جده ان رسول الله
صلعم امر بلالا ان يجعل اصبعيه في
اذنيه وقال انه ارفع لصوتك *
(ابن ماجه)

عنه قال قلت يا رسول الله صلعم
علمني سنة الاذان قال فمسح مقدم راسه
قال تقول الله اكبر الله اكبر الله اكبر
الله اكبر ترفع بها صوتك ثم تقول اشهد
ان لا اله الا الله اشهد ان لا اله الا الله
اشهد ان محمدا رسول الله اشهد ان

1619. The present form of azan was agreed to by all including the Holy Prophet.

Allah" lowering your voice there with, and then you shall raise aloud your voice with attestation "I bear witness that there is no god but Allah, I bear witness that there is no god but Allah; I bear witness that Muhammad is the Apostle of Allah, I bear witness that Muhammad is the Apostle of Allah; come to prayer, come to prayer; come to success, come to success." If there comes the early morning prayer, I said: Prayer is better than sleep, prayer is better than sleep; Allah is greatest, Allah is greatest, there is no god but Allah."

—*Abu Dawūd.*

73. **Bilal** reported that the Messenger of Allah said: Don't do '*Taswib*' in prayer except in the early morning prayer 1620

—*Tirmizi, Ibn Majah.*

74. **Jaber** reported that the Messenger of Allah said to Bilal: When you call for prayer, be prolonging; and when you recite *Aqamat*, be prompt; and make time between your Azan and your *Aqamat* as long as an eater can be free from his eating and a drinker from his drink, and one

مُحَمَّدًا رَسُولَ اللَّهِ تَخْفِضُ بِهَا صَوْتَكَ ثُمَّ

تَرْفَعُ صَوْتَكَ بِالشَّهَادَةِ أَشْهَدُ أَنْ لَا إِلَهَ

إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ

مُحَمَّدًا رَسُولَ اللَّهِ أَشْهَدُ أَنْ مُحَمَّدًا رَسُولَ

اللَّهِ حَيٍّ عَلَى الصَّلَاةِ حَيٍّ عَلَى الصَّلَاةِ

حَيٍّ عَلَى الْفَلَاحِ حَيٍّ عَلَى الْفَلَاحِ فَإِنْ

كَانَ صَلَاةُ الصُّبْحِ قُلْتَ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

لَا إِلَهَ إِلَّا اللَّهُ * (أَبُو دَاوُدَ)

عَنْ بِلَالٍ لَا تَتَوَبَّنِ فِي شَيْءٍ مِنَ

الصَّلَاةِ إِلَّا فِي صَلَاةِ الْفَجْرِ *

(التِّرْمِذِيُّ وَابْنُ مَاجَةَ)

عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

لِبِلَالٍ إِذَا أَدَّيْتَ فَتَرَسَّلْ فَإِذَا أَقَمْتَ

فَأَحْدَرْ وَأَجْعَلْ بَيْنَ أَذَانِكَ وَاقَامَتِكَ قَدْرَ

مَا يَفْرَغُ الْأَمَلُ مِنْ أَكْلِهِ وَالشَّارِبُ مِنْ

1620. TASWIB is to repeat some parts of the formula of Azan, such as "Prayer is better than sleep", either after or before the prayer-call and near the ears of a sleeping person. This was held by Hazrat Omar as abominable and an innovation. One is, however, allowed to get him awake from sleep by any other means.

called by nature when he enters to answer his call of nature (from his necessity); and don't stand (for prayer) till you see me 1621 —*Tirmizi.*

75. **Abu Bakrah** reported: I came out with the Prophet for the early morning prayer. He did not pass by any man but called him for prayer or moved him by his foot. —*Abu Daud:*

470w. **Malek** reported that it had reached him that a Muazzen came to Omar calling him for early morning prayer. He found him asleep and uttered, "Prayer is better than sleep." Then Omar ordered him to utter it in the morning proclamation.

—*Muatta.*

شَرِبَهُ وَ الْمَعْتَصِرِ إِذَا دَخَلَ لِقَاءَ حَاجَتِهِ
وَلَا تَقْرَمُوا حَتَّى تَرَوْنِي * (الترمذي)
عَنْ أَبِي بَكْرَةَ قَالَ خَرَجْتُ مَعَ
النَّبِيِّ ﷺ لَعَلَّيْهِ صَلَوةُ الصُّبْحِ فَكَانَ لَا يَمُرُّ
بِرَجُلٍ إِلَّا نَادَاهُ بِالصَّلَاةِ أَوْ حَرَكَهُ بِرِجْلِهِ *
(أبو داود)
عَنْ مَالِكٍ بَلَغَهُ أَنَّ مُؤَذِّنًا جَاءَ عُمَرَ
يُؤَذِّنُ لَهُ لَصَلَاةِ الصُّبْحِ فَوَجَدَهُ نَائِمًا
فَقَالَ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ فَامَرَهُ
عُمَرُ (رَضَ) أَنْ يَجْعَلَهَا فِي نِدَاءِ الصُّبْحِ *
(الموطأ)

SECTION 5

Excellence of Azan. 1622

76. **Muwayyah** reported: I heard the Messenger of Allah say: Muazzens shall have the longest of necks among the people on the Resurrection Day. 1623 —*Muslim.*

عَنْ مُعَاوِيَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ
يَقُولُ الْمَوْذِنُونَ أطولُ النَّاسِ عُنُقًا
يَوْمَ الْقِيَمَةِ * (مسلم)

1621. This has been said in order to give time to the eaters to finish their eating and to others to perform their necessities which they undertook before Azan. It thus gives a stimulus for congregational prayers.

1622. See note 1616.

1623. The Muazzens will get great rewards.

77. **Abu Hurairah** reported that the Apostle of Allah said: When there is call for prayer, the devil turns back. He runs through wind till he does not hear the Azan. When the proclamation is finished, he comes forward, till when it is recited in prayer he turns back, till when the recitation is finished, he approaches, till he revolves between a man and his soul saying "Remember such and such, remember such and such." He will not cease to remember till the man knows not how much he has prayed.

—*Agreed.*

78. **Abu Sayeed al-Khodri** reported that the Messenger of Allah said: The farthest end of the voice of the Muazzen is not heard by any Jinn, man or anything but will bear witness for him on the Resurrection Day.

—*Bukhari.*

79. **Abdullah-b-Amr-b-al-A's** reported that the Messenger of Allah said: When you hear the Muazzen, utter what he utters and then send blessings on me; and verily whoso sends one blessing on me, Allah sends ten blessings on him. Then seek a means for me to Allah, because there will be a rank in Paradise which will not be granted except

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
إِذَا نُودِيَ لِلصَّلَاةِ أَدْبَرَ الشَّيْطَانُ لَهُ
ضُرَاطٌ حَتَّى لَا يَسْمَعَ التَّأَذِينَ فَإِذَا قُضِيَ
النِّدَاءُ أَقْبَلَ حَتَّى إِذَا ثَوَّبَ بِالصَّلَاةِ أَدْبَرَ
حَتَّى إِذَا قُضِيَ التَّسْوِيبُ أَقْبَلَ حَتَّى
يَخْطُرُ بَيْنَ الْمَرْءِ وَنَفْسِهِ يَقُولُ إِنْ كَرَّ كَذَا
إِنْ كَرَّ كَذَا أَلَمْ يَكُنْ يَذْكُرُ حَتَّى يَظَلَّ الرَّجُلُ
لَا يَدْرِي كَمْ صَلَّى * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَسْمَعُ صَوْتِ
الْمُؤَذِّنِ جِنٌّ وَلَا إِنْسٌ وَلَا شَيْءٌ إِلَّا شَهِدَ
لَهُ يَوْمَ الْقِيَمَةِ - (الْبُخَارِيُّ)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَمِعْتُمْ
الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا
عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ
عَلَيْهِ بِهَا عَشْرًا ثُمَّ سَلُّوا اللَّهَ لِي الْوَسِيلَةَ
فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ

to one servant out of the servants of Allah, and I wish that he will be myself. So whoso asks means for me, intercession becomes lawful for him. — *Muslim*.

80. **Omar** reported that the Messenger of Allah said: When a Muazzen says "Allah is Greatest, Allah is Greatest," and then some one of you responds "Allah is Greatest, Allah is Greatest," next (when) he says "I bear witness that there is no god but Allah," and he responds "I bear witness that there is no god but Allah"; next (when) he says: "I bear witness that Muhammad is the Apostle of Allah," and he responds "Muhammad is the Apostle of Allah," next (when) he says. "Come to prayer," and he responds "There is no power and no strength except through Allah," next (when) he says: "Come to success" and he responds "There is no power and no strength except through Allah," next (when) he says: "Allah is Greatest, Allah is Greatest," and he responds "Allah is Greatest, Allah is Greatest;" next (when) he says: "There is no god but Allah," and he responds "There is no god but Allah" out of his (sincere) heart, he will enter Paradise. — *Muslim*.

مِنْ عِبَادِ اللَّهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ
فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ
(مُسْلِمٌ)

عَنْ عُمَرَ (رَضِيَ) قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ إِذَا قَالَ الْمُؤَذِّنُ اللَّهُ أَكْبَرُ اللَّهُ
أَكْبَرُ فَقَالَ أَحَدُكُمْ اللَّهُ أَكْبَرُ اللَّهُ
أَكْبَرُ ثُمَّ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ قَالَ
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ أَشْهَدُ أَنَّ
مُحَمَّدًا رَسُولُ اللَّهِ ثُمَّ قَالَ حَيَّ عَلَى الصَّلَاةِ
قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ثُمَّ قَالَ حَيَّ
عَلَى الْفَلَاحِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ثُمَّ
قَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ قَالَ اللَّهُ أَكْبَرُ
اللَّهُ أَكْبَرُ ثُمَّ قَالَ لَا إِلَهَ إِلَّا اللَّهُ قَالَ لَا إِلَهَ إِلَّا اللَّهُ
مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ * (مُسْلِمٌ)

81 **Jaber** reported that the Messenger of Allah said : Whoso responds when he hears the call 1624 "O Allah ! Lord of this perfect invitation and ever-living prayer, grant means and honour to Muhammad (P.H.) and raise him up to the position of glory which Thou hast promised him," my intercession will become lawful for him on the Resurrection Day. —*Bukhari*.

82. **Anas** reported that the Prophet used to attack when it was dawn, and he used to hear Azan. Whenever he heard Azan, he used to stop or else he attacked. He heard a man saying : Allah is Greatest, Allah is Greatest. Then the messenger of Allah said : Upon the natural religion. Then he said : I bear witness that there is no god but Allah. The Ms. of Allah said : You have come out from the fire. Then they looked at him when lo ! he was a shepherd. 1625

—*Muslim*.

83. **Sa'ad-b-Abi Waqqas** reported that the Messenger of

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ
قَالَ حِينَ يَسْمَعُ الدَّاءَ اللَّهُمَّ رَبِّ هَذِهِ
الدَّعْوَةِ الثَّامَّةِ وَالصَّلَاةِ الثَّامَّةِ اتَّخَذَ اللَّهُ
لِي رَسُولًا وَفَضِيلَةً وَابْعَثَهُ مَقَامًا مَحْمُودًا
لِي الَّذِي وَعَدْتَهُ حَاتٍ لَهُ شَفَاعَتِي يَوْمَ الْقِيَمَةِ
(البخاري)

عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغِيرُ
إِذَا طَلَعَ الْفَجْرُ وَكَانَ يَسْتَمِعُ الْإِذَانَ
فَإِنْ سَمِعَ أَذَانًا مَسَكَ وَإِلَّا اغَارَ فَسَمِعَ
رَجُلًا يَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ فَقَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَمْ أَشْهَدْ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجْتَ مِنَ
النَّارِ فَنَظَرُوا إِلَيْهِ فَإِذَا هُوَ رَاعِي مِعْزَا *
(مسلم)

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ (رض) قَالَ

1624. This is the prescribed invocation after Azan is finished. To respond to each item of the prayer-call is Wajeb (binding).

1625. Azan is sometimes the signal to point out whether the place belongs to the Muslims or to the unbelievers.

Allah said: As for one who utters when he hears the Muazzen "I bear witness that there is no god but Allah, there is no partner for Him, and that Muhammad (P.H.) is His servant and His Messenger; I am pleased with Allah as Lord, with Muhammad (P.H.) as an Apostle and with Islam as a religion," he will be forgiven of his sins. 1626

—*Muslim.*

84. **Abdullah-b-Mugaffal** reported that the Messenger of Allah said: There is one prayer between two Azans, there is one prayer between two Azans. Afterwards he said: About the third, it is for one who likes. 1627

—*Agreed.*

85. **Abu Hurairah** reported that the Messenger of Allah said: The Imam is a security and Muazzen is an object of trust. O Allah! grant guidance to the Imams and forgive the Muazzens. 1628

—*Ahmad, Abu Daud, Tirmizi.*

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِينَ يَسْمَعُ
الْمُؤَذِّنَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ
دِينًا غُفِرَ لَهُ ذَنْبُهُ * (مُسْلِمٌ)

عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا نَاسِيَتْ صَلَاةً بَيْنَ كُلِّ
أَذَانٍ نِيسَ صَلَاةٍ ثُمَّ قَالَ فِي الثَّلَاثَةِ لِمَنْ شَاءَ -
(مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِمَامٌ ضَامِنٌ وَالْمُؤَذِّنُ مُؤْتَمَنٌ اللَّهُمَّ
ارْشُدِ الْأَئِمَّةَ وَارْحَمْ الْمُؤَذِّنِينَ *

أَحْمَدُ وَابُدَاوُدُ وَالتِّرْمِذِيُّ

1626. See note 21 for full discussion. The sins referred to here are minor and not great sins.

1627. Two Azans mean here one azan and one takbir recited at the time of the actual prayer. Between these two, the time is opportune for acceptance of a supplication. There are Sunnat and Nafl prayers between these two. Abu Hanifa holds that it is abominable to say (nafl) before the obligatory Magrib prayer. It may mean also that between two azans, there is only one Farz prayer, and that there is only one Azan at the beginning of each time of prayer.

1628. Imam is a security for the followers behind him in prayer. In other words, he takes upon himself the responsibility of his followers in bending, prostration and other rites of a prayer. Muazzen are objects of trust as by their Azan time for prayer and fasting can be ascertained.

86. **Ibn Abbas** reported that the Messenger of Allah said: Whoso calls for prayer for seven years out of hope of reward is enrolled free from the fire.

—*Tirmizi, Ibn Majah.*

87. **Oqbah-b-A'mer** reported that the Messenger of Allah said: Your Lord is pleased with a shepherd of cattle in a peak of the valley of a mountain, calling for prayer and praying. The Almighty and Glorious Allah says: Look to this servant of [Mine who is calling for prayer and keeping up prayer out of fear of Me. Indeed I have pardoned My servant and shall admit him in Paradise.

—*Abu Daud, Nisai.*

88. **Ibn Omar** reported that the Apostle of Allah said: There will be three persons who will be on the heap of musk on the Resurrection Day: A slave who fulfils the duties to the Almighty Allah and the duties towards his master, and a man who becomes the leader of a people while they are pleased with him, and a man who calls for prayer for five times every day and night.

—*Tirmizi (Rare).*

39. **Abu Hurairah** reported that the Messenger of Allah said: A Muazzen is forgiven upto the extreme end of his voice,

عَنْ ابْنِ عَبَّاسٍ (رض) قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّيْهِ عَلَى أَذْنِ سَبْعِ سِنِينَ مُحْتَسِبًا كُتِبَ
لَهُ بِرَاءَةٌ مِنَ الذَّارِ *

(الترمذي وابن ماجه)

عَنْ عَقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّيْهِ عَلَيْهِ رُبُّكَ مِنْ رَاعِي تَنَمَّ فِي
رَأْسِ شَظِيَةِ الْجَبَلِ يُؤْذِنُ بِالصَّلَاةِ وَيُصَافِي
فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ انْظُرُوا إِلَى عَبْدِي
هَذَا يُؤْذِنُ وَيَقِيمُ الصَّلَاةَ يَخَافُ مِنِّي
فَقَدْ غُفِرَتْ عَبْدِي وَأَدْخَلَهُ فِي الْجَنَّةِ *

(ابوداود والنسائي)

عَنْ ابْنِ عُمَرَ (رض) قَالَ قَالَ رَسُولُ اللَّهِ

صَلَّيْهِ عَلَيْهِ ثَلَاثَةٌ عَلَى كَتَبَانِ الْمِسْكِ يَوْمَ الْقِيَمَةِ
عَبْدٌ أَدَّى حَقَّ اللَّهِ تَعَالَى وَحَقَّ مَوْلَاهُ وَ

رَجُلٌ أَمَّ قَوْمًا وَهُمْ بِهِ رَاضُونَ وَرَجُلٌ يَنَادِي

بِالصَّلَاةِ الْخَمْسِينَ كُلَّ يَوْمٍ وَلَيْلَةٍ *

(الترمذي) (غريب)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ

صَلَّيْهِ عَلَيْهِ الْمُؤَذِّنُ يُغْفَرُ لَهُ مَدَى صَوْتِهِ وَ

and everything fresh and dry bears witness for him; and as for one who is present in prayer, 25 prayers are written for him, and there is expiation for him for what is between these two. 1629

—*Ahmad, Abu Daud, Ibn Majah.*

90. **Osman-b-Abil-A's** reported: I asked: O Ms. of Allah! make me a leader of my people. He said: You are their leader, but be followed by the weak among them and take a Muazzen who will not take wages for his call. 1630

—*Ahmad, Abu Daud, Nisai.*

91. **Omme Salamah** reported: The Apostle of Allah taught me to say at the time of call for sun-set prayer: O Allah! this is the advent of Thy night and going back of Thy day, and the voices of Thy proclaimers. So forgive me. —*Abu Daud.*

92. **Abu Omamah** or some-one of the companions of the Apostle Allah reported that Bilal began Aqamat when he

يشهد له كل رطب ويابس وشاهد الصلوة
يكتب له خمس وعشرون صلوة ويكفر
عنه ما بينهما *

(أحمد و أبوداود وابن ماجة)
عن عثمان ابن أبي العاص قال
قلت يا رسول الله اجعلني إمام قومي
قال أنت إمامهم واقتد بأمرهم واتخذ
مؤذنا لا يأخذ على أذنه اجرا *

(أحمد و أبوداود والنسائي)
عن أم سلمة (رض) قالت علمني
رسول الله صلعم أن أقول عند أذان
المغرب اللهم هذا إقبال لياليك و إدبار
نهارك و أصوات دعائك فاعفري *
(أبوداود)

عن أبي امامة أو بعض أصحاب
رسول الله صلعم قال إن بلالا أخذ في

1629. Nisai also narrated it up to "fresh and dry." He adds: For him, there are the rewards of one who says prayer. Ratab signifies here anything moving that has got life such as plants and animals, while Ya'bes is anything inmoveable without life, such as stones, minerals and earth.

1630. It is not lawful for an Imam and a Muazzen to get wages for leading the prayer and calling for prayer. The jurists however allowed provision for those Imams and Muazzen who have been appointed regularly for such services in mosques, as they are not allowed to undertake any other business. It also shows that a true leader of a people is one who is liked by the poor, the helpless and the distressed.

said : "Prayer is just ready," the Ms. of Allah said "May Allah establish it and make it perpetual" and he said in the whole of Aqamat as in the tradition of Omar about Azan. 1631

—*Abu Daud.*

93. **Anas** reported that the Apostle of Allah said : Supplication between Azan and Aqamat is not rejected. 1.32

—*Abu Daud, Tirmizi.*

94. **Sahl-b-Sa'ad** reported that the Apostle of Allah said : Two things are not rejected or seldom rejected : Supplication at the time of prayer-call and at the time of Zihad when some of them attack others. And in a narration : And under rain.

—*Abu Daud.*

95. **Abdullah-b-Amr** reported that a man asked : O Ms. of Allah ! verily the Muazzens have got excellence over us. The Ms. of Allah said : Utter as they utter ; when you finish, ask and it will be granted.

—*Abu Daud.*

الإِقَامَةُ فَلَمَّا أَنْ قَالَ قَدْ قَامَتِ الصَّلَاةُ قَالَ
رَسُولُ اللَّهِ صَلِّمْ أَقَامَهَا اللَّهُ وَأَدَامَهَا وَ
قَالَ فِي سَائِرِ الإِقَامَةِ كُنْخَوْ حَدِيثِ عُمَرَ
(رَضِيَ) فِي الإِذَانِ * (أَبُو دَاوُدَ)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلِّمْ
لَا يَرُدُّ الدُّعَاءُ بَيْنَ الإِذَانِ وَالْإِقَامَةِ *

(أَبُو دَاوُدَ وَ التِّرْمِذِيُّ)

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّمْ ثِنْتَانِ لَا تُرَدَّانِ أَوْ قَلَّمَا تُرَدَّانِ الدُّعَاءُ
عِندَ الدُّعَاءِ وَ عِندَ الْبَاسِ حِينَ يُلْحِمُ
بَعْضُهُمْ بَعْضًا وَ فِي رِوَايَةٍ وَ تَحْتَ الْمَدَارِ *

(أَبُو دَاوُدَ)

عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ
اللَّهِ صَلِّمْ إِنَّ الْمُؤَذِّنِينَ يُفْضِلُونَنَا فَقَالَ
رَسُولُ اللَّهِ صَلِّمْ قُلْ كَمَا يَقُولُونَ فَإِذَا
انْتَهَيْتَ نَسَلْ تَعَطَّ *

(أَبُو دَاوُدَ)

1631. This is the form of respond when the following is recited in Aqamat preliminary to actual beginning of prayer "Prayer is just ready, prayer is just ready."

1632. The granting, however, depends on other things also, for example, the supplicant must not be nourished with impure or unlawful things. At best it signifies that the time between Azan and Aqamat is suitable for acceptance of supplication.

96. **Jaber**. reported : I heard the Apostle of Allah say : Verily as for the devil, when he hears call for prayer, he departs till he reaches the place of Raoha'a 1633

—Muslim.

97. **Abu Hurairah** reported : We were with the Ms. of Allah. Then Bilal got up calling for prayer. When he was silent, the Ms. of Allah said : Whoso utters this out of sincere faith shall enter Paradise.

—Nisai.

98. **Ayesha** reported that when the Apostle of Allah heard a muazzen, he used to recite 'Shahadat'.—He said : And I am, and I am. 1634

Abu Daud.

99. **Ibn Omr** reported that the Apostle of Allah said : Whoso proclaims Azan for twelve years, Paradise becomes sure for him, and sixty merits are recorded for him every day for every call, and thirty merits for every Aqamat.

—Ibn Majah.

1471w. **Same** reported : We have been enjoined to supplicate at the time of Azan of the sunset prayer. 1635

—Baihaqi.

عَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ الشَّيْطَانَ إِذَا سَمِعَ الدَّاعِيَ بِالصَّلَاةِ ذَهَبَ حَتَّى يَكُونَ مَكَانَ الرُّوحَاءِ *

(مسلم)

عَنْ أَبِي هُرَيْرَةَ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ بِلَالٌ يَدْعِي فَلَمَّا سَكَتَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ مِثْلَ هَذَا يَقِينًا دَخَلَ الْجَنَّةَ *

(النسائي)

عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَمِعَ الْمُؤَذِّنَ يَتَشَهَّدُ قَالَ وَأَنَا وَأَنَا *

(أبو داود)

عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَذِنَ ثَلَاثِي عَشْرَةَ سَنَةً وَجَبَتْ لَهُ الْجَنَّةُ وَكُتِبَ لَهُ فِي كُلِّ يَوْمٍ سِتُونَ حَسَنَةً وَلِكُلِّ إِقَامَةٍ ثَلَاثُونَ حَسَنَةً *

(ابن ماجه)

عَنْهُ قَالَ كُنَّا نُؤَمِّرُ بِالدَّعَاءِ عِنْدَ أَذَانِ الْمَغْرِبِ *

(البیهقي)

1633. Raoha'a is 36 miles off from Medina.

1634. Shahadat is the formula of attestation which is the following : I bear witness that there is no god but Allah and that Muhammad (P.H.) is His servant and Messenger.

1635. This supplication occurs in the hadis of Omme Salamah—(34:91).

SECTION 6

Some rules of Azan 1636

At the time of the Prophet, there were two Azans in the dawn—one for Tahajjad prayer and for pre-dawn tiffin for fasting in the month of Ramzan and another for the early morning prayer. In the former, there was the cry of "Eat and drink," while in the latter every item of Azan was uttered. The former is therefore no Azan in the true sense of the term. In journey Azan shall be proclaimed when there are two or more persons and there is only one Azan at each time of prayer. The Muazzen must be responded to at the time when Azan is going on.

Contents. Prayer after sun-rise can be said without any sin in case of sleep or forgetfulness—34:104, and the Imam shall be the oldest of the worshippers—34:103. Prayer can be overtaken in its midst—34:107. True leader is he who is followed by the weak—34:90. Pre-dawn tiffin continues up to the spreading of white colour in the eastern horizon—34:102.

100. **Ibn Omar** reported that the Messenger of Allah said: Verily Bilal used to proclaim at night: "Eat and drink," till he called Ibn Omme Maktum (for prayer). He (narrator) said that Ibn Omme Maktum was a blind man who did not proclaim for prayer till it was said to him: It has dawned, it has dawn. 1637 —Agreed.

101. **Samurah-b-Jundab** reported that the Messenger of Allah said: Prayer-call of Bilal must not prevent you from taking your pre-dawn tiffin, nor

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

أَنَّ بِلَالَ يُنَادِي بِلَيْلٍ فَكُلُوا وَاشْرَبُوا

حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ قَالَ قَالَ وَكَانَ

ابْنُ أُمِّ مَكْتُومٍ رَجُلًا أَعْمَى لَا يُنَادِي

حَتَّى يُقَالَ لَهُ أَصْبَحْتَ أَصْبَحْتَ *

(متفق عليه)

عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

لَا يَمْنَعُكُمْ مِنْ سَحُورِكُمْ أَذَانُ

1636. See note 1616.

1637. It appears from this hadith that the Prophet had two Muazzen—one for the latter part of night and another for the early dawn. According to his Imam Shafeyi holds that appointment of two Muazzen is Sunnat. Imam Abu Hanifa says that the first Muazzen was for pre-dawn tiffin for fasting or for Tahajjad prayer, a prayer said at the latter part of the night.

the prolonged dawn but the dawn spreading rapidly in the horizon. —Muslim.

102. **Malek-b-Huwaires** reported: I came to the Prophet—I and the son of my uncle. He said: When you two take journey, make Azan and recite Aqamat, and let the senior of you two be Imam. —Agreed.

103. **Same** reported that the Prophet said to us: Pray as you see me pray; and when prayer comes, let one of you proclaim you Azan, and then let the oldest of you be your Imam. —Agreed.

104. **Abu Hurairah** reported that when the Messenger of Allah was returning from the battle of Khaiber, he walked at night till when fatigue overtook him, he landed at the latter part of the night and said to Bilal: Guard the night for us. Bilal then prayed what was ordained for him 1688 while the Ms. of Allah and his companions fell asleep.

بِلَالٍ وَلَا الْفَجْرَ الْمُسْتَدِيلَ وَلَكِنَّ الْفَجْرَ
الْمُسْتَطِيرَ فِي الْأَفْقِ * (مُسْلِمٌ)

عَنْ مَالِكِ ابْنِ الْحُوَيْرِثِ قَالَ أَتَيْتُ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَابْنُ عَمِّ لِي فَقَالَ إِذَا
سَافَرْتُمَا فَآذِنَا وَاقِيمَا وَلْيُؤْمَرْكُمَا أَكْبَرُكُمَا.
(مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلُّوا
كَمَا رَأَيْتُمُوْنِي أَصَلِّي وَأِذَا حَضَرَتِ
الصَّلَاةُ فَلْيُؤْذِنْ لَكُمْ أَحَدُكُمْ ثُمَّ لْيُؤْمَرْكُمْ
أَكْبَرُكُمْ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
صَلُّوا حِينَ قَفَلَ مِنْ غَزْوَةِ خَيْبَرَ سَارَ لَيْلَةً
حَتَّى إِذَا أَدْرَكَهُ الْكَرْبُ عَرَسَ رَقَالَ
بِلَالٍ نِإْكَالًا لَنَا الْإِيلَ فَصَلَّى بِلَالٌ مَا قَدَّرَ
لَهُ وَنَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ فَلَمَّا

1688. Bilal was ordered to keep awake in order to make the Prophet and his companions get up from sleep to say early morning prayer. Bilal was then utilising his time in saying Tahajjad prayer. The battle of Khaiber took place at 7 A.-H. after the treaty of Hudaibiyah. Khaiber is nearly 200 miles from Medina and was a stronghold of the Jewish clan. Exasperated by their repeated treacheries, the Prophet laid siege to their stronghold and at last a treaty followed.

When the dawn was near, Bilal leaned against his conveyance facing the dawn. His two eyes overcame him while he was leaning against his conveyance. The Ms. of Allah or Bilal or anybody of the companions could not get up from sleep till the sun shone upon them. The Prophet was the first of them to get up. Then the Ms. of Allah was perturbed and said: O Bilal! Bilal said: That which overtook you has overtaken me. He said: Saddle the conveyances. So they saddled their riding conveyances with something. Afterwards the Apostle of Allah made ablution and ordered Bilal. So he read Aqamat for prayer and he said the early morning prayer with them. When he finished the prayer, he said: Whoso forgets a prayer let him pray it when he remembers it, because the Almighty Allah said: Keep my prayer for My remembrance.

—Muslim.

105. Ibn Omar reported that the Messenger of Allah said: There are two traits of character hanging in the necks of the Muazzens for the Muslims, their fasting and their prayer. 1639

—Ibn Majah.

تَقَارَبَ الْفَجْرُ اسْتَنَدَ بِلَالٌ إِلَى رَاحِلَتِهِ
مُوجِبَةً الْفَجْرَ فَغَلَبَتْ بِلَالًا عَيْنَاهُ وَهُوَ مُسْتَنَدٌ
إِلَى رَاحِلَتِهِ فَلَمْ يَسْتَيْقِظْ رَسُولُ اللَّهِ عَلَيْهِ
وَلَا بِلَالٌ وَلَا أَحَدٌ مِّنْ أَصْحَابِهِ حَتَّى
ضَرَبَتْهُمُ الشَّمْسُ فَكَانَ رَسُولُ اللَّهِ عَلَيْهِ
سَلَامٌ يَسْتَيْقِظُ فَنَزَعَ رَسُولُ اللَّهِ عَلَيْهِ
سَلَامٌ فَقَالَ بِلَالٌ أَخَذَ بِنَفْسِي أَنْذِي أَخَذَ
بِنَفْسِكَ قَالَ اقْدَادُ مَا قَدَّرَ رَاحِلَتُهُمْ شَيْئًا ثُمَّ
تَوَضَّأَ رَسُولُ اللَّهِ عَلَيْهِ سَلَامٌ رَا مَرَّ بِلَالًا فَسَاقَا الصَّلَاةَ
فَصَلَّى بِهِمُ الصُّبْحَ فَلَمَّا قَضَى الصَّلَاةَ قَالَ
مَنْ نَسِيَ الصَّلَاةَ فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ
اللَّهَ تَعَالَى قَالَ وَاقْصِرِ الصَّلَاةَ لِذِكْرِي *

(مُسْلِمٌ)

عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ عَلَيْهِ
سَلَامٌ خَصْلَتَانِ مُعَلَّقَتَانِ فِي أَعْنَاقِ الْمُؤْمِنِينَ
لِلْمُسْلِمِينَ صِيَامُهُمْ وَصَلَاتُهُمْ * (ابْنُ مَاجَةَ)

1639. People will fast and come to pray after hearing the Azan of the Muazzens. Therefore they must guard the appointed times of Azan for fasting and prayer.

106. **Abu Qatadah** reported that the Messenger of Allah said: When Aqamat is recited for prayer, don't stand up till you see me coming out. 1640
—Agreed.

107. **Abu Hurairah** reported that the Messenger of Allah said: When prayer begins, don't come to it running but come to it walking, and you should take to peace. So pray what you overtake and make complete what has missed you. *Agreed upon it and in a narration of Muslim*: When one of you intends prayer, he is certainly in prayer.
—Agreed.

472w. **Zaid b-Aslam** reported that the Messenger of Allah passed one night on the way to Mecca and entrusted Bilal to make them awake for prayer. Then Bilal fell asleep and they also fell asleep till they awoke while the sun rose upon them. The people got up and were perturbed. Then the Messenger of Allah ordered them to ride on till they came out from that valley. He said: Verily this valley have got in it a devil. So they rode till they came out of that valley. Then the Apostle of Allah ordered them to get down and make

عَنْ أَبِي قَتَادَةَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَإِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى
تَرَوْنِي قَدْ خَرَجْتُ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتَوْهَا تَسْبِحِينَ
وَأَتَوْهَا تَمْشِينَ وَعَلَيْكُمْ السَّكِينَةُ فَمَا أَدْرَكْتُمْ
فَصَلُّوا وَمَا فَاتَكُمْ فَاتِمُوا مُتَّفَقٌ عَلَيْهِ وَفِي
رِوَايَةٍ لِمَسَامٍ فَإِنْ أَحَدُكُمْ إِذَا كَانَ يَعْمِدُ إِلَى
الصَّلَاةِ فَهُوَ فِي الصَّلَاةِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ قَالَ عَرَسَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً بِطَرِيقِ مَكَّةَ وَوَكَّلَ
بِلَالًا أَنْ يَرْقِظَهُمْ لِلصَّلَاةِ فَقَدَّ بِلَالٌ وَرَقَدُوا
حَتَّى اسْتَيْقَظُوا وَقَدْ طَلَعَتْ عَلَيْهِمُ الشَّمْسُ
فَاسْتَيْقَظَ الْقَوْمُ فَقَدْ فَزِعُوا فَأَمَرَهُمْ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَرْكَبُوا حَتَّى يُخْرَجُوا مِنْ
ذَلِكَ الْوَادِي قَالَ إِنَّ هَذَا وَادِي شَيْطَانٍ
فَرَكَبُوا حَتَّى خَرَجُوا مِنْ ذَلِكَ الْوَادِي
ثُمَّ أَمَرَهُمْ رَسُولُ اللَّهِ أَنْ يَنْزِلُوا وَأَنْ

1640. It is at the time of Muazzen's crying "Come to prayer" that the persons standing behind the Imam should stand up for prayer.

ablution. He ordered Bilal to proclaim for prayer or to read Aqamat. Then the Ms. of Allah prayed with the people and then turned. He saw their frightfulness and said: O people! verily Allah took our souls; and had He wished, He would have returned them to us another time than this. So when someone of you falls asleep at the time of prayer or forgets it and then he is fearful of it, let him pray it as he would have prayed it in its time. Afterwards the Apostle of Allah turned his look towards Abu Bakr the Truthful and said: Verily the devil has come to Bilal and he was praying standing and then he (devil) made him lie down. Then he continued to lull him to sleep just as a child is lulled to sleep, till he fell asleep. Then the Apostle of Allah called Bilal. Bilal informed the Apostle of Allah like that which the Apostle of Allah had informed Abu Bakr. Abu Bakr said: I bear witness that verily you are the Messenger of Allah.

—Malek (Defective.)

يَتَرَضَّوْا وَامْرَبَلَا أَنْ يَنَادِي لِلصَّلَاةِ
أَوْ يَقِيمَ فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ
ثُمَّ انْصَرَفَ وَقَدَرَامِي مِنْ فِزَعِهِمْ فَقَالَ يَا
أَيُّهَا النَّاسُ إِنْ اللَّهُ قَبَضَ أَرْوَاحَنَا
وَلَوْ شَاءَ لَرَدَّهَا إِلَيْنَا فِي حِينٍ غَيْرِ هَذَا
فَإِذَا رَقَدَ أَحَدُكُمْ عَنِ الصَّلَاةِ أَوْ نَسِيَهَا
ثُمَّ فِزَعَ إِلَيْهَا فَلْيَصِلْهَا كَمَا كَانَ يُصَلِّيَهَا
فِي وَقْتِهَا ثُمَّ التَفَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى
أَبِي بَكْرٍ الصِّدِّيقِ (رَضِيَ) فَقَالَ إِنْ
الشَّيْطَانُ أَتَى بِلَالًا وَهُوَ قَائِمٌ يُصَلِّي
فَاضْجَعْهُ ثُمَّ لَمْ يَزَلْ يَهْدِيهِ كَمَا يَهْدِي
الصَّبِيَّ حَتَّى نَامَ ثُمَّ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِلَالًا فَخَبَّرَ بِلَالُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ
الَّذِي أَخْبَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ (رَضِيَ)
فَقَالَ أَبُو بَكْرٍ (رَضِيَ) أَشْهَدُ أَنَّكَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ * (مَالِكُ (مُرْسَلًا))

SECTION 7

1641. Mosques and Praying Places

(a) **Every place in the world is a place of prostration.** It is a speciality in Islam that prayer can be offered anywhere under God's earth. The Holy Prophet said : The world, the whole of it, is a mosque—34:147. Wherever you turn, there is the face of God (2:115Q). Therefore as God is everywhere, He can be remembered everywhere under God's earth. God does not live only in temples, mosques and shrines. He lives in every particle of earth. This cosmopolitan spirit of prayer is rarely seen in other religions. Mosque means a place of prostration. Technically it now means a house dedicated primarily only for divine service. Mosque has therefore got a superb meaning unlike temples, churches and synagogues, Islam has got a superb meaning unlike Christianity, Hinduism or Judaism, and Azan has got a grand message unlike the ringing of bells or the blowing of horns. Such is the case with all the doctrines of Islam. Some exceptions have been made regarding places of prayer on the ground of impurity or uncleanness, namely, graves and grave-yards, bath-rooms, public roads, public slaughter—houses, places of dungs and filthes, houses of beasts, camels and cows and the top of the Holy Ka'ba—34:148, 129.

(b) **Mosque is the centre of all-round activities.** Mosque primarily means as said above a place of prayer. As Islam considers every action in the world as Abadat or worship if done with the object of pleasing Allah, everything good can lawfully be done within the mosque. For this reason, no separate house for each item of national or community's work is required. In other words, mosque can be used as a place of prayer, as an educational institution, as a council-chamber, as a house for war-council and as a secretariat office. In fact, all the good activities of the Muslims relating to individual and national welfare can be done within the mosques. If this is followed, it saves us from enormous expenses of erecting schools and colleges, council chambers, war houses and secretariat offices. This also goes successfully

to meet the compulsory nature of primary education. As the Holy Prophet made education compulsory both for males and females, he also made provisions for educational institutions where boys and girls should be educated. At the time of the Holy Prophet, the mosques served the above purposes. It was in the mosque of Medina that war-councils were held, legislation took place, education was imparted and orders were issued for administration. At the time of Hazrat Omar, two councils held their sittings in the mosque of Medina. Deputations of Muslims and non-Muslims were received within the mosques. The Christian deputation of Nazran and the deputation of Saqif were received by the Prophet within the precincts of the Medina mosque.

The mosque was thus not only the spiritual centre of the Muslims but also their political, educational and military and social centre. In a corner of the Prophet's mosque, a band of missionaries was attached called Ahli-Suffa who exclusively devoted themselves to divine service and learnt the principles of Islam. Thus there is provision for missionary training in mosques. The mosque of Medina used also to serve the purpose of library and reading room. In short the mosque was the centre of all-round activities in Islam. If this principle is followed now-a-days, much of the economic, educational, political, social and missionary problems can easily be solved without undue strain on the finances of the State. There are, however, certain restrictions, namely, no buy and sale in mosques is lawful—34:143, no execution or retaliation or murder (34:145) and no sexual intercourse.

(c) **Respect to be shown to mosques.** As the mosque is the house of Allah, due respect should be shown to it. The respect is expressed in the following ways. No noise should be made—34:47w and no spitting—34:126. None shall come to mosque with bad odour or bad smell of any kind. Fresh garlic and onions should not be eaten as they may cause annoyance to others—34:146,124; unclean shoes must be put off before one enters the mosque, mosque shall be cleaned and perfumed at times—34:32. At the time of entering it and coming out of it, the invocation as laid down in 34:120,142 and 156 shall be recited. On entry, two rak'ats of prayers shall be said out of gratefulness—34:122.

(d) **Admission of women in mosques.** There is no prohibition for entering the mosque on the part of women for prayer. At the time of the Holy Prophet and the four rightly guided Caliphs, there was the practice of the females praying with males though in a different row or in a separate reserved place. The practice fell afterwards into disuse though it is still found in the case of the Holy Ka'ba and the mosque of Medina. At any rate, women who are willing to attend mosques cannot be prevented from attending them for divine service.

(e) **Merits of construction of mosque and attending it.** The Holy Prophet declared that the mosque is the best place in the world as is it the centre of divine as well as all-round activities and also because Allah is much remembered therein through these works—34:114. There is an atmosphere of divine glory and divine love within the mosque. There is no place on earth where this takes place. Hence it is called the house of Allah. The merits of praying in mosques in congregation are much greater than those of praying in houses. One reward is recorded for a prayer in a private house, 25 rewards in a tribal mosque, 500 rewards in congregation in a public mosque, 1000 rewards in the mosque of Medina, 50,000 rewards in the mosque of Jerusalem and 100,000 rewards in the Holy Ka'ba—34:121,158. Besides these rewards, there are additional rewards for attending the mosque—34:116,117. The greater is the distance of a house from the mosque, the greater is the reward for attending it—34:118.

To construct a house of Allah has therefore great rewards. House of Allah does not mean that Allah actually resides in it but that Allah is much remembered therein. The Holy Prophet said: Whoso builds a mosque for Allah, Allah will build a house for him in Paradise—34:115. As Islam teaches plain-living and high thinking, it has also laid down the rule that the mosque should be plain and simple and not too high—34:133, nor there shall be any paintings and engravings which may divert the attention of the worshippers. The Prophet himself constructed the mosque of Medina with bricks baked in the sun and posts of the stems of palm trees and roofs of palm-leaves and clay. The great mosques built by Hazrat Omâr at Basra, Kufa, Fustat and Jerusalem were all simple structures with

vast court yards in front. The custom of building mosques with domes and minarets and with paintings and engravings was introduced afterwards and the poor structures were replaced by rich ones and the rich hearts by poor hearts.

(g) **Some early mosques.** Among the shrines for divine service in the world, the Holy Ka'ba is the oldest. No trace of any other older mosque was found out on historical researches. From pre-historic days, the place has been a place of pilgrimage and many people from every corner of Arabia came to visit this mosque. The Quran says about the Ka'ba: The first house built for man—3:95Q. Abraham died nearly 4350 years ago and three thousand years before the Prophet Muhammad. The Quran speaks of the existence of the Ka'ba even before that. When leaving his son Ihsmael there, he prayed: O Lord! I have made some of my offspring settle in this barren valley, near Thy sacred House—2:125Q. Muir also says: A very high antiquity must be assigned to the main features of the religion of Mecca.....Diodorus Siculus, writing about half a century before our era says of that part of Arabia washed by the red-sea: there is in the country a temple greatly revered by all the Arabs. This mosque is the oldest sign of monotheism and declares the unity of God from the centre of the world and therefore the Muslims from every part of the world also turn their faces towards this oldest shrine and keep allegiance to it. Next in importance is the mosque of Jerusalem popularly called *Masjed-ul-Aqsa*. This mosque is the religious shrine of the three great religions of the world, namely, Judaism, Christianity and Islam, and round this mosque are attached the memories of the Prophets Moses, Jesus, David, Solomon and Muhammad. This mosque was the first Qibla of Islam and the Prophet is said to have gone to heaven through this mosque. The Quran refers to this incident: Glory be to Him Who made His servant to go on a night from the sacred mosque (Ka'ba) to the remote mosque (of Jerusalem) of which We have blessed the precincts—17:1Q. Prayer in this mosque carries 50,000 rewards than prayer elsewhere.

The mosque of Quba. This is the first mosque in Islam built for congregational prayer by the Prophet on his way from Mecca to Medina at the time of Hizrat. He stayed here for 14 days

and had it constructed. The Quran mentions about this mosque : Certainly a mosque founded on piety from the very first day is more deserving that you should stand in it ; in it are men who love that they should be purified—9:10Q.

The mosque of Medina. This is the mosque of the Prophet. In a corner of this mosque lies entombed the Apostle of Allah, the Universal Prophet. The courtyard belonged to two orphan boys. It was purchased from them. It was made of mud bricks, palm trees and palm leaves.

Merits of congregational prayer—34:119. 158 ; one should return home from journey in day time—34:122 ; sin of forgetting the Quran is great—34:135 ; prayer in mosque is asceticism—34:473w ; three men are in the security of Allah—34:138 ; Tahlil, Tasbih, and Tamid are fruits of Paradise—38:140 ; Prophet curied women who are accustomed to visit graves—34:150 ; light on grave prohibited—34:150 ; prayer is whispering with Lord—34:153 ; spitting towards the west is abominable—34:154 ; a good sermon—34:155 ; Prophet's intuitive knowledge—34:474w.

108. **Ibn Abbas** reported that when the Prophet entered the House, he supplicated in every side of it and did not pray till he went out of it. When he came out, he prayed two rak'ats in front of the Ka'ba and said : This is the Qiblah. 1642

—*Bukhari.*

109. **Abdullah-b-Omar** reported that the Messenger of Allah entered the Ka'ba—he, Osamah-b-Zaid, Osman-b-Talha al-Hazabi and Bilal-b-Rabah. He shut it against him and stayed therein. Then I asked Bilal when he came out: What did the Apostle of Allah do? He said that he

عَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا دَخَلَ النَّبِيُّ ﷺ
صَلَّمَ الْبَيْتَ دَعَا فِي نَوَاحِيهِ كُلِّهَا وَلَمْ
يُصَلِّ حَتَّى خَرَجَ مِنْهُ فَلَمَّا خَرَجَ رَكَعَ
رَكْعَتَيْنِ فِي قَبْلِ الْكَعْبَةِ وَقَالَ هَذِهِ
الْقِبْلَةُ * (البخاري)

عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ
دَخَلَ الْكَعْبَةَ هُوَ وَأَسَامَةُ بْنُ زَيْدٍ وَعُثْمَانُ
بْنُ طَلْحَةَ الْحَضْرِيُّ وَبِلَالُ بْنُ رَاحٍ فَأَغْلَقُوا
عَلَيْهِ وَمَكَثَ فِيهَا فَسَأَلَتْ بِلَالًا حِينَ
خَرَجَ مَاذَا صَنَعَ رَسُولُ اللَّهِ ﷺ فَقَالَ جَعَلَ

1642. Muslim narrated this tradition from Osamah-b-Zaid. Imam Malek holds that prayer within the Ka'ba is not allowed on the basis of this tradition, while the other Imams and jurists hold the contrary.

had a pillar on his left, two pillars on his right and three pillars behind him, (and the House was then upon six pillars) and then he said prayer

—*Agreed.*

110. **Abu Hurairah** reported that the Messenger of Allah said: A prayer in this mosque of mine is better than one thousand prayers in what is besides it except in the sacred mosque (of the Ka'ba.) 1643

—*Agreed.*

111. **Abu Sayeed al-Khodri** reported that the Apostle of Allah said: Drive no camels except towards three mosques—the sacred mosque, the remote mosque (of Jerusalem) and this mosque of mine. 1644 —*Agreed.*

تمودا عن يساره وعمودين عن يمينه

و ثلاثة اعمدة وراءه وكان البيت بومئذ

على ستة اعمدة ثم صلى * (متفق عليه)

عن ابي هريرة قال قال رسول الله

صلعم صلوة في مسجدي هذا خير من

الف صلوة فيما سواه الا المسجد الحرام *

(متفق عليه)

عن ابي سعيد بن الخدري قال قال رسول

الله صلعم لا تشدوا الرحال الا الى ثلاثة

مساجد المسجد الحرام والمسجد الاقصى

ومسجدي هذا * (متفق عليه)

1643. The Prophet's mosque of Medina has been referred here. Prayer in the Ka'ba is rewarded with 100,000 times than that in other places. Jurists differ with regard to the exact place of the Holy Ka'ba where this reward can be obtained. Some say that it is within the House of the Ka'ba, some within Mecca and some within congregational prayers. The majority of jurists, however, hold that this reward can be obtained by praying within the sacred enclosures of the Ka'ba.

1644. This means that the Muslims should not undertake journey without any necessity but for prayers in these three mosques of Ka'ba, Medina and Jerusalem with which the religion of Islam is attached in different phases from time immemorial. The prohibition or rather discouragement of visiting other places is chiefly due to fear of grave worship. Shah Oliullah of Delhi interprets it by saying that visiting other places will carry no spiritual benefit.

1645. This is interpreted by holding that one who prays in this place will enter Paradise and that one who prays near the pulpit will get the benefit of Prophet's fountain on the Resurrection Day. Some says that this place being a piece of Paradise will never be destroyed. Taurishi said that as this place is visited always by men, angels and Jinn, it is called a garden.

112. **Abu Hurairah** reported that the Messenger of Allah said: Between my house and my pulpit, there is a garden of the gardens of Paradise, and my pulpit is upon my well. 1645

—Agreed.

113. **Ibn Omar** reported that the Prophet used to come to the mosque of Quba on foot or riding every saturday and to pray two rak'ats therein. 1643

—Agreed.

114. **Abu Hurairah** reported that the Messenger of Allah said: The cities that are dearest to Allah are their mosques, and the cities that are disliked most by Allah are their markets.

—Muslim.

115. **Osman** reported that the Messenger of Allah said: Whoso builds a mosque for Allah, Allah will build an abode for him in Paradise.

—Agreed.

116. **Abu Hurairah** reported that the Messenger of Allah said: Whoso goes at morn or at dusk to a mosque, Allah will prepare for him an entertainment in Paradise whenever he will pass at morn or at dusk.

—Agreed,

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ
رِيَاضِ الْجَنَّةِ وَمَنْبَرِي عَلَى حَوْضِي *
(مُتَّفَقٌ عَلَيْهِ)

عَنْ ابْنِ عُمَرَ (رَضِيَ) قَالَ كَانَ النَّبِيُّ
صَلَّمَ يَأْتِي مَسْجِدَ قُبَاءٍ كُلَّ سَبْتٍ مَاشِيًا
وَرَاكِبًا فَيُصَلِّي فِيهِ رَكْعَتَيْنِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا وَ
أَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا *
(مُتَّفَقٌ عَلَيْهِ)

عَنْ عُثْمَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّاهُ
مَنْ بَنَى لِلَّهِ مَسْجِدًا بَنَى اللَّهُ لَهُ بَيْتًا فِي
الْجَنَّةِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ مَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ
اللَّهُ لَهُ نَزْلٌ مِنَ الْجَنَّةِ كُلَّمَا غَدَا أَوْ رَاحَ
(مُتَّفَقٌ عَلَيْهِ)

1646. Quba is a place three miles to the south of Medina. The Holy Prophet first landed at Quba on his way from Mecca to Medina at the time of flight. There a mosque was built which is the first mosque in Islam.

117. **Abu Musa** reported that the Messenger of Allah said : The greatest of the people in reward for prayer is the longest fo them in walking (to mosque) ; and he who awaits for prayer till he says it with the Imam gets higher rewards than one who says prayer and then falls asleep. —*Agreed.*

118. **Ja'ber** reported that some habitation fell vacant round the mosque. Then the children of Salamah intended to shift to the neighbourhood of the mosque. That reached the Prophet who said to them : It has reached me that you intend to shift to the neighbourhood of the mosque. 'Yes' said they, 'O Prophet of Allah, we intend that.' He said : O Banu Salamah ! (stay in) your houses, your footsteps will be recorded, (stay in) your houses, your footsteps will be recorded. 1647 —*Muslim*

119. **Same** reported that the Messenger of Allah said : Prayer of a man in congregation is increased by 25 times than his prayer in his own house in his market, and that is because when he makes ablution, he makes his

عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ اعْظَمَ النَّاسِ اجْرًا فِي الصَّلَاةِ اَبْعَدُهُمْ
مَمْشًى وَ الَّذِي يَنْتَظِرُ الصَّلَاةَ حَتَّى يَصِلَهَا
مَعَ الْإِمَامِ اعْظَمَ اجْرًا مِّنَ الَّذِي يَصِلِي ثُمَّ
يَنَامُ * (متفق عليه)

عَنْ جَابِرٍ قَالَ خَلَّتِ الْبَقَاعُ حَوْلَ الْمَسْجِدِ
فَارَادَ بَنُو سَلَامَةَ أَنْ يَنْتَقِلُوا قُرْبَ الْمَسْجِدِ
فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُمْ بَلِّغْنِي
أَنْكُمْ تَرِيدُونَ أَنْ تَنْتَقِلُوا قُرْبَ الْمَسْجِدِ
قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَرَدْنَا ذَلِكَ
فَقَالَ يَا بَنِي سَلَامَةَ دِيَارَكُمْ تَكْتَبُ
أَثَارَكُمْ دِيَارَكُمْ تَكْتَبُ أَثَارَكُمْ * (مسلم)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ
الرَّجُلِ فِي الْجَمَاعَةِ تَضَعُفُ عَلَى صَلَاتِهِ فِي
بَيْتِهِ فِي سَوْقِهِ خَمْسًا وَعِشْرِينَ ضِعْفًا وَ

1647. In other words, the longer the distance of a house from the mosque of the Prophet, the greater will be the reward. Therefore the children of Salamah were not asked not to shift.

ablution well, then goes out to the mosque, and nothing but prayer takes him out: No step does he take but wherewith a step in rank is raised up for him and a fault is dropped therewith from him. When he says prayer, angels continue to bless him, so long as he is in his praying-place: O Allah! send blessing on him, O Allah! show him mercy. And someone of you continues to be in prayer so long as he waits for prayer. In a narration; he said: When he enters the mosque, prayer confines him and he continues to be in supplication of the angels—O Allah, forgive him. O Allah! accept his repentance so long as he does not give trouble therein, so long as he does not talk therein. —*Agreed.*

120. **Abu Osaid** reported that the Messenger of Allah said: When someone of you enters the mosque, let him recite: O Allah! open for me the doors of Thy mercy; and (when) he come out, let him say: O Allah! verily I beg Thee of Thy abundance.

—*Muslim.*

121. **Abu Qatadah** reported that the Prophet said: When someone of you enters the mosque, let him

ذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَاحْسَنَ الْوُضُوءَ ثُمَّ

خَرَجَ إِلَى الْمَسْجِدِ لَا يُخْرِجُهُ إِلَّا الصَّلَاةُ لَمْ

يَنْخُطْ خُطْوَةٌ إِلَّا رَفَعَتْ لَهُ بِهَا دَرَجَةً وَحُطَّ

عَنْهُ بِهَا خَصِيئَةٌ فَإِذَا صَلَّى لَمْ تَنْزِلِ الْمَلَائِكَةُ

تُصَلِّي عَلَيْهِ مَا دَامَ فِي مَصَلَاةٍ اللَّهُمَّ صَلِّ عَلَيْهِ

اللَّهُمَّ ارْحَمْهُ وَلَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا أَنْتَظِرُ

الصَّلَاةَ وَفِي رِوَايَةٍ قَالَ إِذَا دَخَلَ الْمَسْجِدَ

كَانَتْ الصَّلَاةُ تَحْبِسُهُ وَزَادَ فِي دُعَاءِ الْمَلَائِكَةِ

اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ تَبَّ عَلَيْهِ مَا لَمْ يُؤْنِ

فِيهِ مَا لَمْ يَحْدِثْ فِيهِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي أُسَيْدٍ قَالَ قَالَ رَسُولُ اللَّهِ

صَلِّمْ إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَقُلْ

اللَّهُمَّ افْتَحْ أَبْوَابَ رَحْمَتِكَ وَإِذَا خَرَجَ

فَلْيَقُلْ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ *

(مُسْلِمٌ)

عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللَّهِ صَلِّمْ

قَالَ إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَرْكَعْ

pray two rak'ats before he sits. 1648 —*Agreed.*

122. **Ka'ab-b-Malek** reported that the Messenger of Allah did not return from a journey except at noon during the day. Then when he arrived, he went first to the mosque, prayed two rak'ats therein and then sat therein.

—*Agreed.*

123. **Abu Hurairah** reported that the Messenger of Allah said: Whoso hears a man searching for a lost thing in the mosque, let him say: Allah will not return it to you, because the mosques have not been built for this.

—*Muslim.*

124. **Jaber** reported that the Messenger of Allah said: Whoso eats from this plant of bad smell 1649 must not come near our mosque, because angels feel annoyed at what man feels annoyed.

—*Agreed.*

125. **Anas** reported that the Messenger of Allah said: Spitting in the mosque is a sin, and its expiation is its burial.

—*Agreed.*

126. **Abu Zarr** reported that the Messenger of Allah said: The actions of my people were presented to me, their virtues

رَكَعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ * (مُتَّفَقٌ عَلَيْهِ)
عَنْ كَعْبِ بْنِ مَالِكٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَقْدُمُ مِنْ سَفَرٍ إِلَّا نَهَارًا فِي الضُّحَى فَإِذَا قَدِمَ بَدَأَ بِالْمَسْجِدِ فَصَلَّى فِيهِ رَكَعَتَيْنِ ثُمَّ جَلَسَ فِيهِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَمِعَ رَجُلًا يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ لَا رَدَّهَا اللَّهُ عَلَيْكَ فَإِنَّ الْمَسَاجِدَ لَمْ تَبْنِ لِهَذَا * (مُسْلِمٌ)

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ الْمُنْتَنَةِ فَلَا يَقْرُبُنْ مَسْجِدَنَا فَإِنَّ الْمَلَائِكَةَ تَنْذِي مَا يَنْذِي مِنْهُ الْإِنْسُ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبِرَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ وَكَفَّارَتُهَا دَفْنُهَا * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرَضْتُ عَلَى النَّبِيِّ أَعْمَالُ أُمَّتِي حَسَنًا

1648. Imam Shafieyi holds on the authority of this tradition that prayer for two rak'ats is wajib, while Imam Abu Hanifa holds that it is Mustahab (commendable).
1649. This is garlic or onion uncooked. Everybody is forbidden to go to pray with bad smell of garlic or onion in his mouth.

and their sins. I found out of their good actions nuisance that was removed from the pathway, and I found out of their evil actions spitting within the mosque which was not buried. —Muslim.

127. **Abu Hurairah** reported that the Messenger of Allah said: When one of you stands up for prayer, let him not spit in his front, because he whispers with Allah so long as he remains in his praying place; nor on his right side because there is an angel on his right side. Let him spit on his left side or under his foot and then cover it. And in a narration of Abu Sayeed: under his left-foot.

—Agreed.

128. **Ayesha** reported that the Messenger of Allah said in his illness of which he was not cured: May Allah curse the Jews and the Christians who adopted the graves of their Prophet as mosques. 1650 —Agreed.

129. **Jundab** reported: I heard the Messenger of Allah say: Behold! those who were before you used to adopt the graves of their Prophets and their

وسيطتها فوجدت في محاسن أعمالها
الأنى يماط من الطريق ووجدت في
مساري أعمالها الذخاعة تكون في
المسجد لا تدفن * (مسلم)

عن أبي هريرة قال قال رسول الله
صلى الله عليه وسلم إذا قام أحدكم إلى الصلاة فلا
يبدق أمامه فإنما يناجي الله ما دام
في صلاة ولا عن يمينه فإن عن يمينه
ملك وليبدق عن يساره أو تحت قدمه
فبدفنها وفي رواية أبي سعيد تحت
قدمه اليسرى * (متفق عليه)

عن عائشة أن رسول الله صلى الله عليه وسلم قال في
مرضه الذي لم يقم منه لعن الله اليهود
والنصرى اتخذوا قبور أنبيائهم مساجد *
(متفق عليه)

عن جندب قال سمعت النبي صلى الله عليه وسلم
يقول ألا وإن من كان قبلكم كانوا

1650. Here there is indication that some attempts would be made by some persons to prostrate before the Prophet's tomb. In order to counteract this evil practice, the Holy Prophet timely warned his followers.

righteous men as mosques. Behold! take not the graves as mosques. Verily I prohibit you from that. —*Muslim.*

130. **Ibn Omar** reported that the Messenger of Allah said: Make your houses your praying places, but take them not as graves. 1651 —*Agreed.*

130 (a). **Abu Hurairah** reported that the Messenger of Allah said: There is one Qiblah for what is between the east and the west. 1652 —*Tirmizi.*

131. **Talq-b-Ali** reported: We went out on a deputation to the Apostle of Allah and we took oath of allegiance to him and we prayed with him and informed him that there is a cloister for us in our land. We sought from him the excess of his ablution water. So he called for water, made ablution and gurgled. Afterwards he poured it in a pot for us and ordered us. He said: Go out. When you will come to your land, break your cloister and wash its place with this water and take it as mosque. We replied: The city is for off and the heat is severe and water will dry up. He said: Increase it

يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ
إِلَّا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ إِنْ أَنْهَكُم
عَنْ ذَلِكَ * (مُسْلِمٌ)

عَنْ ابْنِ عُمَرَ (رَضِيَ) قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّيْهُ عَلَيْهِ وَسَلَّمَ اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلَاتِكُمْ
لَا تَتَّخِذُوهَا قُبُورًا * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّيْهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ *
(التِّرْمِذِيُّ)

عَنْ طَلْقِ بْنِ عَلِيٍّ قَالَ خَرَجْنَا وَفَدَا
إِلَى رَسُولِ اللَّهِ صَلَّيْهُ عَلَيْهِ وَسَلَّمَ فَبَايَعَنَا وَصَلَّيْنَا مَعَهُ
وَإِخْبَرْنَاهُ أَنَّ بَارِضَنَا بَيْعَةٌ لَنَا فَاسْتَوْهَبْنَاهُ
مِنْ فَضْلِ طَهْرَةٍ فَدَعَا بِمَاءٍ فَتَرَضَّاهُ وَ
تَمَضَّضْنَا ثُمَّ صَبَّهَ لَنَا فِي إِدَاوَةٍ وَأَمَرَنَا
فَقَالَ اخْرُجُوا فَإِذَا أَتَيْتُمْ أَرْضَكُمْ فَاسْكُرُوا
بِيعَتَكُمْ وَأَنْصَحُوا مَكَانَهَا بِهَذَا الْمَاءِ وَاتَّخِذُوهَا
مَسْجِدًا قُلْنَا إِنْ الْبَلَدَ بَعِيدٌ وَالْحَرُّ شَدِيدٌ وَ

1651 This means that when necessity arises, people take recourse to their own houses. People should not take refuge to graves of pious men.

1652. Qiblah means direction towards which the Muslims turn their faces at the time of prayer.

with water, and verily it will not add to it but blessing. —*Nisai.*

132 **Ayesha** reported that the Apostle of Allah passed order for the construction of a mosque in the midst of houses and for its cleansing and perfuming.

Abu Daud, Tirmizi.

133. **Ibn Abbas** reported that the Messenger of Allah said: I have not been ordered to make the mosques high. Ibn Abbas said: In order to embellish them just as the Jews and the Christians did. 1653 —*Abu Daud.*

134. **Anas** reported that the Messenger of Allah said: Of the signs of the Hour, it is that the people will make boast within the mosques.

Abu Daud, Nisai, Darimi.

Ibn Majah.

135. **Same** reported that the Apostle of Allah said: The rewards of my followers were presented to me till (those of) nuisances which a man removed from the mosque. And the sins of my people were presented to me, but I did not see any sin greater than (that of) a chapter of the Quran or

وَالْمَاءُ يَنْشَفُ فَقَالَ مَدْوَةٌ مِنَ الْمَاءِ فَإِنَّهُ لَا يَزِيدُهُ إِلَّا طَيْبًا * (النَّسَائِيُّ)

عَنْ عَائِشَةَ قَالَتْ أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنِشَاءِ الْمَسْجِدِ فِي الدَّورِ وَأَنْ يُنْظَفَ وَيُطَيَّبَ * (أَبُو دَاوُدَ وَالتِّرْمِذِيُّ)

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَمَرْتُ بِتَشْيِيدِ الْمَسَاجِدِ قَالَ ابْنُ عَبَّاسٍ لَتُزَخَّرَ فَهِيَ كَمَا زَخَّرَتْ الْيَهُودُ وَالنَّصْرَى * (أَبُو دَاوُدَ)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ *

(أَبُو دَاوُدَ وَالنَّسَائِيُّ وَالدَّارِمِيُّ وَابْنُ مَاجَةَ) عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُرِضَتْ عَلَيَّ أَجُورُ أُمَّتِي حَتَّى الْقَذَاةُ يَخْرِجُهَا الرَّجُلُ مِنَ الْمَسْجِدِ وَعُرِضَتْ عَلَيَّ ذُنُوبُ أُمَّتِي فَلَمْ أَرِ ذَنْبًا أَكْبَرَ مِنْ سُورَةٍ مِنَ

1653. The latter wordings belong to Ibn Abbas. Some latter jurists held that high construction of mosques is lawful on the ground that to keep mosques in an ordinary way looks odd in comparison with lofty palaces for dwelling. At the Prophet's time, his mosque was made of date trees and leaves. This was followed by the first two Caliphs. It was Hazrat Osman who first changed its dimension and constructed its walls and made engravings therein.

a verse which a man learns and then forgets. —*Tirmizi, Abu Daud.*

136. **Boraidah** reported that the Messenger of Allah said: Give good news to those who walk on foot to the mosques in darkness with the (reward of) perfect light on the Resurrection Day. 1654

—*Tirmizi, Abu Daud.*

137. **Abu Sayeed al-Khodri** reported that the Messenger of Allah said: When you see a man taking care of a mosque, bear witness for him with faith, because Allah says: He who believes in Allah and the latter day frequents the mosques of Allah. —*Tirmizi, Ibn Majah, Darimi*

138. **Abu Omamah** reported that the Prophet said: There are three persons each of whom is a security over Allah: A man who goes out as a warrior in the way of Allah—he is a security upon Allah—till He causes him to death and then admits him in Paradise or sends him back with what he secured from reward or booty; and a man who frequents the mosque—he is a security over Allah; and a man who enters his house with greetings—he is also a security over Allah. —*Abu Daud.*

القرآن أَوَايَةً أَوْ تِيهَا رَجُلٌ ثُمَّ نَسِيَهَا *

(الترمذي و أبو داود)

عن بوريدة قال قال رسول الله صلعم بشر

المشائين في الظلم إلى المساجد بالنور

التمام يوم القيمة * (الترمذي و أبو داود)

عن أبي سعيد بن الخديري قال قال

رسول الله صلعم إذا رأيتم الرجل يتعاهد

المسجد فاشهدوا له بالإيمان فإن الله يقول

أَنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنَ آمَنَ بِاللَّهِ

وَالْيَوْمِ الْآخِرِ * (الترمذي و ابن ماجه

و الدارمي)

عن أبي أمامة قال قال رسول الله

صلعم ثلاثة كلهم ضامن على الله

رجل خرج غازياً في سبيل الله فهو ضامن

على الله حتى يتوفاه فيدخله الجنة أو

يرده بما قال من أجر أو غنيمه ورجل راح

إلى المسجد فهو ضامن على الله ورجل

دخل بيته بسلام فهو ضامن على الله (أبو داود)

1654. This has got reference in the Quran: Their light will run by their fronts and by their sides saying: O our Lord! make our light perfect for us (66:8Q).

139. **Same** reported that the Messenger of Allah said: Whoso goes out of his house with ablution towards an ordained prayer his reward is like the reward of a 'Muhrim' pilgrim, and whoso goes out towards 'tasbih' of the forenoon without aiming at it but for Him, his reward is like the reward of "umrah" pilgrim, and prayer on the footstep of another prayer without any vain talk between them has a record in the highest heaven. 1655

—*Ahmad, Abu Daud.*

140. **Abu Hurairah** reported that the Messenger of Allah said: When you pass by the gardens of Paradise, enjoy fruits. He was questioned: O Messenger of Allah! what are the gardens of Paradise? He said: The mosques. 1656 He was questioned. What is the enjoyment of fruits, O Ms. of Allah? He said: 'Glory be to Allah' and 'All praise is for Allah'; and 'There is no god but Allah', and 'Allah is greatest.

—*Tirmizi.*

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ خَرَجَ مِنْ بَيْتِهِ مُتَطَهِّرًا إِلَى صَلَاةٍ مَكْتُوبَةٍ فَاجْرَهُ كَاجِرِ الْحَاجِّ الْمُحْرِمِ وَمَنْ خَرَجَ إِلَى تَسْبِيحٍ أَوْ ضَعَى لَا يَنْصِبُهُ إِلَّا إِيَّاهُ فَاجْرَهُ كَاجِرِ الْمُعْتَمِرِ وَصَلَاةٍ عَلَى إِثْرِ صَلَاةٍ لَا تَغُورُ بَيْنَهُمَا كِتَابٌ فِيَّ عَلَيْهِنَ *

(أحمد و أبو داود)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَرَرْتُمْ بِبَرِيَاضِ الْجَنَّةِ فَسَارِعُوا قِيلَ يَا رَسُولَ اللَّهِ مَا بَرِيَاضُ الْجَنَّةِ قَالَ الْمَسَاجِدُ قِيلَ وَمَا الرَّتَعُ يَا رَسُولَ اللَّهِ قَالَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ * (التِّرْمِذِيُّ)

1655. Muhrim is one who observes the rules of Ihram, forbidding certain prescribed things in case of pilgrims to the Ka'ba. Tasbih is to recite—Sobhan-Allah (glory be to Allah). Prayer on the footstep of another prayer means a prayer following another prayer. Between these two prayers, there should be silence in order to deserve this reward.

1656. Mosques are here described as gardens of Paradise as by frequenting mosques for prayers, Paradise is obtained.

141. **Same** reported that the Messenger of Allah said : Whoso comes to a mosque for anything, it is his acquisition. 1657

—*Abu Daud.*

142. **Fatimah-bn-Hussain** reported from her grand mother, the great Fatimah, who said that whenever the Prophet entered the mosque, he used to send blessings on Muhammad (P.H.) and greetings. He said : O Lord ! pardon me of my faults, and open for me the doors of Thy mercy. And when he came out, he used to send blessings on Muhammad (P.H.) and greetings. He said : O Lord ! forgive me of my faults and open for me the doors of Thy grace. 1658

—*Tirmizi, Abu Daud, Ibn Majah*

143. **Amr-b-Shu'aib** reported from his father from his grandfather who said that the Messenger of Allah prohibited from reciting poetry in the mosque, 1659 and buying and selling therein and that the people should sit together in circle in the mosque on the Zumma day before prayer.

—*Abu Daud, Tirmizi.*

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ صَلَّعَ مَنْ أَتَى

الْمَسْجِدَ لَشَيْءٍ فَهُوَ حَظُّهُ * (أَبُو دَاوُدَ)

عَنْ فَاطِمَةَ بِنْتِ الْحُسَيْنِ عَنْ جَدَّتِهَا

فَاطِمَةَ الْكُبْرَى قَالَتْ كَانَ النَّبِيُّ ﷺ صَلَّعَ

إِذَا دَخَلَ الْمَسْجِدَ صَلَّى عَلَى مُحَمَّدٍ وَصَلَّمَ

وَقَالَ رَبِّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي

أَبْوَابَ رَحْمَتِكَ وَإِذَا خَرَجَ صَلَّى عَلَى

مُحَمَّدٍ وَصَلَّمَ وَقَالَ رَبِّ اغْفِرْ لِي ذُنُوبِي

وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ *

(التِّرْمِذِيُّ أَحْمَدُ وَابْنُ مَاجَةَ)

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ

جَدِّهِ قَالَ قَالَ نَبِيُّ رَسُولِ اللَّهِ ﷺ صَلَّعَ مَنْ

تَنَاشَدَ الْأَشْعَارَ فِي الْمَسْجِدِ وَعَنِ الْبَيْعِ

وَالْإِشْتِرَاءِ فِيهِ وَأَنْ يَتَحَاقَّ النَّاسُ يَوْمَ

الْجُمُعَةِ قَبْلَ الصَّلَاةِ فِي الْمَسْجِدِ *

(أَبُو دَاوُدَ وَالتِّرْمِذِيُّ)

1657. The mosque-goer will be rewarded according to his intentions. If he goes there not to pray but to seek something worldly, he will get no reward. If on the other hand he goes to pray, he will get reward.

1658. Ahmad and Ibn Majah narrated also that when a man comes out of a mosque, he should recite—In the name of Allah, and peace be on Muhammad, the Apostle of Allah. Tirmizi says that its Isnad is defective.

144. **Abu Hurairah** reported that the Messenger of Allah said: When you see one selling and purchasing in the mosque, say: May Allah grant no profit in your business, and when you see one searching therein any lost thing, say "May Allah not return it to you."

—*Tirmizi.*

145. **Hakim-b-Hezam** reported that the Prophet prohibited to seek retaliation in the mosque or reciting therein poems and executing ordained sentences therein.

—*Abu Daud.*

146. **Mu'awiyah-b-Qurrah** reported from his father who narrated that the Apostle of Allah had prohibited these two plants, that is garlic and onion, and he said: Whoso eats them must not come near our mosque. He said: If you have got no other alternative but to eat them, then make them unaffected by cooking.

—*Abu Daud.*

147. **Abu Sayeed** reported that the Messenger of Allah said: The world, the whole of it, is a mosque except grave-yards and both-rooms. 1660

—*Abu Daud, Tirmizi.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّعُمْ إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَبْتَاعُ فِي
الْمَسْجِدِ فَقُولُوا لَا أَرْبِحَ اللَّهُ تَجَارَتَكَ وَإِذَا
رَأَيْتُمْ مَنْ يَنْشُدُ فِيهِ ضَالَّةً فَقُولُوا لَا رَدَّ اللَّهُ
عَلَيْكَ * (التِّرْمِذِيُّ)

عَنْ حَكِيمِ بْنِ حَزَامٍ قَالَ نَهَى رَسُولُ
اللَّهِ صَلِّعُمْ أَنْ يَسْتَقْدَادَ فِي الْمَسْجِدِ وَأَنْ
يَنْشُدَ فِيهِ فِي الشُّعَارِ وَأَنْ تَقَامَ فِيهِ الْحُدُودُ *
(أَبُو دَاوُدَ)

عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ أَبِيهِ أَنَّ
رَسُولَ اللَّهِ صَلِّعُمْ نَهَا عَنْ هَاتَيْنِ الشَّجَرَتَيْنِ
يَعْنِي الْبَصَلَ وَالثُّومَ وَقَالَ مَنْ أَكَلَهُمَا فَلَا
يَقْرُبُ مَسْجِدَنَا وَقَالَ إِنْ كُنْتُمْ لَا بُدَّ
أَكَلَهُمَا فَامَيِّتُوهُمَا طَبْخًا * (أَبُو دَاوُدَ)

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلِّعُمْ
الْأَرْضَ كُلَّهَا مَسْجِدًا إِلَّا الْمَقْبَرَةَ وَالْحَمَامَ -
(أَبُو دَاوُدَ وَالتِّرْمِذِيُّ)

1659. Here such kind of poetry was meant as was bad and helped corruption. See note 797 for full discussion.

1660 In Islam, prayer can be said anywhere in the world except in grave-yard and other enumerated places. Whenever the time of prayer comes, all Muslims must bow down before one Creator wherever and in whatever position they might remain. Contrast this with other religions.

148. **Ibn Omar** reported that the Messenger of Allah prohibited prayer in seven places: In dung-hill, public slaughter house, grave-yard, public road, bath room, camel-houses and upon the top of the House of Allah 1361

—*Tirmizi, Ibn Majah.*

149. **Abu Hurairah** reported that the Messenger of Allah said: Pray in the pounds of sheep but pray not in camel-houses.

—*Tirmizi.*

150. **Ibn Abbas** reported that the Messenger of Allah cursed those women who are accustomed to visit graves and who take them as mosques and light lamps. 1362

—*Abu Daud, Tirmizi, Nisai.*

عَنِ ابْنِ عُمَرَ قَالَ نَهَى رَسُولُ اللَّهِ
صَلَّعَ أَنْ يَصَلَّى فِي سَبْعَةِ مَوَاطِنَ فِي
الْمَرْبَلَةِ وَالْمَجْزَةِ وَالْمَقْبَرَةِ وَقَارِعَةِ
الطَّرِيقِ وَفِي الْحَمَّامِ وَفِي مَعَاطِنِ الْأَبْلِ
وَفَوْقَ ظَهْرِ بَيْتِ اللَّهِ *

(التِّرْمِذِيُّ وَابْنُ مَاجَةَ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّعَ
صَلُّوا فِي مَرَابِضِ الْغَنَمِ وَلَا تَصَلُّوا فِي
أَعْطَانِ الْأَبْلِ *
(التِّرْمِذِيُّ)

عَنِ ابْنِ عَبَّاسٍ قَالَ لَعَنَ رَسُولُ اللَّهِ
صَلَّعَ زَائِرَاتِ الْقُبُورِ وَالْمَتَخَذِينَ عَلَيْهَا
الْمَسَاجِدَ وَالسَّرَجَ *

(أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ)

1361. There are principles underlying these prohibitions which are as clear as possible and need not be explained.

1362. The women were at first prohibited from visiting the graves but later on they were allowed. Some say that it was promulgated in the beginning of Islam, but later on they were allowed to visit graves. It is, however, admitted by all that the Prophet's tomb may be visited by all, men and women. To kindle lamps on the graves is unlawful. Some visitors to famous shrines offer lamps to be kindled on the graves. This is unlawful. Women are not allowed to visit the graveyard of Jannatul Baqi perhaps, on the literal interpretation of this hadis. Malabudda Minhu holds visit of graves by women as unlawful.

151. **Abu Hurairah** reported : I heard the Messenger of Allah say : Whoso comes to this mosque of mine, while he does not come but for good which he learns or teaches, he is in the position of a warrior in the way of Allah ; and whoso comes for what is besides that, he is in the position of a man who looks to commodities of others 1663

—*Ibn Majah.*

152. **Sayeb-b-Yezid** reported : I was sleeping in the mosque. A man threw a stone at me. I looked when lo ! he was Omar-b-al-Khattab. He said : Go, and bring these two (men). So I brought them. He asked : From whom have you come (or where from have you come) ? They said : From the inhabitants of Tayef. He said : Had you been of the inmates of Medina, I would have inflicted punishment on you. You raise your voice high in the mosque of the Apostle of Allah ! —*Bukhari.*

153. **Anas** reported that the Prophet saw spitting towards the Qiblah. It gave him anxiety till it was detected in

عن أبي هريرة قال سمعت رسول
الله صلعم يقول من جاء مسجدي هذا لم
يسأت إلا الخير يتعلمه أو يعلمه فهو بمنزلة
الجاهد في سبيل الله ومن جاء لغير
ذلك فهو بمنزلة الرجل ينظر إلى متاع
غيره * (ابن ماجه)

عن السائب ابن يزيد قال كنت
نائماً في المسجد فحصبني رجل فنظرت
فإذا هو عمر بن الخطاب (رض) فقال
ان هب فأتني بهذين فجئت بهما فقال
ممن أنتمما أو من أين أنتمما قالا من
أهل الطائف قال لو كنتم من أهل
المدينة لأوجعتكما ترفعان أصواتكم في
مسجد رسول الله صلعم * (البخاري)

عن أنس قال رأى النبي صلعم نخامة
في القبلة فشق ذلك عليه حتى رآي

1663. Those who do not do virtuous deeds or remember Allah in the Prophet's mosque at Medina will be repentant on the Resurrection Day when they will see others returning with rewards.

his face. He got up, removed it by his hand and said: When one of you stands in prayer, verily he whispers with his Lord, and verily his Lord is between him and the Qiblah. So none of you shall ever spit in the direction of his Qiblah, but to his left or under his foot. Afterwards he took the skirts of his cloth and spat therein, and then removed some of it with others. He said: Or do like this.

—*Bukhari.*

154. **Sa'yeb-b-Khallad** reported (and he was a man out of the companions of the Prophet): A man became Imam of a people. He spat towards the Qiblah while the Ms. of Allah was looking. Then the Ms. of Allah said to his people when he finished: He should not pray for you. After that he wished to lead prayer for them, but they forbade him and informed him about the saying of the Ms. of Allah. He mentioned that to the Prophet. He said: Yes, I thought that he had said: Verily you have annoyed Allah and His Apostle.

—*Abu Daud.*

155. **Mu'az-b-Jabal** reported: The Messenger of Allah kept us

فِي وَجْهِهِ فَقَامَ فَحَكَهُ بِيَدِهِ فَقَالَ إِنْ
أَحَدُكُمْ إِذَا قَامَ فِي الصَّلَاةِ فَسَأَلَهُ يَنْجُبِي
رَبَّهُ وَإِنْ رَبَّهُ بَيْنَهُ وَرَبِّينَ الْقِبْلَةَ فَلَا
يَبْزُقَنَّ أَحَدُكُمْ قَبْلَ قِبْلَتِهِ وَلَكِنْ عَنْ
يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ ثُمَّ أَخَذَ طَرَفَ
رِدَائِهِ فَبَصَقَ فِيهِ ثُمَّ رَدَّ بَعْضَهُ عَلَى بَعْضٍ
فَقَالَ أَوْ يَفْعَلُ هَكَذَا * (البخاري)

عَنْ السَّائِبِ بْنِ خَلَّادٍ وَهُوَ رَجُلٌ مِنَ
أَصْحَابِ النَّبِيِّ صَلَّى قَالَ إِنْ رَجُلًا أَمَّ
قَوْمًا فَبَصَقَ فِي الْقِبْلَةِ وَرَسُولُ اللَّهِ صَلَّى
بَنَظَرَ فَقَالَ رَسُولُ اللَّهِ صَلَّى لِقَوْمِهِ حِينَ فَرَغَ
لَا يُصَلِّي لَكُمْ فَارَادَ بَعْدَ ذَلِكَ أَنْ يُصَلِّيَ
لَهُمْ فَمَنْعُوهُ فَأَخْبَرُوهُ بِقَوْلِ رَسُولِ اللَّهِ صَلَّى
فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى فَقَالَ نَعَمْ
وَحَسِبْتُ أَنَّهُ قَالَ إِنَّكَ قَدْ أَذَيْتَ اللَّهَ
وَرَسُولَهُ * (ابوداود)

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ احْتَبَسَ عَنَّا

confined (with talk) one morning from saying the morning prayer till we were about to see the eye of the sun. He came out hastily and engaged himself in prayer. The Messenger of Allah prayed and prolonged his prayer. When he returned greeting, he exclaimed with his (loud) voice. He said to us : Upon your line as you were. Then he inclined to us and said : Behold ! verily I shall soon inform you what prevented me from you this morning. I got up at night, made ablution and prayed what was lotted for me. I felt sleep in my prayer till I was completely asleep when lo ! I was by the side of my Lord, the Blessed and the Glorious, in the best form. He said : O Muhammad ! I answered : Present to Thee, O Lord. He asked : About what do the highest leaders quarrel ? I replied : I don't know. He asked it thrice. He said : Then I saw Him placing His palm between my shoulders till I felt coldness of His fingers between my chests. Then everything became shining to me and I came to know. He asked : O Muhammad ! I replied : O Lord, present to Thee ! He asked : About what do the highest leaders quarrel ?

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ غَدَاةٍ عَنْ صَلَاةِ الصُّبْحِ
حَتَّى كُنَّا نَتَرَاءَى عَيْنَ الشَّمْسِ فَخَرَجَ
سَرِيعًا فَتَوَبَّ بِالصَّلَاةِ فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَتَجَوَّزَ فِي صَلَاتِهِ فَلَمَّا سَلَّمَ دَعَا بِصَوْتِهِ
فَقَالَ لَنَا عَلَى مَصَافِكُمْ كَمَا أَنْتُمْ ثُمَّ أَنْفَتَ
إِلَيْنَا ثُمَّ قَالَ أَمَا إِنِّي سَأُحَدِّثُكُمْ مَا
حَبَسَنِي عَنْكُمْ الْغَدَاةَ إِنِّي قُمْتُ مِنَ
اللَّيْلِ فَتَوَضَّعْتُ وَصَلَّيْتُ مَا قَدَّرَ لِي فَدَعَسْتُ
فِي صَلَاتِي حَتَّى اسْتَقَلْتُ فَإِنَّا أَنَا بِرَبِّي
تَبَارَكَ وَتَعَالَى فِي أَحْسَنِ صُورَةٍ فَقَالَ
يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ رَبِّ قَالَ فِيمَ
يَخْتَصِمُ الْمَلَاءُ الْأَعْلَى قُلْتُ لَا أَدْرِي قَالَهَا
ثَلَاثًا قَالَ فَرَأَيْتَهُ وَضَعَ كَفَّهُ بَيْنَ كَتِفَيَّ
حَتَّى وَجَدْتُ بَرْدَ أَنَا عَلَيْهِ بَيْنَ ثَدْيَيَّ
فَتَجَلَّيَ لِي كُلُّ شَيْءٍ وَعَرَفْتُ فَقَالَ يَا
مُحَمَّدُ قُلْتُ لَبَّيْكَ يَا رَبِّ قَالَ فِيمَ يَخْتَصِمُ
الْمَلَاءُ الْأَعْلَى قُلْتُ فِي الْكُفَّارَاتِ قَالَ

I replied : About expiations. He asked : What are they ? I said : The walking of feet towards congregations and sitting in the mosques after prayer, and completely performing ablution at the time of difficulty. He asked : Then about what ? I replied : About ranks. He asked : And what are they ? I replied : Giving food, talking mildly and praying at night while people remain asleep. He said : Ask. He said : I said : O Allah ! I ask Thee of doing good deeds and avoiding abominable things, and love for the destitute, and that Thou shouldst pardon me and show mercy on me. And when Thou dost intend trial of a people, take my breath without putting (them) to trial and I beg Thee of Thy love and the love of one who loves Thee, and the love of action which will take me near Thy love. Then the Ms. of Allah said : Verily it is truth, so read it and then teach it.

—*Ahmad, Tirmizi, (Approved, Correct).*

156. **Abdullah-b-Amr-b-alA's** reported that the Messenger of Allah used to say when he entered the mosque : I seek refuge to the Almighty Allah and to His noble countenance and to His aged power from the accursed devil. He narrated that when

وَمَا هُنَّ قُلْتُ مَشْيِي وَالْقُدَامِ إِلَى
الْجَمَاعَاتِ وَالْجُلُوسِ فِي الْمَسَاجِدِ بَعْدَ
الصَّلَاةِ وَاسْبَاغِ الرُّضْوَةِ حِينَ الْكَرِيهَاتِ
قَالَ ثُمَّ فِيمَ قُلْتُ فِي الْمَرْجَاتِ قَالَ وَمَا
هُنَّ قُلْتُ إِطْعَامُ الطَّعَامِ وَلَيْسَ الْكَلَامُ
وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ فَقَالَ سَلْ
قَالَ قُلْتُ اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ
الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ
الْمَسَاكِينِ وَأَنْ تَغْفِرَ لِي وَتَرْحَمَنِي وَإِذَا
أَرَدْتَ فِتْنَةً فِي قَوْمٍ فَتَوَفَّنِي غَيْرَ مُفْتُونٍ وَ
أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَحُبَّ
عَمَلٍ يَقْرِبُنِي إِلَى حُبِّكَ فَقَالَ رَسُولُ اللَّهِ
صَلَّمَ إِنَّهَا حَقٌّ فَادْرَسُوهَا ثُمَّ تَعَلَّمُوهَا *
أَحْمَدُ وَالتِّرْمِذِيُّ (حَسَنٌ صَحِيحٌ)
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ
قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا دَخَلَ
الْمَسْجِدَ أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ
وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ قَالَ

he uttered that, the devil said :
He has got protection from me the
whole day. —*Abu Daud.*

157. **Mu'az-b-Jabal** reported
that the Prophet loved to pray
in gardens. 1664

—*Tirmizi (Rare).*

158. **Anas-b-Ma'lek** reported
that the Messenger of Allah
said: Prayer of a man in his
house is one prayer, and his
prayer in the mosque of the
tribes is prayer by 25 times, and
his prayer in the congregational
mosque is prayer by 500 times,
and his prayer in the farthest
mosque (of Jerusalem) is prayer by
50,000 times and his prayer in
the mosque of mine is prayer
by 50,000 times, and his prayer
in the sacred mosque (of Ka'ba)
is prayer by 100,000 times.

—*Ibn Majah.*

159. **Abu Zarr** reported : I asked :
O Messenger of Allah, which
mosque was first built in the earth ?
He said : The sacred mosque.
I asked : Then what next ?
He said : The farthest mosque.
I asked : How long there is
between these two ? He said :
40 years. Then the earth is a

فَإِذَا قَالَ ذَلِكَ قَالَ الشَّيْطَانُ حَفِظَ مِنِّي
سَائِرَ الْيَوْمِ * (أَبُو دَاوُدَ)

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ كَانَ النَّبِيُّ ﷺ
صَلَعُ يَسْتَحِبُّ الصَّلَاةَ فِي الْحَيْطَانِ *

(الترمذي غريب)

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ
اللَّهِ ﷺ صَلَعُ صَلَاةِ الرَّجُلِ فِي بَيْتِهِ بِصَلَاةٍ وَ
صَلَاةٍ فِي مَسْجِدِ الْقِبْلَةِ بِخَمْسِينَ
وَعِشْرِينَ صَلَاةً وَ صَلَاةً فِي
الْمَسْجِدِ الَّذِي يَجْمَعُ فِيهِ بِخَمْسِينَ مِائَةً
وَصَلَاةً وَ صَلَاةً فِي الْمَسْجِدِ الْأَقْصَى
بِخَمْسِينَ أَلْفَ صَلَاةٍ وَ صَلَاةً فِي
مَسْجِدِي بِخَمْسِينَ أَلْفَ صَلَاةٍ وَ صَلَاةً
فِي الْمَسْجِدِ الْحَرَامِ بِمِائَةِ أَلْفَ صَلَاةٍ *

(ابن ماجه)

عَنْ أَبِي ذَرٍّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَيُّ
مَسْجِدٍ وَضِعَ فِي الْأَرْضِ أَوَّلُ قَالَ الْمَسْجِدُ
الْحَرَامُ قُلْتُ ثُمَّ أَيُّ قَالَ الْمَسْجِدُ الْأَقْصَى
قُلْتُ كَمْ بَيْنَهُمَا قَالَ أَرْبَعُونَ عَامًا ثُمَّ

1564. Some narrators mentioned the word 'Basatin' (gardens) instead of Hitan (lit-walls).

mosque for you ; so pray wherever prayer overtakes you. 1635

—*Agreed.*

473w. **Osman-b-Maz'un** reported : O Ms. of Allah, give permission of castration to us. The Ms. of Allah replied : There is not one of us who castrated and who underwent castration. Verily the castration of my people is fasting. He said : Give us permission for travel. He said : Verily the travel of my people is Zihad in the way of Allah. He said : Give us permission for monkery. He said : Verily the monkery of my followers is sitting in the mosques waiting for prayer.

—*Sharhi Sunnat.*

474w. **Abdur Rahman-b-A'esh** reported that the Messenger of Allah said : I saw my Lord, the Almighty and Glorious, in the best form. He asked : About what do the highest leaders quarrel ? I replied : Thou knowest best : He said : He placed His palm between my shoulders, and I perceived its

الارض لك مسجد فحيث ما ادر كنت

الصلوة فصل * (متفق عليه)

عن عثمان بن مظعون قال يا رسول

الله اذن لنا في الاختصاص فقال رسول

الله صلعم ليس منا من خصى ولا اختصى

ان خصاء امتي الصيام فقال اذن لنا في

السياحة قال ان سياحة امتي الجهاد في

سبيل الله فقال اذن لنا في الترهيب فقال

ان ترهب امتي اجلس في المساجد

انتظار الصلوة * (شرح السنة)

عن عبد الرحمن بن عائش قال

قال رسول الله صلعم رايت ربي عز وجل

في احسن صورة فقال فيم يختصم املاء

الاعلى قلت انت اعلم قال فوضع كفه

166. The foundation stone of the Ka'ba when rebuilt was laid by Patriarch Abraham ; and that of the mosque of Jerusalem by the Prophet Solomon, and the difference between them is a little over 1000 years. Then why 40 years only ! The reason is that these mosques were built long before Abraham and Solomon. For some period, they had no existence. Their sites were recovered by Divine Command and the mosques were rebuilt. Asqalan and Ibn Jauzi sponsored this view.

chill between my chests and then I came to know what is between heavens and earth. And he recited: And thus We showed to Abraham the kingdom of heavens and earth, and so that he might be one of the confirmed believers. 1666

—*Darimi (Defective)*

475w. **Abu Omamah** reported that a learned doctor of the Jews asked the Prophet: Which of the places is best? He remained silent therefrom. He said: Remain silent till Gabriel comes. So he remained silent and Gabriel (peace be on him) came. He enquired. He said: The one questioned is not better informed than the questioner, but I may ask my Lord, the Blessed and Glorious. Afterwards Gabriel said: O Muhammad! verily I went to Allah so near that I never had gone so nearest to Him. He asked: O Gabriel! how was this? He said: There are 70,000 screens of light between me and Him. He said: The worst of the places are their markets and the best of the places are their mosques.

—*Ibn Habban.*

بَيْنَ كَتَفَيَّ فَوَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيَّ
فَعَلِمْتُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَتَلَا
كَذَلِكَ نُرَى إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ
وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُؤَقِّنِينَ -
(الدارمي مرسلًا)

عَنْ أَبِي إِسْمَاعِيلَ قَالَ إِنَّ حَبْرًا مِنَ الْيَهُودِ
سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْ الْبَقَاعِ خَيْرٌ فَسَكَتَ عِندَهُ
وَقَالَ اسْكُتْ حَتَّى يَجِيءَ جِبْرِئِيلُ فَسَكَتَ وَجَاءَ
جِبْرِئِيلُ عَلَيْهِ السَّلَامُ فَسَأَلَ فَقَالَ مَا الْمَسْئُولُ
عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ وَلَكِنْ أَسْأَلُ
رَبِّي تَبَارَكَ وَتَعَالَى ثُمَّ قَالَ جِبْرِئِيلُ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ إِنِّي دَنُوتُ مِنَ اللَّهِ ذُنُوبًا مَا
دَنُوتُ مِنْهُ قَطُّ قَالَ وَكَيْفَ كَانَ يَا جِبْرِئِيلُ
قَالَ كَانَ بَيْنِي وَبَيْنَهُ سَبْعُونَ أَلْفَ
حِجَابٍ مِنْ نُورٍ فَقَالَ شَرُّ الْبَقَاعِ أَسْوَاقُهَا
وَخَيْرُ الْبَقَاعِ مَسَاجِدُهَا * (ابن حبان)

1666. This is the higher form of spiritual existence. The Quran refers to the verse in 6:76Q. The remaining portion of this hadis is exactly similar to the contents of hadis no. 155.

4.6w. **Hasan** reported a defective tradition that the Messenger of Allah said : There shall come over men a time wherein their talks will be held in the mosques regarding their worldly affairs. Don't keep company with them, and there is no necessity of Allah for them. —*Baihaqi*.

477w. **Malek** reported that Omar built a rest house in a corner of the mosque named Botaiha'a. He said : Whoso intends to be harsh, or recite poem, or raise his voice, let him come out to this rest-house. —*Mu'atta*.

478w. **Ata'a-b-Yasar** reported that the Messenger of Allah said : O Allah, don't make my grave an idol for worship. The wrath of Allah was severe on a people who adopted the graves of their Prophets as mosques. —*Malek (Defective)*.

عَنِ الْخَنَسِ مَرْسَلًا قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّمْ يَا تَيْ عَلَى النَّاسِ زَمَانٌ يَكُونُ
خَبِيثُهُمْ فِي مَسَاجِدِهِمْ فِي أَمْرِ دُنْيَاهُمْ
فَلَا تَجَالِسُوهُمْ فَلَيْسَ لِلَّهِ فِيهِمْ حَاجَةٌ *

(البَيْهَقِيُّ)

عَنْ مَالِكٍ قَالَ بَنَى عُمَرُ (رَضِيَ) رَحْبَةً
فِي نَاحِيَةِ الْمَسَاجِدِ تَسْمَى الْبُطَيْحَاءَ وَقَالَ مَنْ
كَانَ يَرِيدُ أَنْ يُلْغِظَ أَوْ يُنْشِدَ شِعْرًا أَوْ
يَرْفَعَ صَوْتَهُ فَلْيَخْرُجْ إِلَى هَذِهِ الرَّحْبَةِ
الْمَوْطَأِ *

عَنْ عَطَاءِ ابْنِ يَسَارٍ قَالَ قَالَ رَسُولُ
اللَّهِ صَلِّمْ أَلَلَّهُمْ لَا تَجْعَلْ قَبْرِي وَتُتَابِعُهُ
أَشَدَّ غَضَبِ اللَّهِ عَلَى قَوْمٍ اتَّخَذُوا قُبُورَ
أَنْبِيَائِهِمْ مَسَاجِدَ * (مَالِكٌ مَرْسَلًا)

SECTION 8

1667. Dress of Prayer

(a) **Dress shall be pure.** No particular dress for prayer was prescribed by the Holy Prophet as a Muslim lives always in Abada (divine service). The only exception that was made is that the dress must be pure. Nay, purity of dress is a Farz or compulsory thing

before a man begins his prayer. No filth of any kind, urine, stool, semen or menstruation-blood should remain on it. The very first revelation on purity came down with regard to the cleanliness of dress. The Quran says : O thou that are clothed ! arise and warn, and thy Lord do magnify, and thy garments do purify, and uncleanliness do shun—74:1-5Q. This cleanliness of body and dress has been stressed upon by another verse of the Quran : Surely Allah loves those who purify themselves—2:222Q. The Prophet said : Cleanliness is half of faith—7:14. The key to Paradise is prayer, and the key to prayer is cleanliness—7:230w.

(b) **Dress in prayer shall be simple.** A rich mind in a simple garb is the teaching of Islam. The Holy Prophet used to wear such simple dress as was least attractive both to one's own mind and to the public. Once the Prophet prayed with a dress which had paintings. After he finished his prayer, he threw it off saying : It has diverted me from my prayer—24:163. At another time, he put on a silk dress sent to him as present. After prayer, he threw it off saying : It is not proper for the pious—34:165. Many a time, he used to say prayer in one cloth only. It is, however, not prohibited to wear such dresses as are lawful and as one desires to put on. The Quran recommends also good clothing before prayer saying : Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good foods ? —7:32Q. Nay it enjoins on decent and clean dress in congregational prayers, so that no sense of disgust may arise in the minds of the audience. The Quran says : O children of Adam ! attend to your embellishments at every time of prayer—7:31Q. The white cloth is, however, the best dress for prayer as it has got the least attraction for diverting the mind from the remembrance of God. He said : Verily the best dress with which you can meet Allah in your grave and mosques is of white colour—6:161. If trousers are put in, they must not be let loose below the ankles—34:167. Prayer is allowed with shoes with which no impurity is attached—34:171. All females shall wear veils when they pray—34:268.

1. See note 618 and the traditions under section 9 of Chapter VIII for details.
 2. See note 4 on cleanliness, and note 527 on dress.

160. **Omar-b-Abi Salamah** reported: I saw the Prophet praying in one cloth having been covered therewith within the house of Omme Salamah, and the two sides thrown upon his two shoulders. —*Agreed.*

11. **Abu Hurairah** reported that the the Messenger of Allah said: None of you must pray in one cloth of which nothing remains on the shoulder. —*Agreed.*

162. **Same** reported: I heard the Messenger of Allah say: Whoso prays in a single cloth, let him make its two sides opposite. —*Bukhari.*

163. **Ayesha** reported that the Messenger of Allah prayed in a thin garment having paintings. He cast a glance to its paintings. When he turned, he said: Take this garment of mine to Abu Jahm, and bring to me the Anjebaniyah of Abu Jahm, because it suddenly diverted me from my prayer. *Agreed upon it.* In a narration of *Bukhari*, he said: I was seeing towards its painting while I was in prayer. So I feared lest it should try me.

164. **Anas** reported that there was a thin screen of Ayesha with which she covered one side of her house. The Prophet

عن عمر بن أبي سلمة قال رأيت رسول الله صلعم يصلي في ثوب واحد مشتملاً به في بيت أم سلمة واضعاً طرفيه على عاتقيه * (متفق عليه)

عن أبي هريرة قال قال رسول الله صلعم لا يصليين أحدكم في الثوب الواحد ليس على عاتقيه منه شيء * (متفق عليه)
عنه قال سمعت رسول الله صلعم يقول من صلى في ثوب واحد فليخالف بين طرفيه * (البخاري)

عن عائشة قالت صلى رسول الله صلعم في خميص لها اعلم فظفر الى اعلامها نظرة فلما انصرف قال ان هبوا بخميصتي هذه الى أبي جهم واتوني بانجبانيتها أبي جهم فأنها لتهتنني انفا عن صلاتي متفق عليه وفي رواية للبخاري قال كنت انظر الى علمها وأنا في الصلوة فآخف أن يغتنني *

عن أنس قال كان قرام لعائشة سترت به جانب بيتها فقال لها النبي

said to her : Remove this thin screen of yours from us, because its paintings do not cease to come before me in my prayer.
—*Bukhari.*

165. **Oqbah-b-A'mer** reported that a gown of silk was presented to the Prophet. 1663 He put it on and said prayer therewith. Next he turned and snatched it off a great snatching like one who dislikes it. Then he said : It is not befitting for the God-fearing men.

—*Agreed.*

166. **Salamah-b-Akwa'a** reported : I asked : O Ms. of Allah ! I am a hunter. Shall I pray in one shirt ? 'Yes' said he, 'and close it though with a thorn.'
—*Abu Daud.*

167. **Abu Hurairah** reported that while a man with flowing trouser was saying prayer, the Prophet said to him : Go and make ablution. So he went and made ablution and then came. A man asked : O Ms. of Allah ! what is the matter with you that you ordered him to make ablution ? He said : Verily he was praying while he let his trouser flow

صلعم أميطي عنا قرامك هذا فإنه لا يزال
تصايرة تعرض لي في صلاتي *

(البخاري)

عن عقبة بن عامر قال أهدني لرسول
الله صلعم فزوج حرير فلبسه ثم صلى فيه
ثم انصرف فزعه نزعاً شديداً كالكاره له ثم
قال لا ينبغي هذا للمتقين * (متفق عليه)

عن سلمة بن الأكوع قال قلت يا رسول

الله صلعم اني رجل اصيد افاضلي في

القميص الواحد قال نعم وازرة ولو بشوكة

(ابوداود)

عن ابي هريرة قال بينما رجل

يصلي مسبل ازاره قال له رسول الله صلعم

اذ هب فتوضاء فذهب وتوضاء ثم جاء

فقال رجل يا رسول الله مالك امرته ان

يتوضاء قال انه كان يصلي وهو مسبل

1663. This gown was sent by Muqauqis, king of Egypt, as present to the Prophet. He wore it with respect when silk was not made unlawful.

down, and verily Allah does not accept the prayer of a man with flowing trousers 1669

—*Abu Daud.*

168. **Ayesha** reported that the Messenger of Allah said: The prayer of a grown-up woman is not accepted except with veil. 1670 —*Abu Daud, Tirmizi.*

169. **Omme-Salamah** reported that she asked the Messenger of Allah: Shall a woman pray in coat of mail and head-cover without trouser upon her? He said: In case the coat of mail is complete so as to cover the insteps of her feet. —*Abu Daud.*

170. **Abu Hurairah** reported that the Messenger of Allah forbade the throwing of a cloth over shoulder in prayer and a man's shutting up his mouth.

—*Abu Daud, Tirmizi.*

171. **Shaddad-b-Aus** reported that the Messenger of Allah said: Act in opposition to the Jews, and verily they do not pary in their shoes and in their socks. 1671

—*Abu Daud.*

إِزَارَةٌ وَإِنَّ اللَّهَ لَا يَقْبَلُ صَلَاةَ رَجُلٍ مَسْبِلٍ
إِزَارَةً * (أَبُو دَاوُدَ)

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى
لَا يَقْبَلُ صَلَاةَ حَائِضٍ إِلَّا بِخِمَارٍ *
(أَبُو دَاوُدَ وَالتِّرْمِذِيُّ)

عَنْ أُمِّ سَلَمَةَ أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ
صَلَّمَ أَتُصَلِّي الْمَرَأَةُ فِي دِرْعٍ وَخِمَارٍ
لَيْسَ عَلَيْهَا إِزَارٌ قَالَ إِذَا كَانَ الدِّرْعُ
سَابِغًا يَغْطِي ظَهْرَ قَدَمَيْهَا * (أَبُو دَاوُدَ)

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى
فَهِيَ عَنْ السَّدْلِ فِي الصَّلَاةِ وَأَنْ يَغْطِيَ
الرَّجُلُ فَاةً * (أَبُو دَاوُدَ وَالتِّرْمِذِيُّ)

عَنْ شَدَّادِ بْنِ أَرْسٍ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى خَالَفُوا الْيَهُودَ فَإِنَّهُمْ لَا يَصْلُونَ
فِي نَعَالِهِمْ وَلَا خِفَافِهِمْ * (أَبُو دَاوُدَ)

1669. Allah does not accept a prayer as perfect which is said with long trousers flowing down the ankles. Prayer is not void if it is said with such trousers. It is only Makruh.

1670. By menstruating women, grown-up women have been meant. They are those on whom prayer has become obligatory. This also proves that hairs of the head of a woman should always remain covered.

1671. Prayers in Islam are allowed with shoes and socks if there be not dirt in them. If, however, there is dirt, it should be removed and then they may be used. This is to show how Islam is catholic in spirit and what importance it lays on the spirit which is the soul of prayer.

172. **Abu Sayeed al-Khodri** reported that when the Messenger of Allah was praying with his companions, he put off his shoes and placed them on his left side. When the people saw that, they threw off their shoes. When the Prophet finished his prayer, he asked: What led you to throw off your shoes? They said: We saw you throwing off your shoes, so we threw off our shoes. Then the Messenger of Allah said: Verily Gabriel came to me and informed me that therer were dirt therein. Whenever one of you comes to the mosque, let him examine. If he sees dirt in his shoes, let him remove it and let him pray therein. 1672

—*Abu Daud.*

173. **Abu Hurairah** reported that the Messenger of Allah said: When one of you prays, he shall not place his shoes by his right side, nor by his left side so that it may be by right side of others except when there is none by his left side, and let him keep them between his two legs. And in a narration: Or let him pray therein.

Abu Daud, Ibn Majah.

عن أبي سعيد بن الخديري قال بينما
رسول الله يصلي بمناجاة إذ خلع نعليه
فوضعهما عن يساره فلما رأى ذلك
القوم القوا نعالهم فلما قضى رسول الله
صلى الله عليه وسلم صلاته قال ما حدثكم على القائلكم
نعالكم قالوا رأيناك ألقيت نعليك
فألقينا نعالنا فقال رسول الله صلى الله عليه وسلم إن
جبرئيل أتاني فأخبرني أن فيهما قدرا
إذا جاء أحدكم المسجد فليستظر فإن
رأى في نعليه قدرا فليمسحه رجليه
فيهما * (ابوداود)

عن أبي هريرة قال قال رسول الله
صلى الله عليه وسلم إذا صلى أحدكم فليضع نعليه
عن يمينه ولا عن يساره فتكفون عن
يمين غيره إلا أن لا يكون على يساره
أحد و يضعهما بين رجليه وفي رواية أو
ليصل فيهما * (ابوداود وابن ماجه)

174. **Abu Sayeed al Khodri** reported : I went to the Prophet and saw him praying upon a mat, prostrating thereon. He narrated : And I saw him praying in one cloth being covered therewith.

—Muslim

175. **Amr-b-Shu'aib** reported from his father from his grandfather who said : I saw the Messenger of Allah praying without shoes and with shoes.

—Abu Daud.

176. **Muhammad-b-al-Munkadir** reported : Jaber prayed with us in a trouser which he tied up from the side of his heels, and his cloth was placed upon a cloth-stand. Someone said to him : You are praying in one trouser ! He said : Verily I did that so that one stupid like you may see me. And who is there among us who had two clothes during the time of the Apostle of Allah ?

—Bukhari.

479w. **Obay-b-Ka'ab** reported : Prayer within one cloth is 'sunnat' which we used to do with the Messenger of Allah and we were not black-mailed. Ibn Mas'ud said : Verily that was when there was want of cloth. As for the present when Allah granted means, prayer within two clothes is purer.

—Ahmad.

عَنِ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ
دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَلَى حَصِيرٍ يُسَجِدُ عَلَيْهِ قَالَ وَرَأَيْتُهُ يُصَلِّي
فِي ثَوْبٍ وَاحِدٍ مُتَوَشِّحًا بِهِ * (مُسْلِمٌ)

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ
جَدِّهِ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي
حَافِيًا وَمُتَوَعِّلًا * (أَبُو دَاوُدَ)

عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ صَلَّى بِنَا
جَابِرٍ فِي إِزَارٍ قَدْ عَقَدَهُ مِنْ قَبْلِ
قَفَاهُ وَثِيَابَهُ مَوْضُوعَةً عَلَى الْمَشْجَبِ فَقَالَ
لَهُ قَائِلٌ تَصَلِّي فِي إِزَارٍ وَاحِدٍ فَقَالَ إِنَّمَا
صَنَعْتُ ذَلِكَ لِئَسْرَانِي أَحْمَقَ مِثْلَكَ وَ
إِنَّمَا كَانَ لَهُ ثَوْبَانِ عَلَى عَمَدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
(الْبُخَارِيُّ)

عَنْ أَبِي بِنِ كَعْبٍ قَالَ الصَّلَاةُ فِي
الثَّوْبِ الْوَاحِدِ سُنَّةٌ كُنَّا نَفْعَلُهَا مَعَ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا يَعَابُ عَلَيْنَا فَقَالَ ابْنُ مَسْعُودٍ
إِنَّمَا كَانَ ذَلِكَ إِذَا كَانَ فِي الثِّيَابِ قِلَّةٌ
فَإِذَا رَسَخَ اللَّهُ فِي الصَّلَاةِ فِي الثَّوْبَيْنِ
إِذَا زَكَى * (أَحْمَدُ)

SECTION 9

1674. Prayer-Stake (Sutra).

Sutra is a stake or stick which is fixed in front of a worshipper as a barrier in order that the people or anything may not pass through the space between the worshipper and the stake. The stake in front of the Imam is also the stake of the followers. In other words, none is allowed to pass through the open lines between the followers and the Imam. There is however no bar for going in front of the stick. If anyone passes in front of the worshipper though there is no stake, he commits sin—34:181. The stake must be not less than one cubit in height and one finger's hold in diameter.

177. **Ibn Omar** reported that the Prophet used to go to the praying place in the morning and a stick used to be carried in his front and fixed in front of him in the praying place and then he used to say prayer towards it. —*Bukhari*

178. **Abu Huzaiifah** reported: I saw the Prophet at Mecca while he was at Abtah in a red tent of leather, and I saw Bilal taking ablution water of the Prophet, and I saw the people hastily using that ablution-water. Whoso got anything out of it washed therewith, and whoso got nothing out of it took the moisture of the hand of his companion. Afterwards I saw Bilal taking a stick and fixing it. The Apostle of Allah came out with a red robe. He prayed towards the stick two rak'ats with the people, while I saw the people and the beasts passing in front of the stick.

—*Agreed*

عَنِ ابْنِ عُمَرَ (رض) قَالَ كَانَ
النَّبِيُّ ﷺ يَلْعَمُ يَغْدُو إِلَى الْمَصَلِيِّ وَالْعَنْزَةِ
بَيْنَ يَدَيْهِ تَحْمِلُ وَتَنْصَبُ بِالْمَصَلِيِّ بَيْنَ
يَدَيْهِ فَيُصَلِّي إِلَيْهَا * (البخاري)

عَنْ أَبِي حَظِيْفَةَ قَالَ رَأَيْتُ رَسُولَ
اللَّهِ ﷺ يَلْعَمُ بِمَكَّةَ وَهُوَ بِالْأَبْطَحِ فِي قُبَّةِ
حَمْرَاءَ مِنْ أَدَمٍ وَرَأَيْتُ بِلَالَ أَخَذَ رِضْوً
رَسُولِ اللَّهِ ﷺ وَرَأَيْتُ النَّاسَ يَسْتَدْرُونَ
ذَلِكَ الرِّضْوَ فَمَنْ أَصَابَ مِنْهُ شَيْئًا تَمَسَّحَ
بِهِ وَمَنْ لَمْ يَصِبْ مِنْهُ أَخَذَ مِنْ بَلَلِ
يَدِ صَاحِبِهِ ثُمَّ رَأَيْتُ بِلَالَ أَخَذَ عَنْزَةً فَرَكَّزَهَا
وَخَرَجَ رَسُولُ اللَّهِ ﷺ فِي حِلَّةٍ حَمْرَاءَ
مَشْمُرًا صُلًى إِلَى الْعَنْزَةِ بِالنَّاسِ رَكَعَتَيْنِ
وَرَأَيْتُ النَّاسَ وَالْأَنْبَاءَ يَمْرُونَ بَيْنَ
يَدَيْ الْعَنْزَةِ - (متفق عليه)

179. **Nafe'** from **Ibn Omar** reported that the Prophet used to keep his riding camel in front and pray towards it. *Agreed upon it, and Bukhari added:* I asked: Inform me in case the camel moves away. He replied: He used to take a saddle, make it straight and pray towards its back.

180. **Talhah-b-Obaidullah** reported that the Messenger of Allah said; When one of you puts in front of him what is like the back part of a saddle, let him pray and not care who passes behind that. —*Muslim.*

181. **Abu Johaim** reported that the Messenger of Allah said: Had the passer-by in front of the praying place known what is against him (of sins), it would have been forty (times) better for him to wait than to pass by its front. 1675 —*Agreed*

182. **Abu Sayeed** reported that the Messenger of Allah said: When one of you prays towards a thing which screens him from the people, and another wishes to pass by his front, let him drive him out.

عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ
صَلَّمَ كَانَ يَعْزِضُ رَاحِلَتَهُ فَيُصَلِّي إِلَيْهَا مُتَّفَقٌ
عَلَيْهِ وَزَادَ الْبُخَارِيُّ قُلْتُ أَفَرَأَيْتَ إِذَا
هَبَّتِ الرِّكَابُ قَالَ كَانَ يَأْخُذُ الرَّحْلَ
فَيَعْدِلُهُ فَيُصَلِّي إِلَى آخِرَتِهِ *

عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّيَ اللَّهُ عَلَيْهِ إِذَا وَضَعَ أَحَدُكُمْ بَيْنَ
يَدَيْهِ مِثْلَ مُؤَخَّرَةِ الرَّحْلِ فَلْيُصَلِّ وَلَا يُبَالِ
مَنْ مَرَّ وَرَاءَ ذَلِكَ * (مُسْلِمٌ)

عَنْ أَبِي جَهْمٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ لَوْ يَعْلَمُ الْكَلْبُ بَيْنَ يَدَيَّ الْوَصْلَى
مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا
لَهُ مِنْ أَنْ يَمْرُبَيْنَ يَدَيْهِ (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ
مَنْ النَّاسِ فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ

1675. One of the narrators Abu Nazar said that he did not know whether the Prophet said — 40 days, or 40 months, or 40 years.

If he refuses, let him fight with him, and verily he is the devil 1676 —*Bukhari*

183. **Abu Hurairah** reported that the Messenger of Allah said: Woman, ass, and dog make the prayer void, 1677 and something like the end of a saddle saves that.

—*Muslim.*

184. **Ayesha** reported: The Prophet was saying prayer at night while I was an obstruction between him and the Qiblah like an obstruction of the dead body. 1678 —*Agreed.*

184 (a) **Ibn Abbas** reported: I came riding upon an ass (and I was at that time coming near to maturity), and the Prophet was saying prayer at Mina with the people towards a thing other than wall. I passed in front of a certain line. I got down and sent the ass to graze and joined the line, but none disliked it for me. 1679

—*Agreed.*

فَلْيُفَقَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ * (البخاري)

عن أبي هريرة قال قال رسول الله صلعم تقطع الصلاة المرأة والحمار والكلب ويقي ذلك مثل مؤخرة الرجل * (مسلم)

عن عائشة قالت كان النبي صلعم يصلي من الليل وأنا معترضة بينه وبين القبلة كاعتراض الجنزة * (متفق عليه)

عن ابن عباس (رض) قال أقبلت راكباً على اتان وأنا يومئذ قد ناهزت الاحتلام ورسول الله صلعم يصلي بالناس بمنى إلى غير جدار فمرت بين يدي بعض الصف فنزلت وأرسلت الاتان ترتع ودخلت في الصف فلم يكر ذلك علي أحد * (متفق عليه)

1676. If someone passes in spite of obstruction and as a result of struggle if he is killed, there will be no blood feud according to unanimous opinion of the jurists. *Muslim* narrated a similar tradition.

1677. It is the opinion of the majority of the jurists that if anything like ass, dog etc. passes in the front of a praying man, his prayer is not nullified.

1678. This tradition and other traditions of such nature have been meant only to give importance to the fixing of a stake or something in front at the time of prayer. See hadith 189.

1679. This proves that if a woman sleeps in front of prayer, this does make the prayer void.

185. **Abu Hurairah** reported that the Messenger of Allah said: When one of you prays, let him fix something in front of his face. If he does not find, let him fix his stick; and if there is no stick with him, let him put some marks. Afterwards what will pass in front of him will not injure him.

—*Abu Daud, Ibn Majah.*

186. **Sahl-b-Abi Hasmah** reported that the Messenger of Allah said: When one of you prays towards a stake, let him be adjacent to it. The devil will not nullify his prayer over him. 1680 —*Abu Daud.*

187. **Meqdad-b-al Aswad** reported: I did not see the Prophet praying towards an wood or a pillar, or a tree without placing it up to his right eyebrow or left and without fixing it straight. 1681 —*Abu Daud.*

188. **Fazl-b-Abbas** reported: The Messenger of Allah came to us while we were in a desert belonging to us, and with him there was Abbas. He said prayer in the desert in front of which there was no stake but there

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ

صَلَّمَ إِذَا صَلَّى أَحَدُكُمْ فَلْيَجْعَلْ تَلَقَاءَ وَجْهِهِ شَيْئًا فَإِنْ لَمْ يَجِدْ فَلْيَنْصِبْ عَصَاهُ فَإِنْ لَمْ يَكُنْ

مَعَهُ عَصَا فَلْيَخْطُطْ خَطًّا ثُمَّ لَا يَضُرَّهُ مَا مَرَّ أَمَامَهُ * (أَبُو دَاوُدَ وَابْنُ مَاجَةَ)

عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ قَالَ قَالَ

رَسُولُ اللَّهِ صَلَّمَ إِذَا صَلَّى أَحَدُكُمْ إِلَى سِتْرَةٍ فَلْيَدْنُ مِنْهَا لَا يَقْطَعُ الشَّيْطَانُ عَلَيْهِ صَلَوَتَهُ * (أَبُو دَاوُدَ)

عَنِ الْمُقَدَّادِ بْنِ الْأَسْوَدِ قَالَ مَا رَأَيْتُ

رَسُولَ اللَّهِ صَلَّمَ يُصَلِّي إِلَى عَوْدٍ وَلَا عَمُودٍ وَلَا شَجَرَةٍ إِلَّا جَعَلَهُ عَلَى حَاجِبِهِ الْإِيمَنِ

أَوْ لَا يَسِرُّ وَلَا يَصُدُّ لَهُ صَدًّا * (أَبُو دَاوُدَ)

عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ أَتَانَا رَسُولُ

اللَّهِ صَلَّمَ وَنَحْنُ فِي بَادِيَةِ لَنَا وَمَعَهُ

عَبَّاسٌ فَصَلَّى فِي صَحْرَاءَ لَيْسَ بَيْنَ يَدَيْهِ

1680. This also shows that if an ass passes in front of prayer, it does not nullify prayer.

1681. This stake shall be just near the place of prostration. If it is far away, the rule shall be observed more in the breach.

were one ass and one dog belonging to us, playing in front of him. So it did not matter (anything) on that account.

—*Abu Daud, Nisai.*

189. **Abu Sayeed** reported that the Messenger of Allah said: Nothing makes a prayer void; drive out (everything in front) as far as you can, because it is the devil. 1682 *Abu Daud.*

190. **Ayesha** reported: I was sleeping in front of the Prophet with my two legs in his front. When he made prostration, he pushed me and then I restrained my legs; and when he stood, I spread them out. She said that there were no lamps at that time in the huts. —*Agreed.*

191. **Abu Hurairah** reported that the Messenger of Allah said: Had one of you known what is for him in the passing in front of his brother by way of obstruction to prayer, his standing for 100 years would have been better than the foot step he has taken. —*Ibn Majah.*

192. **Ibn Abbas** reported that the Messenger of Allah said: When one of you prays without a stake, the asses

سترة وحمارة لنا وكلبة تعبثان بين يديه فما بالي بذلك *

(ابوداود والنسائي)

عن ابي سعيد قال قال رسول الله صلعم لا يقطع الصلوة شيء وادروا ما استطعتم فانما هرشيطان *

عن عائشة قالت كنت انام بين يدي

رسول الله صلعم ورجلي في قبلته فاذا سجد غمزني فقبضت رجلي واذا قام بسطتهما قالت و البيوت يومئذ ليس فيها مصابيح *

عن ابي هريرة قال قال رسول الله صلعم لو يعلم احدكم ماله في ان يمر بين يدي اخيه معترضا في الصلوة كان لان يقيم مائة عام خيرا له من الخطوة التي خطا *

عن ابن عباس قال قال رسول الله صلعم اذا صلى احدكم الى غير السترة

1682. Nothing which passes in front of a worshipper can nullify his prayer inspite of what has been said in traditions 183, 184, and 192. If anything comes in front, that should be driven away and should not be allowed to remain standing because it disturbs the worshipper.

swines, Jews, Magians and women nullify his prayer; and they compensate for him when they pass by his front beyond a stone's throw. 1683

—*Abu Daud.*

410w. **Ka'bil-Ahbar** reported: Had one passing in front of a praying man known what is against him, it would have been better for him to go down therewith than to pass by his front. And in a narration: It would have been easier for him.

—*Malek.*

فَإِنَّهُ يَقْطَعُ صَلَاتَهُ الْعَمَّارُ وَالْخَنْزِيرُ
وَالْيَهُودِيُّ وَالْمَجُوسِيُّ وَالْمَرَأَةُ وَتَجْزِي
عَنْهُ إِذَا مَرُّوا بَيْنَ يَدَيْهِ عَلَى قَذْفَةٍ بِحَجَرٍ *

(ابوداود)

عَنْ كَعْبِ الْأَحْبَارِ قَالَ لَوْ يَعْلَمُ الْمَارُّ
بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَرَنَ أَنْ
يَخْسَفَ بِهِ خَيْرًا لَهُ مِنْ أَنْ
يَمُرَّ بَيْنَ يَدَيْهِ وَفِي رِوَايَةٍ أُخْرَى عَلَيْهِ *

(مَالِك)

SECTION 10

1684. Modes of Prayer

(a) **Farz, Sunnat and Nafl prayers.** The compulsory divine service is held five times a day. Each prayer consists of three parts—Farz, Sunnat and Nafl. Farz is a compulsory prayer directed by the Quran, Sunnat is a prayer observed by the Holy Prophet in addition to Farz prayer, and Nafl is an optional prayer recommended by the Holy Prophet. Each prayer consists of two or four rak'ats and each rak'at is a single unit in a prayer consisting of standing, bowing, prostration and sitting. Every component part of a rak'at will be discussed in their proper places. Except the Farz prayers, no other prayers can ordinarily be said in congregation, and prayers other than Farz may be said at the wish of the worshipper either in the mosque or in a convenient place.

1683. These things do not nullify prayer. The nullification of prayer has been said to give emphasis to fixing of stakes.

(b) **Numbers of prayers.** Below are the details of each prayer.

(i) **Fajr** consists of 2 rak'ats of Farz prayer, and 2 rak'ats of Sunnat prayer before it.

(ii) **Zuhr** consists of 4 rak'ats of Farz prayer, 4 rak'ats of Sunnat before it and 2 rak'ats of Sunnat after it and 2 rak'ats of nafl.

(iii) **Asr** consists of 4 rak'ats of Farz, and 4 rak'ats of Sunnat before it.

(iv) **Magrib** consists of three rak'ats of Farz, and 2 rak'ats of sunnat and 2 rak'ats of nafl after it.

(v) **Isha** consists 4 rak'ats of Farz, 2 rak'ats of Sunnat after it, three rak'ats of witr and 2 rak'ats of nafl.

(c) **Modes of Prayer.** After Wuzu (ablution), one must go to the praying place with proper dress and standing in the place of prayer, he must recite in silence after facing the Holy Ka'ba

اِنِّى وَجَّهْتُ وَجْهِيَ لِلَّذِى فَطَرَ السَّمَوَاتِ وَالْاَرْضَ حَنِيفًا وَمَا اَنَا مِنَ الْمُشْرِكِينَ -

(Surely I have turned my face towards One who created the heavens and the earth, being upright, and I am not of the polytheists.

(i) Then the worshipper raises both hands up to the ears uttering اللهُ اَكْبَرُ (Allah is Greatest). This is called *Takbir Tahrima*, which makes everything unlawful except remembrance of Allah. With this utterance, there begins a rak'at. Then the right hand is placed below the navel in case of males and above breast in case of females and then the following is recited "Glory to Thee, O Allah! and there is Thy praise, and blessed is Thy name, and exalted is Thy Majesty, and there is no deity besides Thee. I seek refuge to Allah from the accursed devil. In the name of Allah, the Most Compassionate, the Merciful".

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ

غَيْرُكَ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ *

Then will follow the recitation of the opening chapter of the

Quran: All praise is for Allah, the Lord of the worlds, the Most Compassionate, the Most Merciful, Master of the Day of Judgment. Thee do we worship, and Thee do we beseech for help. Guide us to the right path, the path of those upon whom Thou hast bestowed favours, not of those upon whom wrath was let down, nor of those who went astray. Then is said "Ameen" (Be it so). Then any portion of the Quran which the reader has got by heart and which is not less than three verses is recited. Then saying "Allaho-Akbar", he bends down which is called ركوع and recites three times سبحان ربي العظيم (glory to my Lord, the Great). Afterwards he stands erect by saying سمع الله لمن حمده (Allah hears one who praises Him). Then he falls down in prostration, the toes of both feet, knees of both hands and the forehead touching the ground and he recites three times سبحان ربي الاعلى (glory to my Lord, the Great). Then he sits down and again he falls in similar prostration from the sitting posture. Then he gets up and stands erect. Thus one rak'at of prayer is finished. Another rak'at begins with the same recitations as in the first and ends in sitting like kneeling down. The following is then recited. اَللّٰهُمَّ صَلِّ عَلَى الصّٰلِحِيْنَ وَ اَلصَّلٰوَاتُ وَالطَّيِّبٰتُ اِلَيْهَا اَلْبَيُّ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَ اَشْهَدُ اَنْ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ *

"All invocations are for Allah, and all services and all pure things. Peace be on thee, O Prophet! and the mercy of Allah and His blessings. Peace be on us and on the righteous servants of Allah. I bear witness that there is no deity but Allah and that Muhammad is His servant and His Messenger". Then if he is not to say four rak'ats in which case he stands up again to say two rak'ats in a similar manner, he recites the following: اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَ عَلَى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّبِيْنٌ اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَ عَلَى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ وَ عَلَى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّبِيْنٌ

(O Allah! make Muhammad and the followers of Muhammad

successful as Thou didst make successful Abraham and the followers of Abraham, for surely Thou art the Praised, Mighty. O Allah! bless Muhammad and the followers of Muhammad, as Thou didst bless Abraham and the followers of Abraham, for surely Thou art Praised, Mighty. This closes the service which ends with the recitation of ^{اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ} (Peace be on thee, and the mercy of Allah) first turning the head towards the right and then towards the left. Then follows Monazat (invocation) with both the hands raised abreast :

(O God! Thou art Peace, and from Thee is peace. Blessed art Thou, O One having glory and honour). The details of each prayer will come as we proceed.

193. **Abu Hurairah** reported that a man entered the mosque while the Messenger of Allah was sitting in a corner of the mosque. Then he said prayer, and afterwards he came and greeted him. Then the Messenger of Allah said to him: And on thee peace. Return and say prayer, because you have not prayed. Then he returned and prayed. Afterwards he came and greeted him. He replied, And on thee peace. Return and then pray because you have not prayed. He said at the third time or at that which is subsequent to it: O Ms. of Allah, teach me. He said: When you stand up for prayer, make ablution complete, and then face the Ka'ba, recite takbir and then

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا دَخَلَ
الْمَسْجِدَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ فِي
نَاحِيَةِ الْمَسْجِدِ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَيْهِ
فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْكَ السَّلَامُ
أَرْجِعْ صَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَرَجَعَ فَصَلَّى
ثُمَّ جَاءَ فَسَلَّمَ فَقَالَ وَاعَلَيْكَ السَّلَامُ أَرْجِعْ
فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَقَالَ فِي الثَّلَاثَةِ
أَرَفِي الَّتِي بَعْدَهَا عَلَّمَنِي يَا رَسُولَ اللَّهِ
صَلَّمَ فَقَالَ إِذَا قُمْتَ إِلَى الصَّلَاةِ فَاسْبِغْ
الرُّؤُوسَ ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ ثُمَّ اقْرَأْ

read what is easy for you from the Quran, afterwards bow till you are at ease with the bow, and then rise up till you stand erect, then prostrate till you are at ease with the prostration, then rise up till you are at ease with the sitting, then prostrate till you are at ease with prostration, then rise up till you sit at ease. In a narration: Then rise up till you stand erect, then do that in your whole prayer. 1685 —Agreed.

194. **Ayesha** reported that the Prophet used to open prayer with takbir 1686 and the Quran-reading with "All praise is due to Allah, the Lord of the worlds." And when he bent, he used neither to keep his head erect, nor bend it very low but between that; and when he raised his head from bowing, he used not to prostrate till he stood erect, and when he raised up his head from prostration, he used not (again) to

بِمَا تيسر معك من القرآن ثم اركع
حتى تطمئن ركعاً ثم ارفع حتى تستوي
قائماً ثم اسجد حتى تطمئن ساجداً ثم
ارفع حتى تطمئن جالساً ثم اسجد حتى
تطمئن ساجداً ثم ارفع حتى تطمئن جالساً
وفي رواية ثم ارفع حتى تستوي قائماً ثم
افعل ذلك في صلاتك كلها *

(متفق عليه)

عن عائشة قالت كان رسول الله صلى الله عليه وسلم
يشتفتح الصلوة بالتكبير والقراءة بالحمد
لله رب العالمين وكان اذا ركع لم
يشخص راسه ولم يصوبه ولكن بين
ذلك وكان اذا رفع راسه من الركوع
لم يسجد حتى يستوي قائماً وكان
اذا رفع راسه من السجدة لم يسجد حتى

1685. This is the tradition on the basis of which Imams Shafeyi, Ahmad and Abu Yusuf held that the standing or sitting erect after bending and prostration is Farz and that the neglect of this duty nullifies prayer, while Imams Abu Hanifa and Muhammad held them to be wajib as the nullification is said here only to show that it was not a perfect prayer.

1686. Takbir is Allahu-Akbar (Allah is greatest). From this it appears that Bismillah (In the name of Allah) should be recited in silence.

prostrate till he sat erect; and he used to say in every two rak'ats the Tahiyah; 1687 and he used to spread his left leg and fix his right leg, and he used to forbid the footstep of the devil, 1688 and prohibit a man's spreading out both arms (like) that of the beasts, and he used to close the prayer with greeting. 1689 —Muslim.

135. Abu Humaid as Sayidi reported among a party of the companions of the Messenger of Allah: I shall remind you of the prayer of the Ms. of Allah. I saw him: When he read takbir, he used to place his hands opposite to his two shoulders, and when he bowed, he used to accomodate his palms upon his knees and then bend his back; when he raised his head, he used to make it straight till every vein returned to its place, when he prostrated, he used to place his two hands without spreiding, nor taking them one by the other; he used to place the ends of the toes of his legs towards the Ka'ba; when he sat in (prayer of) two bendings, he used to sit upon his left leg

يَسْتَوِي جَالِسًا وَكَانَ يَقُولُ فِي كُلِّ رَكَعَتَيْنِ التَّحِيَّاتِ وَكَانَ يَفْرِشُ رِجْلَهُ الْيُسْرَى وَيَنْصِبُ رِجْلَهُ الْيُمْنَى وَكَانَ يَنْهَى عَنِ عَقْبَةِ الشَّيْطَانِ وَيَنْهَى أَنْ يَفْتَرِشَ الرَّجُلُ ذِرَاعَيْهِ اقْتِرَاشَ السَّبْعِ وَكَانَ يَخْتِمُ الصَّلَاةَ بِالتَّسْلِيمِ * (مُسْلِمٌ)

عَنْ أَبِي حَمِيدٍ بنِ السَّائِدِيِّ قَالَ فِي نَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا أَحْفَظُكُمْ لصلوةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُهُ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حَذَاءَ مَنْكَبَيْهِ وَإِذَا رَكَعَ امْكَنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ ثُمَّ حَصَرَ ظَهْرَهُ فَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى حَتَّى يَعُودَ كُلُّ فَقَارٍ مَكَانَهُ فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ وَلَا قَابِضِهِمَا وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ اقْبِلَةً فَإِذَا جَلَسَ فِي الرُّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى وَنَصَبَ

1687. Tahiyah is mentioned in note 1724.

1688. This means that one should not place his both arms flat upon the ground.

1689. Imam Shafeyi says that greeting is Farz and Imam Abu Hanifah holds it as

and fix his right (leg) ; when he sat in the last bending, he used to advance his left leg and fix the other and sit upon his seat.

— *Bukhari.*

196. **Ibn Omar** reported that the Messenger of Allah used to raise his hands up to his shoulders when he opened prayer and when he recited takbir for bending, and when he raised his head from bending, he raised them up like that, and he said : “Allah hears one who praises him. O our Lord ! for Thee is all praise” ; and he used not to do that in prostration. 1690 — *Agreed.*

197. **Nafe'** reported that when Ibn Omar entered in prayer,

الْيَمْنَى فَإِذَا جَلَسَ فِي الرُّكْعَةِ الْآخِرَةِ قَدَّمَ
رِجْلَهُ الْبَيْسَرَى وَنَصَبَ الْآخِرَى وَقَعَدَ عَلَى
مَقْعَدَتِهِ * (الْبُخَارِيُّ)

عَنْ أَبِي عَمْرٍو (رَضَ) أَنَّ رَسُولَ اللَّهِ
صَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ حَذْرَ مَنْكَبَيْهِ إِذَا افْتَتَحَ
الصَّلَاةَ وَإِذَا كَبَّرَ لِلرُّكُوعِ وَإِذَا رَفَعَ رَأْسَهُ
مِنَ الرُّكُوعِ رَفَعَهُمَا كَذَلِكَ وَقَالَ سَمِعَ
اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا لَكَ الْحَمْدُ وَكَانَ
لَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ * (مُتَّفَقٌ عَلَيْهِ)
عَنْ نَافِعٍ أَنَّ ابْنَ عَمْرٍو (رَضَ) كَانَ

1690. It indicates that both the following may be recited together—“Allah hears one who praises Him” and “O our Lord ! Thine is all praise.” Imam Abu Hanifah says that the first should be recited by the Imam and the second by the followers. When alone, only the former shall be recited. His two disciples Muhammad and Abu Yusuf hold that the Imam should recite both. Imam Tahawi accepted this opinion. It appears also from this tradition that both the hands should be raised up at the time of bending and also at the time of falling in prostration. The Hanafi Mazhab does not observe it though dictated by the Prophet. There are different traditions with regard to this raising up of hands. The RAFA-YADAINS (those who uphold the doctrine of raising hands) say that in obedience to more authentic traditions, hands should be raised. Their view is supported by traditions of Ibn Omar (196) and Nafe (197) reported by Bukhari and Muslim ; and the other view is supported by traditions of Alqamah (211), Bara'a-b-A'jeb, A'sam-b-Kolaib and Muzahed narrated by other traditionists. From these traditions, it is seen that Hazrats Omar, Ali and Ibn Mas'ud did not raise up their hands except once at the time of the first Takbir. It seems, however, that by not keeping to one fixed rule, the Prophet gave emphasis more to spirit of prayer than forms. It is all alike whether one raises up his hands or not at the time of each bending and prostration. Surely Islam was not revealed to create division on the basis of this question. Different forms were adopted only to give elasticity to the forms.

he used to recite takbir and raise up his hands; and when he bent, he used to raise up his hands; and when he said "Allah hears one who praises Him", he used to raise up his hands; and when he stood from the two bendings, he used to raise up his hands. And Ibn Omar raised that up to the Prophet. —*Bukhari*.

198. **Malek-b-Huwaires** reported that when the Messenger of Allah recited takbir, he used to raise up his hands till he touched his ears with them; and when he raised up his head from bending and said "Allah hears one who praises Him", he used to do like that. And in a narration: till he touched therewith the tips of his ears. —*Agreed*.

199. **Same** reported that he saw the Prophet praying. When he entered into odd number of his prayer, he did not get up till he sat erect. 1631 —*Bukhari*.

200. **Wa'el-b-Hujr** reported that he saw the Prophet raising up his hands when he entered in prayer. He recited

إِذَا دَخَلَ فِي الصَّلَاةِ كَبَّرَ وَرَفَعَ يَدَيْهِ
وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ وَإِذَا قَالَ سَمِعَ اللَّهُ
لِمَنْ حَمِدَهُ رَفَعَ يَدَيْهِ وَإِذَا قَامَ مِنَ
الرُّكْعَتَيْنِ رَفَعَ يَدَيْهِ وَرَفَعَ ذَلِكَ ابْنُ عُمَرَ
إِلَى النَّبِيِّ صَلَّى * (الْبُخَارِيُّ)

عَنْ مَالِكِ بْنِ الْحَوَرِثِ قَالَ كَانَ
رَسُولُ اللَّهِ صَلَّى إِذَا كَبَّرَ رَفَعَ يَدَيْهِ حَتَّى
يُحَاذِي بِهِمَا أُذُنَيْهِ وَإِذَا رَفَعَ رَأْسَهُ
مِنَ الرُّكُوعِ فَقَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ
فَعَلَ مِثْلَ ذَلِكَ وَفِي رِوَايَةٍ حَتَّى يُحَاذِي
بِهِمَا فُرُوعَ أُذُنَيْهِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْهُ رَأَى النَّبِيُّ صَلَّى صَلَاحًا يَصِلُ فَاذَا
كَانَ فِي وَثْرٍ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتَّى
يَسْتَوِيَ قَاعِدًا * (الْبُخَارِيُّ)

عَنْ وَائِلِ بْنِ حَجْرٍ أَنَّهُ رَأَى النَّبِيَّ
صَلَّمَ رَفَعَ يَدَيْهِ حِينَ دَخَلَ فِي الصَّلَاةِ

1631 Imam Shafeyi followed this hadis and held sitting at ease and standing thereafter as sunnat. Imams Ahmad and Abu Hanifah held the contrary. They explain this hadis by saying that it was meant for the old and the weak. They follow the hadis of Abu Hurairah (34:193).

takbir and then remained covered with his cloth, then he placed his right hand over the left. When he intended to bend, he took out his hands from the cloth and then raised them up, and recited takbir and bent. When he said "Allah hears one who praises Him", he raised up his hand; when he prostrated, he prostrated between his two palms. 1692

—*Muslim.*

201. **Sahl-b-Sa'ad** reported that the people were ordered that a man should place his right hand over his left armpit in prayer.

—*Bukhari.*

202. **Abu Hurairah** reported that when the Apostle of Allah stood for prayer, he used to recite takbir at the time when he got up, then he used to recite takbir when he bent, then he used to say "Allah hears one who praises Him" when he raised his loin from the bending, then he used to recite while he was standing "O our Lord! Thine is the Praise"; then he used to recite takbir when he fell down, and then to recite takbir when he raised

كَبَّرَ ثُمَّ التَّحَفَّ بِثَوْبِهِ ثُمَّ وَضَعَ يَدَهُ
الْيَمْنَى عَلَى الْيُسْرَى فَلَمَّا أَرَادَ أَنْ يَرْكَعَ
أَخْرَجَ يَدَيْهِ مِنَ الثَّوْبِ ثُمَّ رَفَعَهُمَا وَكَبَّرَ
وَرَكَعَ فَلَمَّا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَفَعَ
يَدَيْهِ فَلَمَّا سَجَدَ سَجَدَ بَيْنَ كَفْيِهِ * (مُسْلِمٌ)
عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ كَانَ النَّاسُ
يُؤْمَرُونَ أَنْ يَضَعَ الرَّجُلُ الْيَدَ الْيَمْنَى عَلَى
ذِرَاعِهِ الْيُسْرَى فِي الصَّلَاةِ * (الْبُخَارِيُّ)
عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ
صَلَّاهُ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ
حِينَ يَقُومُ ثُمَّ يَكَبِّرُ حِينَ
يَرْكَعُ ثُمَّ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ حِينَ
يَرْفَعُ صُلْبَهُ مِنَ الرُّكْعَةِ ثُمَّ يَقُولُ وَهُوَ
قَائِمٌ رَبَّنَا لَكَ الْحَمْدُ ثُمَّ يَكَبِّرُ حِينَ
يَهْوِي ثُمَّ يَكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ ثُمَّ

1692. According to Imam Malek, it is allowed that one should let loose his hands down. Imam Abu Hanifa holds that hands shall be kept just below navel and Imam Shafeyi holds that hands shall be placed above navel. Traditions uphold both the views. The view of Imam Malek is not generally followed.

up his head ; then he used to recite takbir when he prostrated, then to recite takbir when he raised up his head. Then he used to do that in the whole of prayer till he finished it, and he used to recite takbir when he stood from the two (bendings) after sitting. —*Agreed.*

903. **Jaber** reported that the Apostle of Allah said : The best prayer is of prolonged standing. —*Muslim.*

204. **Abu Hamid as Sayidi** narrated among ten of the companions of the Prophet : I know better than you about prayer of the Ms. of Allah. They asked : Narrate. He said ; When the Prophet stood for prayer, he used to raise his hands till he took them up to his shoulders, next he used to recite takbir, next he used to read (the Quran), next he used to recite takbir and raise up his hands till he took them up to his shoulders, next he used to bend and place his palms upon his knees, next he used to make his waist straight neither dropping down his head nor raising it up, next he used to raise up his head and say "Allah hears one who praises Him" ; next he used to raise up his hands till he took them up to his

يُكَبِّرُ حِينَ يَسْجُدُ ثُمَّ يَكَبِّرُ حِينَ يَرْفَعُ
رَأْسَهُ ثُمَّ يَفْعَلُ ذَلِكَ فِي الصَّلَاةِ كُلِّهَا
حَتَّى يَقْضِيَهَا وَيَكَبِّرُ حِينَ يَقُومُ مِنَ
الْثَنَيْنِ بَعْدَ الْجُلُوسِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَفْضَلُ الصَّلَاةِ طَوِيلُ الْقُنُوتِ * (مُسْلِمٌ)
عَنْ أَبِي حَمِيدٍ بْنِ السَّاعِدِيِّ قَالَ فِي
عَشْرَةٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا أَعْلَمُكُمْ
بِصَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا فَأَعْرِضْ قَالَ
كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ إِلَى الصَّلَاةِ
رَفَعَ يَدَيْهِ حَتَّى يَحَازِيَ بِهِمَا مَنْكَبَيْهِ
ثُمَّ يَكْبِرُ ثُمَّ يَقْرَأُ ثُمَّ يَكْبِرُ
يَرْفَعُ يَدَيْهِ حَتَّى يَحَازِيَ بِهِمَا مَنْكَبَيْهِ ثُمَّ
يَرْكَعُ وَيَضَعُ رَأْسَهُ عَلَى رُكْبَتَيْهِ ثُمَّ
يَعْتَدِلُ وَلَا يَصْبِي رَأْسَهُ وَلَا يَقْنَعُ ثُمَّ يَرْفَعُ
رَأْسَهُ فَيَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمْدَهُ ثُمَّ يَرْفَعُ
يَدَيْهِ حَتَّى يَحَازِيَ بِهِمَا مَنْكَبَيْهِ مَعْتَدِلًا

shoulders by being straight, next he used to say : "Allah is greatest" ; next he used to fall down upon the earth in prostration raising up his hands from his two sides and open the toes of his feet ; next he used to raise up his head and make his left leg double and sit thereon ; next he used to be straight till every bone went to its place ; next he used to get up. He used to do in the second bending like that. Then when he stood up from the bendings, he used to recite takbir and raise up his hands till he took them up to his shoulders, just as he recited takbir when he opened the prayer ; next he used to do that in the remaining portion of his prayer till when the prostration in which there was greeting came, he used to take out his left leg and sit with his hip bone upon his left side. Then he greeted. They said : You have spoken the truth. He used to pray thus. 1693 — *Abu Daud,*

205. **Wa'el-b Hujr** reported that he examined the Prophet carefully when he stood for prayer. He raised up his hands

ثُمَّ يَقُولُ اللَّهُ أَكْبَرُ ثُمَّ يَهْوِي إِلَى
الْأَرْضِ سَاجِدًا فَيَبْجَا فِي يَدَيْهِ عَنْ جَنْبَيْهِ
وَيَفْتَحُ أَصَابِعَ رِجْلَيْهِ ثُمَّ يَرْفَعُ رَأْسَهُ
وَيُثْنِي رِجْلَهُ الْيُسْرَى فَيَقْعُدُ عَلَيْهَا
ثُمَّ يَعْتَدِلُ حَتَّى يَرْجِعَ كُلُّ عَظْمٍ إِلَى
مَوْضِعِهِ مَعْتَدِلًا ثُمَّ يَسْجُدُ ثُمَّ يَقُولُ اللَّهُ
أَكْبَرُ وَيَرْفَعُ وَيُثْنِي رِجْلَهُ الْيُسْرَى
فَيَقْعُدُ عَلَيْهَا ثُمَّ يَعْتَدِلُ حَتَّى يَرْجِعَ كُلُّ
عَظْمٍ إِلَى مَوْضِعِهِ ثُمَّ يَنْهَضُ ثُمَّ يَصْنَعُ فِي
الرُّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ ثُمَّ إِذَا قَامَ
مِنْ الرُّكْعَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى
يَعَاذِي بِهِمَا مَنْكَبَيْهِ كَمَا كَبَّرَ عِنْدَ
إِفْتِتَاحِ الصَّلَاةِ ثُمَّ يَصْنَعُ ذَلِكَ فِي بَقِيَّةِ
صَلَوَاتِهِ حَتَّى إِذَا كَانَتْ السَّجْدَةُ الَّتِي فِيهَا
التَّسْلِيمُ أَخْرَجَ رِجْلَهُ الْيُسْرَى وَقَعْدَ مَتَوَرِّكًا
عَلَى شَقِّهِ الْاَيْسَرِ ثُمَّ سَلَّمَ قَالُوا صَدَقْتَ هَكَذَا
كَانَ يُصَلِّي * (ابن داود)

عن رَأَيْلِ بْنِ حَجَرٍ أَنَّهُ ابْصَرَ النَّبِيَّ
صَلَّمَ خَيْرًا قَامَ إِلَى الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى

1693. Tirmizi and Ibn Majah reported in slight different wordings. Tirmizi says that this tradition is Hasan Sahih. Abu Daud also narrated some portion of it from Abu Hamid.

till they were just to his shoulders. He took his two thumbs up to his ears and then recited takbir. 1694 — *Abu Daud*,

206. **Qabisah-b-Hulb** reported from his father who said: The Ms. of Allah used to be our Imam and take his left hand with his right hand. 1695

— *Tirmizi, Ibn Majah.*

207. **Refa'a-b-Ra'fe'** reported that a man came and parayed in the mosque. Afterwards he advanced and greeted the Prophet. The Prophet said: Repeat your prayer, because you have not prayed. He said: O Ms. of Allah! teach me how I should pray. He said: When you turn your face towards the Ka'ba, recite takbir, and then read the Mother of the Quran so long as Allah wishes that you should read. When you bend, make your palms upon your knees, and make your bending good, and prolong your back. When you rise up, make your loin erect, and raise up your head till the veins return to their joints. When you prostrate, make your prostration good, and when you

كَانَتْ بِحَيْالٍ مِنْكَبِيهِ حَازِي إِبْهَامِيهِ
أَذْنِيهِ ثُمَّ كَبَّرَ * (أَبُو دَاوُدَ)

عَنْ قَبِيصَةَ ابْنِ هَلْبٍ عَنْ أَبِيهِ قَالَ
كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْخُذُ
شِمَالَهُ بِيَمِينِهِ * (الترمذي وابن ماجه)

عَنْ رِفَاعَةَ بْنِ رَافِعٍ قَالَ جَاءَ رَجُلٌ

فَصَلَّى فِي الْمَسْجِدِ ثُمَّ جَاءَ فَسَلَّمَ عَلَى
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

صَلَوْتِكَ فَإِنَّكَ لَمْ تُصَلِّ فَقَالَ عَلِمَنِي يَا
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ أَصَلِّي قَالَ إِذَا

تَوَجَّهْتَ إِلَى الْقِبْلَةِ فَكَبَّرْتَ ثُمَّ أَقْرَأَ بِأَمْرِ
الْقُرْآنِ مَا شَاءَ اللَّهُ أَنْ تَقْرَأَ فَإِذَا رَكَعْتَ

فَاجْعَلْ رَأْسَكَ عَلَى رِجْلَيْكَ وَمَكِّنْ

رُكُوعَكَ وَامْدُدْ ظَهْرَكَ فَإِذَا رَفَعْتَ فَأَقِمْ

صُلْبَكَ وَارْفَعْ رَأْسَكَ حَتَّى تَرْجِعَ الْعِظَامُ

إِلَى مَفَاصِلِهَا فَإِذَا سَجَدْتَ فَمَكِّنْ

لِلسُّجُودِ فَإِذَا رَفَعْتَ فَاجْلِسْ عَلَى فَخْذِكَ

1694. In another narration of him—He raised his two thumbs up to the tips of his ears.

1695. This was at the time of standing.

1696. Mother of the Quran is the Chapter Fatehah which is the first chapter of the Quran and which is recited at the beginning of each rak'at of prayer.

rise, sit upon your left leg and then do it in each bending and prostration till you feel at ease. 1697 In a narration of *Tirmizi*, he said: When you stand up for prayer, make ablution as Allah directed you therewith. Then recite Shaha-dat and Aqamat. If then there is anything of the Quran with you, read; or else praise Allah and glorify Him, think Him powerful and then bend. 1698

—*Abu Daud.*

208. **Fazl-b-Abbas** reported that the Messenger of Allah said: Each prayer is of two bendings—‘Tashahhud, 1699 in each of two bendings, fear, humility and want. Then you shall satisfy your hands saying, (you will raise them both towards your Lord facing their palms towards your face and saying): O Lord! O Lord! And whoso does not do that, he is such and such. And in a narration—he is a loser.

—*Tirmizi*

اليسرى ثم اصنع ذلك في كل ركعة وسجدة
حتى تطمئن وفي رواية للترمذي قال اذا
قمت الى الصلوة فتوضا كما امرك الله به
ثم تشهد فاقم فان كان معك قرآن فاقرأ
والا فاحمد الله وكبره وهله ثم اركع *
(ابوداود)

عن الفضل ابن عباس قال قال
رسول الله صلعم الصلوة مثنى مثنى
تشهد في كل ركعتين وتخضع
وتضع وتمسك ثم تقنع يديك
يقول ترفعهما الى ربك مستقبلا
ببطونهما وجهك وتقول يا رب يا رب
ومن لم يفعل ذلك فهو كذا وكذا
وفي رواية فهو خداج * (الترمذي)

1698. Praising Allah is to recite-Alhamdo lillah (all praise is for Allah), Glorifying Allah is to recite—Sobhan Allah (glory be to Allah) and Tahlil means to recite Lahaola Wala Quatta Illah Billah (There is no power and strength except through Allah). It appears from this that one who does not know verses of the Quran should recite in prayer—Tahmid, Tahil and Tasbih as narrated.

1699. Tashahhud is At-Tahiyyat (See note 1784). The bracketted portion is the wording of the narrator by way of explanation of satisfaction of hands. This tradition refers to additional prayer. Imam Shafeyi follows this tradition. Imam Abu Hanifa holds however that additional prayer should be said each by four bendings.

209 **Sayeed-b-al Hares-b-al Mualla** reported: Abu Sayeed al Khodri prayed for (showing) us. He was loud with Takbir when he raised up his head from prostration, when he prostrated and when he rose up from the bendings, and he said: Thus I saw the Apostle of Allah. 1700 —*Bukhari*

210. **Akramah** reported: I prayed behind an old man at Mecca. He recited takbirs 22 times. I asked Ibn Abbas: Verily he is a silly fellow. He said: May your mother be heavy with you! It is the practice of the Apostle of Allah.

—*Bukhari.*

211. **Alqamah** reported: Ibn Mas'ud told us—shall I not pray with you the prayer of the Ms. of Allah? So he prayed, but he did not raise up his hands except for one time with the opening takbir. 1701

—*Tirmizi, Abu Daud, Nisai.*

212. **Abu Humaid as-Sayedi** reported that when the Messenger of Allah stood for prayer, he faced the Ka'ba and raised

عَنْ سَعِيدِ بْنِ الْحَارِثِ بْنِ الْمُعَلَّى
قَالَ صَلَّى لَنَا أَبُو سَعِيدٍ نِ الْخَدْرِي
فَجَهَرَ بِالتَّكْبِيرِ حِينَ رَفَعَ رَأْسَهُ مِنْ
السُّجُودِ وَحِينَ سَجَدَ وَحِينَ رَفَعَ مِنْ
الرُّكُوعَيْنِ وَقَالَ هَكَذَا رَأَيْتُ النَّبِيَّ
صَلَّمَ (الْبُخَارِيُّ) * صلعم

عَنْ عِكْرَمَةَ قَالَ صَلَّيْتُ خَلْفَ شَيْخٍ بِمَكَّةَ
فَكَبَّرَ ثَلَاثِينَ وَعِشْرِينَ تَكْبِيرَةً فَقُلْتُ لَا بِنَ
عَبَّاسٍ (رَضِ) إِنَّهُ أَحَقُّ فَقَالَ تَكَلَّتْ أَمَلِي
سَنَةَ أَبِي الْقَاسِمِ صَلَّعَم * (الْبُخَارِيُّ)

عَنْ عَلْقَمَةَ قَالَ قَالَ لَنَا ابْنُ مَسْعُودٍ
إِلَّا أَصْلِي بِكُمْ صَلَاةَ رَسُولِ اللَّهِ صَلَّعَم
فَصَلَّى وَلَمْ يَرْفَعْ يَدَيْهِ إِلَّا مَرَّةً وَاحِدَةً مَعَ
تَكْبِيرِ الْاِفْتِتَاحِ *

(الترمذي و ابوداود و النسائي)

عَنْ أَبِي حَمِيدٍ نِ السَّاعِدِيِّ قَالَ
كَانَ رَسُولُ اللَّهِ صَلَّعَم إِذَا قَامَ إِلَى الصَّلَاةِ

Imams Abu Yusuf and Muhammad say that it is better to pray two bendings at night and four bendings at day time. Imam Abu Hanifa followed the practices of the Prophet as reported in some traditions.

1700. Imam shall recite takbir in open voice. Abu Daud says that it is not so authentic. This supports the view that hands are not to be raised but only once at the time of opening.

1701. This is by way of revelation or intuition of a prophet.

up his hands, and said: Allah is greatest. —*Ibn Majah.*

481w. **Abu Hurairah** reported that the Messenger of Allah prayed with us the mid-day prayer, while there was a man in the last of the lines. Then he prayed badly. When he greeted, the Ms. of Allah called him: O so and so, do you not fear Allah? Do you not see how you should pray? Verily you think that something out of what you do is concealed from me. By Allah, I see certainly from my back just as I see from my front. 1702 —*Ahmad.*

482w. **Ali-b-Hussain** reported a mursal hadis that the Ms. of Allah used to recite takbir in prayer whenever he lowered or raised voice. That prayer of his continued till he met Allah. —*Malek*

اسْتَقْبَلَ الْقِبْلَةَ وَرَفَعَ يَدَيْهِ وَقَالَ اللَّهُ
أَكْبَرُ * (ابْنُ مَاجَةَ)
عَنْ أَبِي هُرَيْرَةَ قَالَ صَلَّى بِنَا رَسُولُ
اللَّهِ صَلَواتُهُ عَلَیْهِ وَسَلَّمَ فِي مَوْخِرِ الصَّفْرِ
رَجُلٌ فَسَاءَ الصَّلَاةَ فَلَمَّا سَلَّمَ نَادَاهُ رَسُولُ
اللَّهِ صَلَواتُهُ عَلَیْهِ وَسَلَّمَ يَا فُلَانُ أَلَا تَتَّقِي اللَّهَ أَلَا تَرَى
كَيْفَ تُصَلِّي أَنْكُمْ تَرَوْنَ أَنَّهُ يَخْفَى
عَلَيْ شَيْءٍ مِمَّا تَصْنَعُونَ وَاللَّهِ إِنِّي لَأَرَى
مِنْ خَلْفِي كَمَا أَرَى مِنْ بَيْنِ يَدَيَّ (أَحْمَدُ)
عَنْ عَلِيِّ بْنِ الْحُسَيْنِ مَرْسَلًا قَالَ كَانَ
رَسُولُ اللَّهِ صَلَواتُهُ عَلَیْهِ وَسَلَّمَ يَكْبِرُ فِي الصَّلَاةِ كُلَّمَا خَفَضَ
وَرَفَعَ فَلَمْ يَزَلْ تِلْكَ صَلَواتُهُ حَتَّى
لَقِيَ اللَّهَ * (مَالِكُ)

SECTION 11

1703. Prayer after Takbir.

Invocations after 'Takbir are read in silence. Different invocations were read by the Holy Prophet at different times. From these invocations, it is seen how deep was the prayer of the Prophet and how sincerely he dedicated himself to the Almighty. We have got, however, to recite the same formula at all times inrespective of our feelings in mind. Imam Shafeyi held that besides the invocations recorded in 216 and 220, the recitation

1702. As the Prophet was an extraordinary person, his gifted qualities were also extraordinary.

of all others is Mustahab in all prayers, but according to Imam Abu Hanifa, Malek and Ahmad, the formula recorded in 216 shall be recited in Farz prayer and all others in Nafl prayers (Hedayah), Imam Abu Yusuf holds that both the invocations recorded in 216 and 220, should be read together. These are however different readings like different dishes. The eater is to choose the dish he wishes to take. Similar is the case with spiritual food. As forced feeding brings more injury than good, so forced reading of one formula at all times brings unmindfulness.

213. **Abu Hurairah** reported that the Prophet remained silent for a while between Takbir and Quran-reading. I asked: By my father and mother, O Ms. of Allah, what do you recite in your silence between takbir and the Quran reading? He replied: I say: O Allah! keep the distance between me and my sins as Thou hast kept the distance between the east and the west. O Allah! purify me of my faults as a white cloth is cleansed of dirt. O Allah! wash off my faults with water, snow and hail. 1704

—Agreed.

214. **Ali** reported that when the Prophet rose for prayer (In a narration: When he opened a prayer), he used to recite

عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ
صَلَّمَ يَسْكُتُ بَيْنَ التَّكْبِيرِ وَبَيْنَ الْقِرَاءَةِ
اسْكَاةً فَقُلْتُ بِأَبِي أَنْتَ وَأُمِّي يَا
رَسُولَ اللَّهِ صَلَّامٌ اسْكَاةً بَيْنَ التَّكْبِيرِ
وَبَيْنَ الْقِرَاءَةِ مَا تَقُولُ قَالَ أَقُولُ اللَّهُمَّ
بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ
بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ نَقِّني مِنَ
الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ
الدَّنَسِ اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ
وَالثَّلْجِ وَالْبَرَدِ * (مُتَّفَقٌ عَلَيْهِ)
عَنْ عَلِيٍّ قَالَ كَانَ النَّبِيُّ صَلَّامٌ
إِذَا قَامَ إِلَى الصَّلَاةِ وَفِي رِوَايَةٍ كَانَ إِذَا

1704. The latter portion means that different kinds of sins shall be washed by different kinds of virtues. The recitation of this prayer in silence is not compulsory. It may be done at option. The Holy Prophet prescribed different invocations according to the tastes of different worshippers to be recited in silence after Takbir.

takbir. Afterwards he used to pray: Certainly I have turned my face towards One who created the heavens and the earth, being upright, and I am not of the polytheists. Verily my prayer, my sacrifice, my life and my death are all for Allah, the Lord of the worlds. There is no partner for Him, and I have been commanded with that, and I am one of those who submit. O Allah! Thou art the king! There is no god but Thee! Thou art my Lord, and I am Thy servant; I have been unjust to myself and I confess my sins; so forgive me of all my sins. None but Thou can pardon my sins. Guide me to the best of morals; none but Thou can guide to the best of them (virtues), and remove from me all their evils. None but Thou can remove their evils. I am ready to serve Thee and Thy fortune, and everything good is in Thy hand, and nothing bad can be ascribed to Thee. My existence is from Thee and to Thee. Thou art Blessed and Exalted. I ask pardon of Thee and return to Thee. And when he bent, he used to say: O Allah, for Thee I have bent down, and in Thee I believed.

اَفْتَتِحُ الصَّلَاةَ كَبْرُتُمْ قَالِ وَجْهَتُ وَجْهِي
لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا
أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي
وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ
لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ
الْمُسْلِمِينَ اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا
أَنْتَ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ
نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفِرْ لِي ذُنُوبِي
جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ
وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا
إِلَّا أَنْتَ وَأَصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ
عَنِّي سَيِّئَهَا إِلَّا أَنْتَ لَبِيكَ وَسَعْدَيْكَ
وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ
إِلَيْكَ أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَ
تَعَالَيْتَ اسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ
وَإِذَا رَكَعَ قَالِ اللَّهُمَّ لَكَ رَكَعْتُ

and to Thee I resign. My ears, my eyes, my brain, my bones and my veins humbly submit themselves before Thee. When he raised up his head, he used to say: O Allah! O our Lord! For Thee are all praise to the full of the heavens and earth and what is between them, and the full of what Thou wisheth of anything afterwards. When he prostrated, he used to say: O Allah! I have prostrated for Thee, and in Thee I put faith, and to Thee I resigned. My face has prostrated for One who created it, fashioned it and made separate its hearing, and its sight. Allah is Blesed, the best of creators! After that, what he used to say between Tashahhud and Salam was: O Allah, pardon me for what I sent before and after, and what I kept concealed, and what I made public, and what I spent extravagantly and what Thou knowest best from me. Thou art the first and Thou art the last. There is no god but Thou 1705

—Muslim.

215. **Anas** reported that a man came and entered the

وَبِكَ اَمَنْتُ وَ لَكَ اَسَلْتُ خَشَعَ لَكَ
 سَمْعِي وَ بَصَرِي وَ مَخْيِي وَ عَظْمِي وَ عَصْبِي
 فَاِذَا رَفَعَ رَأْسَهُ قَالَ اَللّٰهُمَّ رَبَّنَا لَكَ
 الْحَمْدُ مَلَأَ السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا
 بَيْنَهُمَا وَ مَلَأَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ وَ اِذَا
 سَجَدَ قَالَ اَللّٰهُمَّ لَكَ سَجَدْتُ وَ بِكَ اَمَنْتُ
 وَ لَكَ اَسَلْتُ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ
 وَ صَوَّرَهُ وَ شَقَّ سَمْعَهُ وَ بَصَرَهُ تَبَارَكَ اَللّٰهُ
 اَحْسَنُ الْخَالِقِيْنَ ثُمَّ يَكُوْنُ مِنْ اٰخِرِ
 مَا يَقُوْلُ بَيْنَ التَّشْهِيْدِ وَ التَّسْلِيْمِ اَللّٰهُمَّ
 اَغْفِرْ لِيْ مَا قَدَمْتُ وَ مَا اَخَّرْتُ وَ مَا
 اَسْرَرْتُ وَ مَا اَعْلَنْتُ وَ مَا اَسْرَفْتُ وَ مَا
 اَنْتَ اَعْلَمُ بِهِ مِنِّيْ اَنْتَ الْمَقْدِمُ وَ اَنْتَ
 الْمُوْخِرُ لَا اِلٰهَ اِلَّا اَنْتَ * (مُسْلِمٌ)
 عَنْ اَنَسٍ اَنْ رَجُلًا جَاءَ فَدَخَلَ

1705. In a narration of Shafeyi: And evil is not ascribed to Thee and a guided one is he whom Thou hast guided. I am with Thee and to Thee. There is no salvation but from Thee, and no refuge but to Thee. Thou art Blessed.

rank while he was fatigued with running. He said: Allah is greatest, all praise is due to Allah, profuse and pure praise and being blessed in it. When the Ms. of Allah finished his prayer, he asked: Who of you has uttered the words? The people remained silent. He asked: Who of you has uttered the words? The people remained silent. He asked: Who of you has uttered the words, and verily he has not uttered it wrongly. A man replied: I came and I was fatigued and so I uttered it. He said: I have certainly seen twelve angels going in haste as to who could first raise it up (to heaven) among them. —*Muslim.*

216. **Ayesha** reported that when the Prophet opened the prayer, he used to say: Glory to Thee, O Allah! Thine is all praise. Blessed is Thy name and exalted is Thy Majesty, and there is none to be served besides Thee 1703 —*Tirmizi, Abu Daud, Ibn Majah.*

217. **Jubair-b-Mut'em** reported that he saw the Messenger of Allah saying a prayer. He said: Allah is the greatest of

الصف وقد حفزه النفس فقال الله
أكبر الحمد لله حمدا كثيرا طيبا مباركا
فيه فلما قضى رسول الله صلعم صلوته
قال ايكم المتكلم بالكلمات فارم
القوم فقال ايكم المتكلم بالكلمات
فارم القوم فقال ايكم المتكلم بها فانه
لم يقل بلسا فقال رجل جئت وقد
حفزني النفس فقلتها فقال لقد رايت
اثني عشر ملكا يتدرونها ايهم يرفعها *
(مسلم)

عن عائشة قالت كان رسول الله
صلعم اذا افتتح الصلوة قال سبحانك
اللهم وبحمدك وتبارك اسمك وتعالى
جدك ولا اله غيرك * (الترمذي)

عن جبير ابن مطعم انه راى رسول
الله صلعم يصلي صلوة قال الله اكبر

1706. Ibn Majah narrated it from Abu Sayeed—This is said to be generally followed as the rightly guided Caliphs followed it. It also occurs in Sahih Muslim.

the great, Allah is the greatest of the great, Allah is the greatest of the great, and profuse praise is for Allah, and profuse praise is for Allah, and profuse praise is for Allah, and glory be to Allah at morn and dusk (thrice). I seek refuge to Allah from the devil, from his breath, his impurity and his evil suggestion. 1701 — *Abu Daud, Ibn Majah.*

218. **Samorah-b-Jundub** reported that he remembered from the Ms. of Allah two pauses—one pause when he recited takbir and one pause when he was free from reading “Besides those on whom wrath has fallen, and not of those who have gone astray.” Obay-b-Ka’ab corroborated him. 1708

—*Abu Daud, Tirmizi, Ibn Majah.*

219. **Abu Hurairah** reported that when the Prophet got up from the second rak’at, he opened the reading with “All praise is due to Allah, the Lord of the worlds” but he did not keep silence. —*Muslim.*

219(a). **Jaber** reported that when the Prophet opened prayer,

كَبِيرًا اللَّهُ أَكْبَرُ كَبِيرًا اللَّهُ أَكْبَرُ كَبِيرًا
وَالْحَمْدُ لِلَّهِ كَثِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا
وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً
وَأَصِيلًا ثَلَاثًا أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ
مِنْ نَفْخِهِ وَنَفْثِهِ وَهَمْزِهِ *

(أبو داود وابن ماجه)

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ أَنَّهُ حَفِظَ عَنْ
رَسُولِ اللَّهِ صَلَّى عَلَيْهِ وَسَلَّمَ سَكَنَيْنِ سَكَنَةٌ إِذَا
كَبَّرَ وَنَسَكَنَةٌ إِذَا فَرَغَ مِنْ قِرَاءَةِ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ فَصَدَقَهُ أَبِي
بْنُ كَعْبٍ *

(أبو داود و الترمذي و ابن ماجه)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى عَلَيْهِ وَسَلَّمَ إِذَا نَهَضَ مِنَ الرَّكْعَةِ الثَّانِيَةِ
اسْتَغْتَمِ الْقِرَاءَةَ بِالْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ
وَلَمْ يَسْكُتْ *

عَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ صَلَّى عَلَيْهِ وَسَلَّمَ

1707. Ibn Majah narrated without the words—“Profuse praise is for Allah” and in its end—“accursed devil”. Omar said that breath of devil is self-conceit, his impurity is hair and his evil suggestion is doubt.

1708. With regard to second pause, Shafeyi holds it as Sunnat’ because it gives the followers an opportunity to read Fatehah. Imams Malek and Abu Hanifa hold it as Makruh (abominable).

he used to recite takbir and then say: Verily, my prayer, my sacrifice, my life and my death are all for Allah, the Lord of the worlds. There is no partner for Him, and with that I have been commanded, and I am the first of those who submit. O Allah, guide me to the best of actions and to the best of manners. None can guide to their best except Thou. Protect me from evil actions and evil conduct. None can protect from their evils but Thou. —*Nisai*.

220. **Muhammad-b-Muslamah** reported that when the Apostle of Allah stood in optional prayer, he recited: "Allah is greatest, verily I have turned my face sincerely towards One who created the heaven and the earth; and I am not of the polytheists". And he mentioned the tradition like the tradition of Jaber except that he said: And I am of the Muslims. Afterwards he said: O Allah, Thou art the king, there is no deity but Thou. Glory be to Thee and Thine is the praise. Afterwards he used to read the Quran. —*Nisai*.

إِذَا اسْتَفْتَحَ الصَّلَاةَ كَبَّرْتُ ثُمَّ قَالَ إِنْ
صَلَاتِي وَفُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ
وَإِنَّا أَرْزَلُ الْمُسْلِمِينَ اللَّهُمَّ اهْدِنِي
لِأَحْسَنِ الْأَعْمَالِ وَأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي
لِأَحْسَنِهَا إِلَّا أَنْتَ وَقِنِي سَيِّئَ الْأَعْمَالِ
وَسَيِّئَ الْأَخْلَاقِ لَا يَقِي سَيِّئَهَا إِلَّا أَنْتَ *
(النَّسَائِيُّ)

عَنْ مُحَمَّدِ بْنِ مُسْلِمَةَ قَالَ إِنْ رَسُولُ
اللَّهِ صَلَّى إِذَا قَامَ يُصَلِّي تَطَرُّعًا فَقَالَ اللَّهُ
أَكْبَرُ وَجْهَتِ رَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ
وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ
وَذَكَرَ الْحَدِيثَ مِثْلَ حَدِيثِ جَابِرٍ إِلَّا
أَنَّهُ قَالَ وَأَنَا مِنَ الْمُسْلِمِينَ ثُمَّ قَالَ
اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ
سُبْحَانَكَ وَبِحَمْدِكَ ثُمَّ يَقْرَأُ - (النَّسَائِيُّ)

SECTION 12

1709. Quran-reading in Prayer

The Quran-reading in prayer is Farz according to the Holy Prophet and unanimous decision of all the jurists. The jurists

however, differ with regard to the extent of its reading. According to Imam Shafeyi, it is compulsory in all the four rak'ats, according to Imam Malek in three rak'ats, and according to Imam Abu Hanifa in the first two rak'ats. Imam Ahmed followed Imam Shafeyi.

221. **Oba'dah-b-Swa'met** reported that the Messenger of Allah said: There is no prayer for one who has not read the Opening of the Book. *Agreed upon it, and in a narration of Muslim*: for one who has not read the Mother of the Quran as well as something more. 1710

222. **Abu Hurairah** reported that the Messenger of Allah said thrice: Whoso prayed without reading therein, the Mother of the Quran, it is defective without completion. 1711 It was questioned to Abu Hurairah: We remain behind the Imam. He said: Read it within yourself, because I heard the Messenger of Allah say: The Almighty Allah said: I divided prayer

عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ
بِفَاتِحَةِ الْكِتَابِ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ
لِمُسْلِمٍ لِمَنْ لَمْ يَقْرَأْ بِأَمِّ الْقُرْآنِ فَصَاعِدًا -
عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ
الْقُرْآنِ فَهِيَ خَدَاجٌ نَلَّغْنَا غَيْرَ تَمَامٍ فَقِيلَ
لَا أَبِي هُرَيْرَةَ إِنَّا نَكُونُ رَاءَ الْإِمَامِ قَالَ
اقْرَأْ بِهَا فِي نَفْسِكَ فَإِنِّي سَمِعْتُ رَسُولَ
اللَّهِ يَقُولُ قَالَ اللَّهُ تَعَالَى قَسَمْتُ الصَّلَاةَ

1710. Imams Shafeyi and Ahmad on the basis of this tradition hold that without Fatihah (opening chapter), prayer becomes void. Imam Abu Hanifa does not hold such prayer void but only defective. His argument is on the basis of the Quranic-verse: Read what seems easy to you from the Quran (73:20Q). It is however wajebeh (binding) to read something in addition to Fatihah. The Mother of the Book is the opening chapter of the Quran.

1711. This hadis proves that even the followers in case of congregational prayer is bound to recite Fatihah silently. This is true in case the Imam reads silently such as in mid-day prayer. If the Imam reads loudly, all must remain silent and hear the reading. The Quran says: And when the Quran is read, keep silence (7:204Q). Imam Shafeyi holds that for the followers the recitation of Fatihah is wajebeh (binding) even if the Imam reads in audible voice. Imam Ahmad and Malek hold that in case the Imam silently reads the Quran, Fatiha-reading by the followers is wajebeh. Imam Abu Hanifa says that the followers shall not read anything behind the Imam, whether he openly reads or silently. The two disciples Abu Yusuf and Muhammad support their master. Imam Abu Hanifa relies on the hadis: Whoso has got an Imam, the reading of the Imam is reading for him.

between Me and My servant into two portions, and there is for My servant what he seeks. When the servant utters "All praise is due to Allah, the Lord of the worlds," the Almighty Allah says "My servant has praised Me," and when he utters "The Compassionate, the Merciful," the Almighty Allah says "My servant glorified Me," and when he utters "Master of the Days of Judgement," the Almighty Allah says "My servant honoured Me", and when he says: "Thee do we worship and from Thee do we seek assistance", He says: "This is between Me and My servant and for My servant there is what he seeks." When he utters "Guide us to the right path, the path of those upon whom Thou hast bestowed favours, not of those upon whom wrath has been brought down, nor of those who went astray", He says; This is for My servant, and there is for My servant what he seeks. — *Muslim*.

223. **Anas** reported that the Prophet, Abu Bakr and Omar used to open prayer with "All praise is due to Allah, the Lord of the worlds", 1712 — *Muslim*

224 **Abu Hurairah** reported that the Messenger of Allah said:

بِإِذْنِي وَبِإِذْنِ عَبْدِي نَصْفَيْنِ وَلِعَبْدِي

مَا سَأَلَ فَإِذَا قَالَ لِعَبْدِ الْحَمْدُ لِلَّهِ رَبِّ

الْعَالَمِينَ قَالَ اللَّهُ تَعَالَى حَمْدُنِي عَبْدِي

وَإِذَا قَالَ الرَّحْمَنُ الرَّحِيمُ قَالَ اللَّهُ

تَعَالَى أَثْنَى عَلَيَّ عَبْدِي وَإِذَا قَالَ مُلِكُ

يَوْمِ الدِّينِ قَالَ مَجْدُنِي عَبْدِي وَإِذَا قَالَ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ قَالَ هَذَا

بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ فَإِذَا

قَالَ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ

أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا

الضَّالِّينَ قَالَ هَذَا لِعَبْدِي وَلِعَبْدِي

مَا سَأَلَ * (مُسْلِمٌ)

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى أَبَا بَكْرٍ

وَعُمَرَ كَانُوا يَفْتَتِحُونَ الصَّلَاةَ بِالْحَمْدِ لِلَّهِ

رَبِّ الْعَالَمِينَ * (مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ

1712. Though this tradition does not show that Bismillah should be recited before Al-hamd lillah, it is agreed, however, that it should be recited before.

When the Imam says "Ameen", say "Ameen" 1713 because whoso approves his Ameen the approval of the angels, is forgiven of his sins which he sent in advance. *Agreed upon it. And in a narration, he said: When the Imam utters "Nor of those upon whom wrath has fallen, nor of those who have gone astray," say Ameen, because whoso approves his saying the saying of the angels is forgiven of his sins which he sent in advance.* 1714

225. Abu Musa-al-Ash'ari reported that the Messenger of Allah said: When you pray, arrange your lines, and then let one of you be Imam. When he recites takbir, recite takbir, and when he says "Not of those upon whom wrath has fallen, nor of those who have gone astray," say Ameen, and then Allah will love you. When he recites takbir and bends, recite takbir and bend because the Imam bends before you and rises up before you. The Ms. of Allah said: That is in exchange of that. 1715 He said:

صَلِّعَمَ إِذَا أَمَّنَ الْإِمَامُ فَامْنُوا فَيَأْتِيهِ مِنَ
وَأَفَقَ تَأْمِينُهُ نَامِيْنَ الْمَلَائِكَةِ غُفْرَانَهُ
مَا تَقْدَمُ مِنْ ذَنْبِهِ مُتَّفَقٌ عَلَيْهِ وَفِي
رَوَايَةٍ قَالَ إِذَا قَالَ الْإِمَامُ نَحْيِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ فَقُولُوا آمِينَ فَإِنَّهُ
مَنْ وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ غُفْرَانَهُ
مَا تَقْدَمُ مِنْ ذَنْبِهِ *

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّيْتُمْ فَاقْبِهِمُ
صُغُوفَكُمْ ثُمَّ اِيْذُوهُمْ أَحَدُكُمْ فَإِذَا كَبَّرَ
فَكَبِّرُوا وَإِذَا قَالَ غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ فَقُولُوا آمِينَ يَجِبُكُمْ اللَّهُ
فَإِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا فَإِنَّ
الْإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتِلْكَ بِتِلْكَ قَالَ

1713. Ameen means "Be it so". This is signifying consent of the follower to the reading of the Imam. The Christians also say Ameen at the end of their prayers.

1714. Bukhari had added a portion. He said: When a reader says Ameen, say Ameen because the angels say Ameen. So who's Ameen coincides with Ameen of the angels, he is forgiven of his sins he sent in advance. This hadis proves that Ameen should be recited in a loud voice by the Imams. To say Ameen is sunnat according to the opinion of the jurists. Imam shafeyi holds that to read Ameen in voice is sunnat. Imam Abu Hanifa and Ahmad say that it should be read silently. The traditions however support Imam Shafeyi.

When he says, "Allah hears one who praises Him," say : O Allah ! Thine is the praise, Allah hears you. 1716 *Muslim* narrated it. In a narration reported by him from Abu Hurairah and Qatadah : When he reads, keep silence. —*Muslim*.

226. **Abu Qatadah** reported that the Prophet used to read in the first two rak'ats the Mother of the Book and two Chapters of the Quran, and the Mother of the Book in the last two rak'ats. He used sometimes to make us hear the verse, used to prolong in the first rak'at what he did not do in the second rak'at. (He did) thus in Asr prayer and thus in Fajr prayer. 1717 —*Agreed*.

227. **Abu Sayeed al-Khodri** reported : We are guessing the standing-time of the Ms. of Allah in Zuhr and Asr prayers. We guessed that his standing time in the first two rak'ats of the Zuhr prayer was as long as the reading of "Alif, Lam, Mim, the Descending into prostration. And In a narration : In each rak'at as long as thirty verses. And I guessed that his standing in the last two rak'ats was like

وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا
اللَّهُمَّ رَبَّنَا اَلْحَمْدُ يَسْمَعُ اللَّهُ لَكُمْ
رَأَاهُ مُسْلِمٌ وَفِي رِوَايَةٍ لَدُنَّ أَبِي هُرَيْرَةَ
وَقَتَادَةَ وَإِذَا قَرَأَ فَانصِتُوا *

عَنْ أَبِي قَتَادَةَ قَالَ كَانَ النَّبِيُّ
صَلَّمَ يَقْرَأُ فِي الظُّهْرِ فِي الْوَلِيِّينَ بِأَمِّ
الْكِتَابِ وَسُورَتَيْنِ وَفِي الرُّكْعَتَيْنِ
الْآخِرَتَيْنِ بِأَمِّ الْكِتَابِ وَيَسْمَعُنَا الْآيَةَ
أَحْيَانًا وَيَطْوِلُ فِي الرُّكْعَةِ الْأُولَى مَالًا
يُطِيلُ فِي الرُّكْعَةِ الثَّانِيَةِ وَهَكَذَا فِي
الْعَصْرِ وَهَكَذَا فِي الصُّبْحِ * (مُتَّفَقٌ عَلَيْهِ)
عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ كُنَّا
نَحْزُرُ قِيَامَ رَسُولِ اللَّهِ صَلَّمَ فِي الظُّهْرِ
وَالْعَصْرِ فَحْزَرْنَا قِيَامَهُ رُكْعَتَيْنِ الْوَلِيِّينَ
مِنَ الظُّهْرِ قَدْرَ قِرَاءَةِ أَلِفٍ تَنْزِيلُ
السُّجْدَةِ وَفِي رِوَايَةٍ فِي كُلِّ رُكْعَةٍ قَدْرُ
ثَلَاثِينَ آيَةً وَحْزَرْنَا قِيَامَهُ فِي الْآخِرَتَيْنِ

1715. Follow step by step with the Imam in bending and prostration or any other mode of prayer.

1716. In his another narration from Abu Hurairah and of Qatadah : When he reads, keep silence.

1717 To prolong prayer in the first rak'at is the common consent of three Imams in order to give opportunity to those who do not finish their ablution,

half of that, and we guessed that in the first two rak'ats of the Asr prayer (his standing) was to the length of his standing in the last two rak'ats of Zuhr prayer; and in the last two rak'ats of the Asr prayer, it was half of that 1718 — *Muslim*

228. **Ja'ber-b-Samurah** reported that the Prophet used to read in Zuhr prayer with—"And by the night when it covers—92Q" And in a narration with "Glorify the name of Thy Lord (87Q);" and in the afternoon prayer like that And in early morning prayer, longer than that.

—*Muslim.*

229. **Jubair-b-Mut'em** reported: I heard the Apostle of Allah read the sun-set prayer with "The Mountain (52Q)."

—*Agreed.*

230. **Omme Fazl**, daughter of Al-Hares, reported: I heard the Ms. of Allah read the sun-set prayer with "The Sent forth with goodness (77Q)." —*Agreed.*

231. **Jaber** reported that Mu'az-b-Jabal prayed with the Ms. of Allah. Afterwards he came and led prayer of his people. One night he prayed with the Prophet the I'sha prayer. Then

قَدَرَ النِّصْفَ مِنْ ذَلِكَ وَحَزَرْنَا فِي
الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الْعَصْرِ عَلَى قَدَرِ
قِيَامِهِ فِي الْآخِرَتَيْنِ مِنَ الظُّهْرِ وَالْآخِرَتَيْنِ
مِنَ الْعَصْرِ عَلَى النِّصْفِ مِنْ ذَلِكَ *
(مُسْلِم)

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ
يَقْرَأُ فِي الظُّهْرِ بِاللَّيْلِ إِذَا يَغْشَى وَفِي
رَوَايَةٍ بِسَبْحِ اسْمِ رَبِّكَ الْأَعْلَى وَفِي
الْعَصْرِ نَحْوَ ذَلِكَ وَفِي الصُّبْحِ أَطْوَلَ مِنْ
ذَلِكَ *
(مُسْلِم)

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ *
(مُتَّفَقٌ عَلَيْهِ)

عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ قَالَتْ
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى يَقْرَأُ فِي الْمَغْرِبِ
بِالْمُرْسَلَاتِ عَرَفَا *
(مُتَّفَقٌ عَلَيْهِ)

عَنْ جَابِرٍ قَالَ كَانَ مُعَاذُ بْنُ جَبَلٍ
يُصَلِّي مَعَ النَّبِيِّ صَلَّى صَلَاحًا ثُمَّ يَأْتِي فِيَوْمَ
قَوْمِهِ فَصَلَّى لَيْلَةً مَعَ النَّبِيِّ صَلَّى صَلَاحًا

1718. It appears from this that in the last two rak'ats of Zuhr prayer, verses after Fatihah were read but they were more brief. Imam Shafeyi holds this as void. Imam Abu Hanifa relies on a subsequent tradition. To read verses in the last two rak'ats is sunnat. It is however lawful, according to Hanifi Mazhab, to read Tasbih or to remain silent after Fatihah in the last two rak'ats of Zuhr and Asar prayers. Abu Shaiba reports from Ali and Ibn Mas'ud that no reading is necessary in the last two rak'ats.

he came to his people and led their prayer. He opened with the chapter "Cow". A man turned aside and greeted and then prayed alone and finished. They asked him: O so and so, have you done treachery? He said: No, by Allah, I must go to the Prophet and inform him. Then he came to the Prophet and said: O Ms. of Allah! verily we are day-labourers, we work at day time, and verily Mua'z said the night prayer with you. Then he came to his people and opened with the chapter "Cow". Then the Ms. of Allah stepped forward to Mu'z and said: O Muaz! are you a sower of dissension? Read—"And the sun and its brightness (91Q)," and "the Noon and the Night, when it covers (93Q)," and "Glorify the name of your Lord, the Highest (87Q)."

—*Agreed.*

232. **Bara'a** reported: I heard the Ms. of Allah read in I'sha prayer "And the Fig and the Olive (95Q)". I did hear none with better voice than him.

—*Agreed.*

233. **Jaber-b-Samurah** reported that the Prophet was reading in Fajr prayer with "Qaf, and the Glorious Quran," and its like, and his prayer was afterwards lighter.

—*Muslim.*

ثُمَّ أَتَى قَوْمَهُ فَأَمَّهُمْ فَأَفْتَتَحَ بِسُورَةِ
الْبَقَرَةِ فَأَنحَرَفَ رَجُلٌ فَسَلَّمَ ثُمَّ صَلَّى وَحْدَهُ
وَأَنصَرَفَ فَقَالُوا لَهُ إِنَّا فَتَقْتُ بِأَفْلَانٍ
قَالَ لَا وَاللَّهِ وَلَا تَدِينَنَّ رَسُولَ اللَّهِ صَلَّعُمْ
فَلَا خَيْرَ لَهُ فَاتَى رَسُولَ اللَّهِ صَلَّعُمْ م فَقَالَ
يَا رَسُولَ اللَّهِ صَلَّعُمْ إِنَّا أَصْحَابُ أَنْوَاضٍ
تَعْمَلُ بِالنَّهَارِ وَإِنْ مُعَاذًا صَلَّى مَعَكَ
الْعِشَاءَ ثُمَّ أَتَى قَوْمَهُ فَأَفْتَتَحَ بِسُورَةِ الْبَقَرَةِ
فَأَقْبَلَ رَسُولُ اللَّهِ صَلَّعُمْ عَلَى مُعَاذٍ وَقَالَ
يَا مُعَاذُ أَفَتَنَانِ أَنْتَ أَقْرَأُ وَالشَّمْسُ
وَالضُّحَى وَالضُّحَى وَاللَّيْلُ إِذَا يَغْشَى
وَسَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى (مُتَّفَقٌ عَلَيْهِ)
عَنِ الْبَرَاءِ قَالَ سَمِعْتُ النَّبِيَّ صَلَّعُمْ
يَقْرَأُ فِي الْعِشَاءِ وَالتَّيْنِ وَالزَّيْتُونِ وَمَا
سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا مِنْهُ *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ
صَلَّعُمْ يَقْرَأُ فِي الْفَجْرِ بَقِ وَالْقُرْآنَ الْمَجِيدَ
وَنَحْرَهَا وَكَانَتْ صَلَاتُهُ بَعْدَ تَخْفِيفَا * (مُسْلِمٌ)

234. **Amr-b-Hurais** reported that he heard the Prophet read in the early morning prayer "And the Night when it falls."

—Muslim.

235. **Abdullah-b-Sayeb** reported: The Messenger of Allah prayed with us the Fajr prayer at Mecca. He opened with the chapter of the Believers till the description of Moses and Aron came or the description of Jesus. The Prophet was then overtaken with cough and so he bent down.

—Muslim.

236. **Abu Hurairah** reported that the Apostle of Allah was reading the Fajr prayer on Zummaday with "Alif, Lam, Mim, Tanjil" in the first rak'at, and "Has it come over men, (6Q)" in the second rak'at. —Agreed.

237. **Obaidullah-b-Ra'fe** reported that Merwan appointed Abu Hurairah as governor over Medina, and he came out towards Mecca. Abu Hurairah led the Zumma prayer for us. He read the chapter Congregation (62Q) in the first prostration and "When the hypocries come to you (63Q)" in the last. He said: I heard the Ms. of Allah read these on the Zumma Day. —Muslim.

238. **Nu'man-b-Bashir** reported that the Messenger of Allah used to read in the two I'ds,

عن عمرو بن حريث أنه سمع النبي
صلى الله عليه وسلم يقرأ في الفجر والليل إذا عسعس
(مسلم)

عن عبد الله بن السائب قال صلى
لنا رسول الله صلى الله عليه وسلم الصبح بمكة فاستفتح
سورة المؤمنين حتى جاء ذكر موسى و
هرون أو ذكر عيسى أخذت النبي صلى
سعة فركع * (مسلم)

عن أبي هريرة قال كان رسول الله
صلى الله عليه وسلم يقرأ في الفجر يوم الجمعة باسم
تنزيل في الركعة الأولى وفي الثانية
هل أتى على الأنسان * (متفق عليه)

عن عبيد الله بن أبي رافع قال
استخلف مروان أبا هريرة على المدينة
وخرج إلى مكة فصلى لنا أبو هريرة
الجمعة فقرأ سورة الجمعة في السجدة
الأولى وفي الآخرة إذا جاءك المنفقون
فقال سمعت رسول الله صلى الله عليه وسلم يقرأ بهما
يوم الجمعة * (مسلم)

عن النعمان بن بشير قال كان
رسول الله صلى الله عليه وسلم يقرأ في العيدين

and Zumma "Glorify the name of your Highest Lord (87Q)" and "Has the overwhelming event come to you (88Q)". He narrated that when there was congregation for I'd and Zumma on the same day, he read them both in both the prayers.

—*Muslim.*

239. **Abu Hurairah** reported that the Ms. of Allah read in the two rak'ats of Fajr prayer "Say, O you the infidels (10. Q)", and "Say, He is Allah, the One (112Q)".

—*Muslim.*

240. **Ibn Abbas** reported that the Prophet used to open his prayer with—"In the name of Allah, the most Compassionate, the Merciful."

—*Tirmizi.*

241. **Wael-b-Hujr** reported: I heard the Messenger of Allah say "Not of those upon whom wrath has fallen, nor of those who have gone astray," and he said "Ameen" prolonging voice there-with.

—*Tirmizi, Abu Daud, Darimi, Ibn Majah.*

242. **Abu Zuhair an-Numairi** reported: We came out with the Messenger of Allah one night and we passed by a man who was excessive in questions. Then the Prophet said: It (Paradise) has become obligatory if he finishes. One of the people asked: With what thing will he finish? He replied: With "Ameen."

—*Abu Daud.*

243. **Oqbah-b-A'mer** reported: I used to drive the she-camel

وَفِي الْجُمُعَةِ بِسْمِ اللَّهِ اسْمَ رَبِّكَ الْأَعْلَى
وَهَلْ أَتَكَ حَدِيثَ الْغَاشِيَةِ قَالَ وَإِذَا
اجْتَمَعَ الْعِيدُ وَالْجُمُعَةُ فِي يَوْمٍ وَاحِدٍ قَرَأَ
بِهِمَا فِي الصَّلَوَتَيْنِ * (مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّمْ قَرَأَ فِي رَكْعَتَيِ الْفَجْرِ قُلْ يَا أَيُّهَا
الْكَافِرُونَ وَقُلْ هُوَ اللَّهُ أَحَدٌ * (مُسْلِمٌ)
عَنْ ابْنِ عَبَّاسٍ (رَضِ) قَالَ كَانَ رَسُولُ
اللَّهِ صَلِّمْ يَفْتَتِحُ صَلَوَتَهُ بِبِسْمِ اللَّهِ الرَّحْمَنِ
الرَّحِيمِ * (التِّرْمِذِيُّ)

وَأَثَلُ بْنُ حَبْرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ
صَلِّمْ قَرَأَ غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ
فَقَالَ أَمِينَ مَدَّ بِهَا صَوْتَهُ * (التِّرْمِذِيُّ)
وَأَبُو دَاوُدَ وَالدَّارِمِيُّ وَابْنُ مَاجَةَ

عَنْ أَبِي زُهَيْرٍ النَّمِيرِيِّ قَالَ
خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلِّمْ ذَاتَ لَيْلَةٍ
فَاتَيْنَا عَلَى رَجُلٍ قَدْ أَلَحَّ فِي الْمَسْئَلَةِ
فَقَالَ النَّبِيُّ صَلِّمْ أَرَجَبَ أَنْ خْتَمَ فَقَالَ
رَجُلٌ مِّنَ الْقَوْمِ بَابِي شَيْءٌ يَخْتَمُ قَالَ
بِسَامِينَ * (أَبُو دَاوُدَ)

عَنْ عَقْمَةَ بْنِ عَامِرٍ قَالَ كُنْتُ أَقُودُ

of the Prophet in journey. He said to me: O Oqbah, shall I not teach you the best two chapters which were read? He taught me: Say, I seek refuge to the Lord of the dawn, and say, I seek refuge to the Lord of men. He said that he did not see me reciting very much the two chapters. When he came down for the early morning prayer, he prayed with them the prayer of dawn for men. When he finished, he looked at me and said: O Oqbah, how have you seen? —*Ahmad, Abu Daud, —Nisai.*

244. **Solaiman-Yasr** reported from Abu Hurairah who said: I did not pray behind anybody more in resemblance of the prayer of the Apostle of Allah than (that of) so and so. Solaiman said: I prayed behind him and he used to prolong the first two rak'ats in Zuhr prayer and to make short the (prayer of) last two rak'ats and to make short the Asr prayer, and to read in sun-set prayer with the short Mufassal and to read in I'sha prayer with the medium Mufassal and to read in Fajr prayer with the long Mufassal. 1720

—*Nisai, Ibn Majah.*

لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَاقَتَهُ فِي السَّفَرِ فَقَالَ لِي يَا عَقْبَةُ إِلَّا أَعْلَمَكَ خَيْرَ سُورَتَيْنِ قُرْتَنَا
فَعَلِمَنِي قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقُلْ أَعُوذُ
بِرَبِّ النَّاسِ قَالَ فَلَمْ يَرْنِي سِرَّتْ بِهِمَا
جِدًّا فَلَمَّا نَزَلَ لَصَلَاةِ الصُّبْحِ صَلَّى بِهِمَا
صَلَاةَ الصُّبْحِ لِلنَّاسِ فَلَمَّا فَرَغَ التَّغَتِ إِلَى
فَقَالَ يَا عَقْبَةُ كَيْفَ رَأَيْتَ *

(أحمد و أبو داود و النسائي)

عَنْ سُلَيْمَانَ يَسْرٍ عَنْ أَبِي هُرَيْرَةَ
قَالَ مَا صَلَّيْتُ وَرَاءَ أَحَدٍ أَشَبَّهَ صَلَاةَ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَنْ قَالَ سُلَيْمَانُ
صَلَّيْتُ خَلْفَهُ فَكَانَ يُطِيلُ الرُّكْعَتَيْنِ
الْأُولَيَيْنِ مِنَ الظُّهْرِ وَيُخَفِّفُ الْآخِرَتَيْنِ
وَيُخَفِّفُ الْعَصْرَ وَيَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ
الْمُفَصَّلِ وَيَقْرَأُ فِي الْعِشَاءِ بِوَسْطِ الْمُفَصَّلِ
وَيَقْرَأُ فِي الصُّبْحِ بِطَوَالِ الْمُفَصَّلِ *
(النسائي وابن ماجه)

1720. The jurists agree that in the early morning and mid-day prayers, verses of the Quran from long of the short sentenced chapters should be read, and in the afternoon and night prayers with the middle of the short sentenced chapters, and in the sun-set prayer with the shortest of the short sentenced chapters.

245. **Oba'dah-b-Swa'met** reported: We were behind the Prophet in the early morning prayer. He read and then the reading became hard for him. 1721 When he finished, he said: Perhaps you read behind your Imam. 'Yes' said we, 'O Ms. of Allah.' He said: Don't do except with the Opening of the Book, because there is no prayer for one who does not read therewith. Abu Daud and Tirmizi narrated it, and there is its substance reported by Nisai. And in a narration of Abu Daud, he said: And I am saying (within myself): What is the matter with me that the Quran contends with me? So don't read anything of the Quran when I read openly except with the Mother of the Quran. 1722

246. **Abu Hurairah** reported that the Messenger of Allah finished prayer in which he was express in reading. He asked: Did one of you read with me just now? A man replied: Yes, O Ms. of Allah. He

عن عبادة ابن الصامت قال كنا
خلف النبي صلعم في صلاة الفجر فقرأ
فتقلت عليه القراءة فلما فرغ قال لعلمكم
تقرؤون خاف امامكم قلنا نعم يا رسول
الله قال لا تفعلوا الا بفاتحة الكتاب
فانه لا صلاة لمن لم يقرأ بها رواه
ابوداود والترمذي والبيهقي
وفي رواية لابي داود قال وانا اقول
ما لي ينادي عن القرآن فلا تقرءوا بشيء
من القرآن اذا جهرت الا بأم القرآن *
عن ابي هريرة ان رسول الله صلعم
انصرف من صلاة جهر فيها بالقراءة فقال
هل قرأ معي احد منكم انفا فقال
رجل نعم يا رسول الله قال اني اقول

The last chapters have been expressed by the word Mufasssal (short-worded verses). They are the last chapters of the Quran from the chapter Chambers to the end. The long chapters of Mufasssal run from "the Chambers" to the Stars (49 to 85) Medium chapters run from "the Night Comer to Lam Yakun" and the remaining are short chapters of Mufasssal.

1721. This means that when the followers began to read the Quran along with the reading of the Prophet, it became difficult for the Prophet to follow in spirit what he read. This also shows that Fatihah is Farz and that it should be read even when the Imam reads loudly. This is said however to have been spoken in the beginning of Islam. Imam Abu Hanifa supports the view that this was not in force afterwards,

1722. Mother of Quran is chapter Fatihah (1Q).

said: Verily I was saying: what is with me that I contend with the Quran? He narrated: Then the people abstained from reading with the Ms. of Allah in a prayer in which he was express with reading at the time when they heard that from the Apostle of Allah. — *Malek, Ahmad, Abu Daud, Tirmizi, Nisai, Ibn Majah.*

247. **Abu Hurairah** reported that the Ms. of Allah said: Verily the Imam has been appointed to be followed. When he recites takbir, recite takbir; and when he reads, keep silence.

— *Abu Daud, Nisai, Ibn Majah.*

247(a). **Abdullah-b-Abi Aufa** reported that a man came to the Prophet and said: Verily I am unable to read anything of the Quran. So teach me what will be a compensation for me. He replied: Say, "Glory be to Allah" and "All praise is for Allah," and "There is no deity but Allah," and "Allah is greatest," and "There is no power, nor strength except through Allah." He asked: O Ms. of Allah, this is for Allah, what is then for me? He said: Say, O Allah! have mercy on me, and pardon me, and guide me, and give me provision. He said after catching his two hands: Thus. Then the Ms. of Allah said: As for this man, he has indeed filled up his hands with good. — *Abu Daud.*

مَا لِي اُنَازِعَ الْقُرْآنَ قَالَ فَاَنْتَهَى النَّاسُ
عَنِ الْقِرَاءَةِ مَعَ رَسُولِ اللَّهِ صَلَّعَ فَيَمَّا جَهَرَ
فِيهِ بِالْقِرَاءَةِ مِنَ الصَّلَاةِ حِينَ سَمِعُوا
ذَلِكَ مِنْ رَسُولِ اللَّهِ صَلَّعَ - (مَالِكٌ وَ
أَحْمَدُ وَ ابْنُ دَاوُدَ وَ التِّرْمِذِيُّ وَ النَّسَائِيُّ
وَ ابْنُ مَاجَةَ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّعَ إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا
كَبَّرَ فَكَبِّرُوا وَ إِذَا قَرَأَ فَاصْطَبِرُوا *
(أَبُو دَاوُدَ وَ النَّسَائِيُّ وَ ابْنُ مَاجَةَ)

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ جَاءَ
رَجُلًا إِلَى النَّبِيِّ صَلَّعَ فَقَالَ إِنِّي لَا أَطِيعُ
أَنْ أَخُذَ مِنَ الْقُرْآنِ شَيْئًا فَعَلَّمَنِي مَا
يَجْزِيَنِي قَالَ قُلْ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ
وَلَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَلَا حَوْلَ
وَلَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ يَا رَسُولَ اللَّهِ هَذَا
لِلَّهِ فَمَاذَا لِي قَالَ قُلْ اللَّهُمَّ ارْحَمْنِي
وَ عَافِنِي وَ اهْدِنِي وَ ارْزُقْنِي فَقَالَ هَكَذَا
بِيَدَيْهِ وَ قَبَضَهُمَا فَقَالَ رَسُولُ اللَّهِ صَلَّعَ
أَمَّا هَذَا فَقَدْ مَلَأَ يَدَيْهِ مِنَ الْخَيْرِ *
(أَبُو دَاوُدَ)

248. **Ibn Abbas** reported that when the Prophet read "Glorify the name of your Highest Lord," he said: Glory to my Highest Lord. —*Ahmad, Abu Daud.*

249. **Abu Hurairah** reported that the Ms. of Allah said: Whoso among you reads with "The Fig" and "The Olive" and then comes to end up to—Is not Allah the Wisest of the wise, let him reply "Yes, and I am one of the witnesses of that".¹⁷²³ And whoso reads—Nay, I swear by the Judgment Day—and comes to end up to—Is not He powerful to bring the dead to life—let him say "Yes," and whoso reads: "The sent Forth" and comes to—"Then which of the stories do you believe?" let him reply—We put faith in Allah.

—*Abu Daud, Tirmizi.*

250. **Jaber** reported that the Messenger of Allah came out to his followers and read out to them the chapter Merciful from its first to its last. They remained silent. He said: Indeed I read it out to Jinn in the night of Jinn, and they were better than you in reply. Whenever I came to His saying "Then which of the bounties of your Lord do you reject"?—they responded: Nothing of Thy bounties, O our Lord, do we reject, and Thine is the Praise.

—*Tirmizi (Rare)*

عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ
صَلَّمَ كَانَ إِذَا قَرَأَ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى
قَالَ سُبْحَانَ رَبِّي الْأَعْلَى *

(أحمد و أبوداود)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
مَنْ قَرَأَ مِنْكُمْ بِالتَّيْنِ وَالزَّيْتُونِ فَأَنْتَهَى
إِلَى أَلَيْسَ ذَلِكَ بِأَحْكَمَ الْحَاكِمِينَ
فَلْيَقُلْ بَلَى وَأَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ
وَمَنْ قَرَأَ لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ فَاَنْتَهَى
إِلَى أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ
الْمَوْتَى فَلْيَقُلْ بَلَى وَمَنْ قَرَأَ وَالْمُرْسَلَاتِ
فَبَلَغَ بِلَايَ حَدِيثٍ بَعْدَهُ يُومِنُونَ فَلْيَقُلْ
أَمِنْ بِاللَّهِ * (أبوداود و الترمذي)

عَنْ جَابِرٍ قَالَ خَرَجَ رَسُولُ اللَّهِ صَلَّى
عَلَى أَصْحَابِهِ فَقَرَأَ عَلَيْهِمْ سُورَةَ الرَّحْمَنِ
مِنْ أَوَّلِهَا إِلَى آخِرِهَا فَسَكَتُوا فَقَالَ
لَقَدْ قَرَأْتُهَا عَلَى الْجِنِّ لَيْلَةَ الْجِنِّ فَكَانُوا
أَحْسَنَ مَرْدُودًا مِنْكُمْ كُنْتُ كُلَّمَا أَتَيْتُ
عَلَى قَوْلِهِ فَبَايَ إِلَّا رَبَّكُمْ تُكَذِّبَانِ
قَالَ لَوْ لَا بَشْيَاءٌ مِّنْ نَّعْمِكَ رَبَّنَا نَكُذِّبُ
فَلَكَ الْحَمْدُ * (الترمذي غريب)

¹⁷²³. Tirmizi mentioned up to-witnesses of that.

251. **Mu'az-b-Abdullah al Johani** reported that a man of Juhainah tribe had informed him that he had heard the Messenger of Allah read in the morning prayer "When it will be shaken (99Q)" in both the rak'ats, I know not whether he forgot or read it intentionally. —*Abu Daud.*

483w. **Ibn Omar** and al-Bayazi reported that the Messenger of Allah said: Verily the praying man whispers with his Lord. So let him examine with which he whispers with him. Let not some of you contend with others with the Quran. —*Ahmad.*

484w. **Urwah** reported that Abu Bakr Siddiq said Fajr prayer and read in it the chapter "Cow (1Q)" in both rak'ats. —*Malek.*

485w. **Amr-b-Shuaib** from his father from his grandfather reported: There is no chapter of 'Mufassal', short or long, except that I heard that the Apostle of Allah led therewith the people in the ordained prayers 1724 —*Malek.*

عَنْ مُعَاذِ بْنِ عَبْدِ اللَّهِ الْجُهَنِيِّ قَالَ
أَنَّ رَجُلًا مِّنْ جُهَيْنَةَ أَخْبَرَهُ أَنَّهُ سَمِعَ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِي الصُّبْحِ إِذَا زَلْزَلَتْ
فِي الرُّكْعَتَيْنِ كَلَّتِيهِمَا فَلَا أَدْرِي أَنْسِي
أَمْ قَرَأَ ذَلِكَ عَمْدًا * (أَبُو دَاوُدَ)

عَنِ ابْنِ عُمَرَ وَابْنِ أَبِي نَضْرَةَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمُصَلِّيَ يَذَاجِي
رَبَّهُ فَلْيَنْظُرْ مَا يَذَاجِيهِ بِهِ وَلَا يَجْهَرُ
بَعْضُكُمْ عَلَى بَعْضٍ بِالْقُرْآنِ * (أَحْمَدُ)

عَنْ عُرْوَةَ قَالَ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ
صَلَّى الصُّبْحَ فَقَرَأَ فِيهِمَا بِسُورَةِ الْبَقَرَةِ فِي
الرُّكْعَتَيْنِ كَلَّتِيهِمَا * (مَالِكُ)

عَنْ عُمَرَ بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ
جَدِّهِ قَالَ مَا مِنْ الْمَفْصَلِ سُورَةٍ صَغِيرَةٍ وَلَا
كَبِيرَةٍ إِلَّا قَدْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُؤْمِنُ بِهَا النَّاسُ فِي الصَّلَاةِ الْمَكْتُوبَةِ * (مَالِكُ)

SECTION 13

1725. Bowing (الركوع)

'Ruku' means bowing down. In Ruku, the worshipper bows his head forward placing both his hands on knees, so that the back and the head become in a straight line. In this posture, the

1724. Mufassal is the last portion of the Quran from the chapter "the Chambers" up to the end of the Quran.

words as recorded in 34:264 are generally uttered. The worshipper rises up from this posture saying "Allah hears one who praises him" سمع الله لمن حمده. The followers repond in silence : O our Lord ! Thine is the praise ربنا لك الحمد. Then he falls down in prostration. In Ruku, the Quran should never be read—34:257, and never should it be made hastily, as in that case, it will be nothing but exercise. Some other forms of glorification have been prescribed in traditions. They may be recited conveniently at the wish of the worshipper.

252. **Anas** reported that the Messenger of Allah said : Keep up the bowings and prostrations. By Allah, I am certainly seeing you from my back.

—*Agreed.*

253. **Bara'a** reported that the bowings and prostrations of the Prophet were between two prostrations ; and when he rose from bowing, it was not standing or sitting, but near the middle position. —*Agreed.*

254. **Anas** reported that when the Prophet said "Allah hears one who praises Him," he stood till we thought that he gave (it) up. Afterwards he prostrated and sat between two prostrations till we said : He has given (it) up. —*Muslim.*

255. **Ayesha** reported that the Prophet used often to say in his bowing and prostration : O Allah ! glory to Thee ; O my Lord ! by Thy praise ; O Allah ! forgive me in agreement with the Quran. 1726

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
اقْبِمُوا الرُّكُوعَ وَالسُّجُودَ فَوَاللَّهِ إِنِّي
أَرَاكُمْ مِنْ بَعْدِي * (مُتَّفَقٌ عَلَيْهِ)
عَنِ الْبَرَاءِ قَالَ كَانَ رُكُوعَ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسُجُودَهُ بَيْنَ السُّجُودَتَيْنِ وَإِذَا رَفَعَ
مِنَ الرُّكُوعِ مَا خَلَا الْقِيَامَ وَالْقُعُودَ
قَرِيبًا مِنَ السَّوَاءِ * (مُتَّفَقٌ عَلَيْهِ)
عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمْدَهُ قَامَ حَتَّى
نَقُولَ قَدْ أَوْهَمَ ثُمَّ يَسْجُدُ وَيَقْعُدُ بَيْنَ
السُّجُودَتَيْنِ حَتَّى نَقُولَ قَدْ أَوْهَمَ. (مُسْلِمٌ)
عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَكْثُرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ
سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ
اغْفِرْ لِي يَتَأَوَّلُ الْقُرْآنَ * (مُتَّفَقٌ عَلَيْهِ)

1726. The Quran says : So glorify (Allah) with the praise of your Lord and ask pardon of him (110:3Q). So According to the injunction of the Quran, this pardon was sought.

256. **Same** reported that the Prophet used to say in his bowing and prostration: The Most Glorious! The most Holy! O my Lord and Lord of the angels and the Spirit.

—Muslim.

252. **Ibn Abbas** reported that the Messenger of Allah said: Behold! verily I have been forbidden to recite the Quran in bowing and prostration. As for bowing, glorify therein the Lord; and as for prostration, strive hard in supplication. Then it is proper that you should be responded to.

—Muslim.

258. **Abu Hurairah** reported that the Messenger of Allah said: When the Imam read "Allah hears one who praises Him," say "O Allah!—O our Lord! Thine is the praise," because whoso responds to his saying, the angels say: He has been forgiven of the sins he has sent in advance.

—Agreed.

259. **Abdullah-b-Abi Aufa** reported that when the Messenger of Allah raised up his back from bowing, he used to say: Allah hears one who praises Him. O our Lord! Thine is the praise full of heavens and full of earth and full of what Thou wisheth of anything from distance.

—Muslim.

عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ
فِي رُكُوعِهِ وَسُجُودِهِ سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ
الْمَلَائِكَةِ وَالرُّوحِ * (مُسْلِمٌ)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنِ اقْرَأِ الْقُرْآنَ
رَاكِعًا وَسَاجِدًا فَأَمَّا الرُّكُوعُ فَعُظِّمُوا فِيهِ
الرَّبَّ وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ
فَيَقُمْنَ أَنِ يَسْتَجَابَ لَكُمْ * (مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ الْإِمَامُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ
فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ فَإِنَّهُ مِنْ
وَأَقْبَلَ قَوْلُهُ قَالَ الْمَلَائِكَةُ غُفِرَ لَهُ مَا تَقَدَّمَ
مِنْ ذَنْبِهِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَبْدِ اللَّهِ أَبِي أَوْفَى قَالَ كَانَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ ظَهْرَهُ مِنَ الرُّكُوعِ
قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا لَكَ الْحَمْدُ
مَلَأَ السَّمَوَاتِ وَمَلَأَ الْأَرْضَ وَمَلَأَ مَا شِئْتَ
مِنْ شَيْءٍ بَعْدَ - (مُسْلِمٌ)

260. **Abu Sayeed-al Khodri** reported that when the Messenger of Allah raised up his head from bowing, he used to say: O Allah! O our Lord! Thine is the praise, full of heavens and full of earth and full of what Thou wisheth of anything from a distance. Possessor of praise and honour! Right is what this servant says. And everyone of us is Thy servant. O Allah! there's none to deny what Thou hast given, nor anyone to give what Thou hast denied. Fortune giveth no benefit to a fortunate man as against Thee.

—Muslim.

261. **Refa'a-b-Ra'fe** reported: We were praying behind the Prophet. When he raised up his head from bowing, he said: Allah hears one who praises Him. A man said from behind him: O our Lord! And Thine is the praise—praise, profuse, pure blessed therein. When he finished, he said: Who has just uttered it? He replied: I. He said: I saw thirty angels and odd running in haste as to who among them will record it first.

—Bukhari.

262. **Abu Mas'ud al-Ansari** reported that the Messenger of Allah said: The prayer of a man is not perfect till he makes his back straight in

عن أبي سعيد بن الخدري قال كان
رسول الله صلعم إذا رفع رأسه من الركوع
قال اللهم ربنا لك الحمد ملا السموات
وملا الأرض وملا ما شئت من شيء
بعد أهل الثناء والمجد أحق ما قال
العبد وكلنا لك عبد اللهم لا مانع لما
أعطيت ولا معطي لما منعت ولا ينفع
ذا الجود منك الجود * (مسلم)

عن رفاع بن رافع قال كنا نصلي
وراء النبي صلعم فلما رفع رأسه من
الركعة قال سمع الله لمن حمده فقال
رجل وراه ربنا ولك الحمد حمدا
كثيرا طيبا مباركا فيه فلما انصرف قال
من المتكلم انفا قال انا قال رأيت
بضعة وثلاثين ملكا يبتدرونها ايهم
يكتبها اول * (البخاري)

عن أبي مسعود الأنصاري قال
قال رسول الله صلعم لا تجزي صلاة الرجل
حتى يقيم ظهره في الركوع والسجود -

bowing and prostration.

Abu Daud, Tirmizi, Nisai, Ibn Majah, Darimi, (Approved, Correct).

263. **Oqbah-b-A'mer** reported that when it was revealed "Then glorify the name of Thy Lord, the Great," the Messenger of Allah said: Make it in your bowing. When it was revealed: Glorify the name of Thy Lord, the most High, he said: Make it in your prostration. --*Abu Daud, Ibn Majah, Darimi.*

264. **Aun-b-Abdullah from Ibn Mus'ud** reported that the Messenger of Allah said: When one of you bows and says thrice in his bowing "Glory be to my Lord, the Great," his bowing becomes perfect and that is the least of it. And when he prostrates and says in his prostration three times "Glory be to my Lord, the Highest, his prostration becomes perfect and that is the least of it. 1727

—*Tirmizi, Abu Daud, Ibn Majah.*

265. **Huzaifah** reported that he prayed with the Prophet who was saying in his bowing "Glory be to my Lord, the Great" and in his prostration "Glory be to my Lord, the Most High," and he came across no verse of mercy but tarried and supplicated; and he

(ابوداود و الترمذي و النسائي و ابن

ماجة و الدارمي (حسن صحيح)

عن عتبة بن عامر قال لما نزلت

فسبح باسم ربك العظيم قال رسول الله

صلعم اجعلوها في ركوعكم فلما نزلت

سبح اسم ربك الاعلى قال اجعلوها في

سجودكم * (ابوداود وابن ماجة والدارمي)

عن عون بن عبد الله عن ابن

مسعود قال قال رسول الله صلعم اذا ركع

احدكم فقال في ركوعه سبحان ربي

العظيم ثلاث مرات فقد تم ركوعه و

ذلك ادناه و اذا سجد فقال في

سجوده سبحان ربي الاعلى ثلاث مرات

فقد تم سجوده و ذلك ادناه *

(الترمذي و ابوداود و ابن ماجة)

عن حذيفة انه صلى مع النبي

صلعم و كان يقول في ركوعه سبحان

ربي العظيم و في سجوده سبحان ربي

الاعلى و ما اتى على اية رحمة الا وقف

1727. The least is the recitation of these formulas thrice, but the more one recites them, the more is the reward for him; in the case of an Imam, he should remember that the followers consist of the weak, the old and the diseased and that as such the prayer should be shortened.

came across no verse of chastisement but tarried and sought refuge. —*Tirmizi, Abu Daud*

(*Approved, Correct*).

266. **Auf-b-Malek** reported : I got up with the Apostle of Allah ; when he bowed, he tarried as long as the (reading of) the chapter Cow, and said in his bowing "Glory be to One possessing power, kingdom, prowess and greatness. —*Nisai.*

267. **Ibn Jubair** reported : I heard Anas-b-Malek saying : I have not prayed a prayer behind anybody after the Apostle of Allah more resembling with the prayer of the Ms. of Allah than that of this young man meaning Omar-b-Abdul Aziz. He narrated that he said : We guessed that his bowing was of ten glorifications, and that his prostration of ten glorifications.

—*Abu Daud, Nisai.*

268. **Shaqiq** reported that Huzaifah saw a man who did not make his bowing and prostration complete. When he performed his prayer, he called him. Huzaifah told him : You have not prayed ! He (narrator) said : I consider him to have said : If you had died, you would have died upon what is other than the natural religion on which Allah created Muhammad. —*Bukhari.*

483w. **Abu Qatadah** reported that the Apostle of Allah said :

وَسَالَ وَمَا أَتَى عَلَى آيَةٍ عَذَابٍ إِلَّا وَقَفَ وَتَعَوَّذَ *

الترمذي و أبو داود (حسن صحيح)
عن عوف بن مالك قال قمت مع
رسول الله صلعم فلما ركع مكث قدر
سورة البقرة ويقول في ركوعه سبحان
ذي الجبروت والملكوت والكبرياء
والعظمة *

عن ابن جبير قال سمعت انس بن
مالك يقول ما صليت وراء أحد بعد
رسول الله صلعم أشبه صلاة رسول الله
صلعم من هذا الفتى يعني عمر بن عبد
العزيز قال قال فخرنا ركوعه عشر
تسبيحات و سجدة عشر تسبيحات *

(أبو داود و النسائي)

عن شقيق قال إن حذيفة رأى
رجلاً لا يتم ركوعه ولا سجوده فلما قضى
صلوته دعاه فقال له حذيفة ما صليت
قال و أحسبه قال و لم تمت على
غير الفطرة التي فطر الله محمدًا صلعم *

(البخاري)

عن أبي قتادة قال قال رسول الله صلعم

The worst of men in theft is one who steals from his prayer. They asked: O Ms. of Allah! and how can he steal from his prayer? He said: He does not make his bowing perfect, nor his prostration. — *Ahmad*.

487w. **Nu'man-b-Murrah** reported that the Apostle of Allah said: What do you consider about a drunkard, a fornicator and a thief? And that was before the ordained sentences were revealed to them. They replied: Allah and His Prophet know best. He said: These are in indecencies, and there is chastisement for these, and the worst of the thieves is one who steals from his prayer. They asked: And how can he steal from his prayer, O Ms. of Allah? He said: He does not make his bowing perfect, nor his prostration. — *Malek*.

أَسْوَأُ النَّاسِ سَرِقَةً نِ الذِّي يَسْرِقُ مِنْ صَلَاتِهِ قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ يَسْرِقُ مِنْ صَلَاتِهِ قَالَ لَا يَتِمُّ رُكُوعَهَا وَلَا سُجُودَهَا - (أَحْمَدُ)

عَنِ النُّعْمَانِ بْنِ مَرْثَدَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا تَرَوْنَ فِي الشَّارِبِ وَالزَّانِي وَالسَّارِقِ وَذَلِكَ قَدْ لَئِنْ تَنَزَّلَ فِيهِمُ الْخُدُودُ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ هُنَّ فُؤَادُ حُشٍّ وَفِيهِنَّ عَقُوبَةٌ وَأَسْوَأُ السَّرِقَةِ الذِّي يَسْرِقُ مِنْ صَلَاتِهِ قَالُوا وَكَيْفَ يَسْرِقُ مِنْ صَلَاتِهِ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَتِمُّ رُكُوعَهَا وَلَا سُجُودَهَا * (مَالِكُ)

SECTION 14

1728. Prostration (السجدة)

Prostration is the highest manifestation of humility and self-surrender. The king and the beggar, the high and the low, must surrender to the Almighty after prostrating on the ground. By this act, all the limbs—forehead, two hands, two knees, two ends of feet and nose—are brought to submission. This prostration of limbs is coupled with the glorification of the Maker. What can there be a better form for the expression of self-effacement and self-surrender? The posture of prostration is assumed twice, the worshipper raising his head with Takbir in his lips and sitting and then prostrating with Takbir and repeating words of divine glory at least thrice. Between the two prostrations, the formula as in 34:282 may be recited. To make prostration is Farz in

prayer. It is said that there is nothing which brings a man nearer to God than prostration—34:271. Various forms of glorification have been prescribed in the traditions giving elasticity to outpouring one's heart, but a standard form for all the people, literate and the illiterate, has been taught in 34:264. The devil was turned out of Paradise because of the rejection of prostration. Hasty prostration like the picking of a crow has been prohibited—34:284. In prostration, glorification or seeking for divine favours are both permissible. In short, a worshipper is free to express the yearning of his soul before his great Maker with any word he likes.

269. **Ibn Abbas**. reported that the Apostle of Allah said: I have been directed to make prostration upon seven limbs, upon forehead, palms, knees, and toes of feet, and not to tack clothes, nor hairs.

—*Agreed.*

270. **Anas** reported that the Apostle of Allah said: Be moderate in prostration, and none of you shall spread his arms the spreading of a dog.

—*Agreed.*

271. **Bara'a-b-A'jeb** reported that the Apostle of Allah said: When you make prostration, place your palms and raise up your elbows.

—*Muslim*

272. **Maimunah** reported that when the Prophet prostrated, he made open between his two hands, so much so that if a goat intended to pass under his hands, it could have passed. 1729

—*Abu Daud.*

273. **Abdullah-b-Malek** reported that when the Prophet made

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّمْ أَمَرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ
عَلَى الْجَبْهَةِ وَالْيَدَيْنِ وَالرَّكْبَتَيْنِ وَ
أَطْرَافِ الْقَدَمَيْنِ وَلَا تَكْفُتُ الثِّيَابَ وَلَا
الشَّعْرَ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلِّمْ
اعْتَدِلُوا فِي السَّجْدِ وَلَا يَبْسُطُ أَحَدُكُمْ
ذِرَاعِيَهُ انْبِسَاطَ الْكَلْبِ * (مُتَّفَقٌ عَلَيْهِ)
عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ رَسُولُ
اللَّهِ صَلِّمْ إِذَا سَجَدْتَ فَضَعْ كَفَيْكَ وَارْفَعْ
مِرْفَقَيْكَ * (مُسْلِمٌ)

عَنْ مَيْمُونَةَ قَالَتْ كَانَ النَّبِيُّ صَلِّمْ
إِذَا سَجَدَ جَافِي بَيْنَ يَدَيْهِ حَتَّى لَوْ أَنَّ
بَهِيمَةً أَرَادَتْ أَنْ تَمُرَّ تَحْتَ يَدَيْهِ مَرَّتْ *
(أَبُو دَاوُدَ)

عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ قَالَ كَانَ

1729, Muslim also narrated it in words which convey its meaning.

prostration, there was opening between his two hands till the britteness of his armpits was seen. —*Agreed.*

274. **Abu Hurairah** reported that the Prophet used to say in his prostration: O Allah! forgive me of all my sins, little and great, first and last, open and secret. —*Muslim.*

275. **Ayesha** reported: One night I missed the Prophet from bed. I searched for him and then my hand fell over the sole of his feet while he was in prostration with his feet kept erect. He was saying: O Allah! I seek refuge from Thy wrath to Thy pleasure, from Thy chastisement to Thy pardon; and I seek refuge to Thee from Thee; I can't recount praise on Thee; Thou art as Thou praiseth Thyself. —*Muslim.*

276. **Abu Hurairah** reported that the Apostle of Allah said: A servant becomes nearest to his Lord while he is in prostration. So increase supplication. —*Muslim.*

277. **Same** reported that the Apostle of Allah said: When the son of Adam reads "The Adoration—32Q" and then prostrates, the devil goes off crying and saying: Woe to me! The son of Adam has been commanded to prostrate and so he has prostrated and there is Paradise for him. I

النَّبِيِّ صَلَّعِمَ اِذَا سَجَدَ فَرَجَ بَيْنَ يَدَيْهِ حَتَّى
يَبْسُدُوا بَيَاضَ اَبْطَالِيهِ - (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ النَّبِيُّ

يَقُولُ فِي سَجْدَةِ اللَّهِ اَغْفِرْ لِي ذُنُوبِي
كُلَّهَا دَقَّةً وَجَلَّةً وَارَاهُ وَآخِرَةً وَ

عَلَانِيَةً وَسِرَّةً * (مُسْلِمٌ)

عَنْ عَائِشَةَ قَالَتْ فَقَدْتُ رَسُولَ اللَّهِ

صَلَّعِمَ لَيْلَةً مِنَ الْفَرَاشِ فَالْتَهَمْتُهُ

فَوَقَعَتْ يَدَيَّ عَلَى بَطْنِ قَدَمَيْهِ وَهُوَ فِي

الْمَسْجِدِ وَهُمَا مَنْصُوبَتَانِ وَهُوَ يَقُولُ اللَّهُمَّ

إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ

وَبِعَوَاظِكَ مِنْ عِقَابِكَ وَاعُوذُ بِكَ

مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا

أَثْنَيْتَ عَلَى نَفْسِكَ * (مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ

صَلَّعِمَ أَقْرَبَ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ

وَهُوَ سَاجِدٌ فَكَثِّرُوا الدُّعَاءَ * (مُسْلِمٌ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ إِذَا قَرَأَ

ابْنُ آدَمَ السُّجْدَةَ فَسَجَدَ اعْتَزَلَ الشَّيْطَانُ

يَبْكِي يَقُولُ يَا وَيْلَتَى أَمَرَ ابْنُ آدَمَ

بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ وَآمَرَ ابْنُ آدَمَ

بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ وَآمَرَ ابْنُ آدَمَ

was directed to prostrate but I declined, and there is the fire for me. —*Muslim.*

278. **Rabia-b-Ka'ab** reported: I used to frequent the Prophet at night and take for him ablution water and his necessities. He told me: Seek. I said: I seek thy company in Paradise. He said: Or anything besides that? He said: Only that. He said: Help me for thyself with excessive prostrations. 1730

—*Muslim.*

279. **Ma'dan-b-Talhah** reported: I met Saoban, a freed man of the Ms. of Allah. I said: Inform me of an action which, if I carry out, will admit me in Paradise. Then he remained silent. Afterwards I asked him, but he remained silent. Then I asked him for the third time. He said: I asked the Ms. of Allah about that. He said: He taught you with a great deal of prostrations for Allah, and verily you don't prostrate for Allah a prostration but Allah raises you therefor a rank and put off from you therefor a sin. Ma'dan said: Then I met Abu Darda'a and asked him. He told me like what Saoban had narrated to me. —*Muslim.*

280. **Wael-b-Hujr** reported: I saw that when the Prophet

فَإَيَّتَ نَارِي النَّارِ * (مُسْلِمٌ)

عَنْ رَبِيعَةَ بْنِ كَعْبٍ قَالَ كُنْتُ
أَبِيتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبُيُوتِهِ
وَاحْتِجْتُهُ فَقَالَ لِي سَلْ فَقُلْتُ أَسْأَلُكَ
مُرَافَقَتِكَ فِي الْجَنَّةِ قَالَ أَوْ غَيْرَ ذَلِكَ
قُلْتُ هُوَ ذَلِكَ قَالَ فَأَعَانِي عَلَى نَفْسِكَ
بِكثْرَةِ السَّجْدِ * (مُسْلِمٌ)

عَنْ مَعْدَانَ بْنِ طَلْحَةَ قَالَ لَقِيتُ
ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ
أَخْبِرْنِي بِعَمَلٍ أَعْمَلُهُ يَدْخِلُنِي اللَّهُ بِهِ
الْجَنَّةَ فَسَكَتَ ثُمَّ سَأَلْتُهُ فَسَكَتَ ثُمَّ
سَأَلْتُهُ الثَّلَاثَةَ فَقَالَ سَأَلْتُ عَنْ ذَلِكَ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عَلَيْكَ بِكَثْرَةِ
السَّجْدِ لِلَّهِ فَإِنَّكَ لَا تَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا
رَفَعَكَ اللَّهُ بِهَا دَرَجَةً وَحَطَّ عَنْكَ
بِهَا خَطِيئَةٌ قَالَ مَعْدَانُ ثُمَّ
لَقِيتُ أَبَا الدَّرْدَاءِ فَسَأَلْتُهُ فَقَالَ لِي
مِثْلُ مَا قَالَ لِي ثَوْبَانُ * (مُسْلِمٌ)

عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ رَأَيْتُ رَسُولَ

1730. This was said to teach the man that Allah does not love the idle but the active and that salvation lies in action. The Quran says: There is nothing for man but what he strives for (53:38Q).

prostrated, he placed his knees before his hands; and when he got up, he raised up his hands before his knees. —*Abu Daud, Tirmizi,*

Nisai, Ibn Majah.

281. **Abu Hurairah** reported that the Messenger of Allah said: When one of you makes prostration, let him not sit just as a camel sits, and let him place his hands before his knees. 1731

—*Abu Daud, Nisai, Darimi.*

282. **Ibn Abbas** reported that the Messenger of Allah used to recite between his two prostrations: O Allah! pardon me, and have mercy on me, and guide me, and forgive me, and give me provision.

—*Abu Daud, Tirmizi.*

283. **Huzairah** reported that the Prophet used to say between two prostrations: O Lord! Pardon me.

—*Nisai.*

284. **Abdur Rahman-b-Shibl** reported that the Apostle of Allah prohibited the picking of a crow and spreading of a beast, and a man's taking position in the mosque as a camel does. 1732

—*Abu Daud, Nisai.*

اللَّهُ صَلَّعَمَ إِذَا سَجَدَ. وَ زَع رُكْبَتَيْهِ قَبْلَ
يَدَيْهِ وَ إِذَا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ
(ابوداود والترمذي والنسائي وابن ماجة)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّعَمَ إِذَا سَجَدَ أَحَدُكُمْ فَلَا يَدْرِكُ كَمَا
يَدْرِكُ الْبَعِيرَ وَيَضَعُ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ *

(ابوداود والنسائي والدارمي)

عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّعَمَ
يَقُولُ بَيْنَ السَّجْدَتَيْنِ اللَّهُمَّ اغْفِرْ لِي
وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي *

(ابوداود والترمذي)

عَنْ حَظِيفَةَ أَنَّ النَّبِيَّ صَلَّعَمَ كَانَ يَقُولُ

بَيْنَ السَّجْدَتَيْنِ رَبِّ اغْفِرْ لِي. (النسائي)

عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُبَلٍ قَالَ نَهَى

رَسُولُ اللَّهِ صَلَّعَمَ عَنْ تَقَرُّعِ الْغَرَابِ وَافْتِرَاشِ

السَّبْعِ وَ أَنَّ يُوْطِنَ الرَّجُلُ الْمَكَانَ فِي

الْمَسْجِدِ كَمَا يُوْطِنُ الْبَعِيرَ *

(ابوداود والنسائي)

1731. Abu Solaiman-al-Khattabi says that the tradition of Wael-b-Hujr (280) is more binding than this hadis. He regards this hadis as abrogated. Imams Abu Hanifah, Shafeyi and Ahmad-b-Hanbal follow the tradition of Wael, but Imam Malek follows this.

1732. Picking of a crow means the making of prostration very hastily. The place of a mosque is open to all Muslims irrespective of caste, creed, and position. There is no right of anybody to reserve a portion of it for private use.

were destroyed for this very reason. The Qur'an says : Woe to the defaulters who, when they measure from people, take it with full measure, and when they measure out to them or weigh out for them, decrease. Do not these think that they shall be raised up for a great day? 83 : 1—4Q. The Holy Prophet fixed up the standard measurement. The measurement was of the Medinites who were well-known to it as they were chiefly agriculturists, and the weight that of the Meccans as they were efficient in the weight on account of their commerce. He also said : Nor a people decrease weight and measure but provision is cut off from them—26 : 359^w.

63. **Ibn Omar** reported that the Messenger of Allah said : Measurement is the measurement of the inhabitants of Medina and weight is the weight of the inhabitants of Mecca.—*Abu Daud, Nisai.*

64. **Ibn Abbas** reported that the Messenger of Allah said to the owners of measurement and weight : You have been certainly entrusted with two affairs about which the former nations before you were destroyed. —*Tirmizi.*

65. **Suwaid-b-Qais** reported : I and the slave Makhrafah brought cloth from Hajr and came therewith to Mecca. Then the Messenger of Allah came to us walking. He bargained with us for clothes and we sold to him. A man there was measuring with weight up. The Holy Prophet said to him : Measure and weigh down.

—*Ahmad, Abu Daud, Tirmizi*
(*Approved, Correct.*)

عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
الْمِكْيَالُ مِكْيَالُ أَهْلِ الْمَدِينَةِ وَالْمِيزَانُ
مِيزَانُ أَهْلِ مَكَّةَ (أَبُو دَاوُدَ وَالنَّسَائِيُّ)

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلصَّاحِبِ الْكَيْلِ وَالْمِيزَانِ إِنَّكُمْ قَدْ وَلِيتُمْ
أَمْرَيْنِ هَلَكَتَ فِيهِمَا الْأُمَمُ السَّابِقَةُ قَبْلَكُمْ
(التِّرْمِذِيُّ)

عَنْ سُورِيدِ بْنِ قَيْسٍ قَالَ جَلَبْتُ أَنَا
وَمَخْرَفَةُ الْعَبْدِيُّ بَزًّا مِنْ هَجْرَ فَاتَيْنَا بِهِ مَكَّةَ
فَجَاءَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْشِي فَسَأَلَنَا
بِسُرَابِيلَ فَبِعْنَاهُ وَثُمَّ رَجُلٌ يَزِنُ بِالْأَجْرِ
فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلِّمْ زَنَ وَارْجِعْ
(أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ *حَسَنٌ صَحِيحٌ)

prostrated, he placed his knees before his hands ; and when he got up, he raised up his hands before his knees. —*Abu Daud, Tirmizi,*

Nisai, Ibn Majah.

281. **Abu Hurairah** reported that the Messenger of Allah said : When one of you makes prostration, let him not sit just as a camel sits, and let him place his hands before his knees. 1731

—*Abu Daud, Nisai, Darimi.*

282. **Ibn Abbas** reported that the Messenger of Allah used to recite between his two prostrations : O Allah ! pardon me, and have mercy on me, and guide me, and forgive me, and give me provision.

—*Abu Daud, Tirmizi.*

283. **Huzairah** reported that the Prophet used to say between two prostrations : O Lord ! Pardon me. —*Nisai.*

284. **Abdur Rahman-b-Shibl** reported that the Apostle of Allah prohibited the picking of a crow and spreading of a beast, and a man's taking position in the mosque as a camel does. 1732

—*Abu Daud, Nisai.*

اللَّهُ صَلَّعُمْ إِذَا سَجَدَ. وَضَعَ رُكْبَتَيْهِ قَبْلَ
يَدَيْهِ وَ إِذَا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ
(أَبُو دَاوُدَ وَ التِّرْمِذِيُّ وَ النَّسَائِيُّ وَ ابْنُ مَاجَةَ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّعُمْ إِذَا سَجَدَ أَحَدُكُمْ فَلَا يَبْرُكُ كَمَا
يَبْرُكُ الْبَعِيرُ وَ لِيَضَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ *

(أَبُو دَاوُدَ وَ النَّسَائِيُّ وَ الدَّارِمِيُّ)

عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّعُ
يَقُولُ بَيْنَ السَّجْدَتَيْنِ اللَّهُمَّ اغْفِرْ لِي
وَ ارْحَمْنِي وَ اهْدِنِي وَ عَافِنِي وَ ارْزُقْنِي *

(أَبُو دَاوُدَ وَ التِّرْمِذِيُّ)

عَنْ حُذَيْفَةَ أَنَّ النَّبِيَّ صَلَّعَ كَانَ يَقُولُ

بَيْنَ السَّجْدَتَيْنِ رَبِّ اغْفِرْ لِي. (النَّسَائِيُّ)
عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُبَلٍ قَالَ نَهَى

رَسُولُ اللَّهِ صَلَّعَ عَنْ تَقَرُّةِ الْغَرَابِ وَ افْتِرَاشِ
السَّبْعِ وَ أَنَّ يُوْطِنَ الرَّجُلُ الْمَكَانَ فِي
الْمَسْجِدِ كَمَا يُوْطِنُ الْبَعِيرُ *

(أَبُو دَاوُدَ وَ النَّسَائِيُّ)

1731. Abu Solaiman-al-Khattabi says that the tradition of Wael-b-Hujr (280) is more binding than this hadis. He regards this hadis as abrogated. Imams Abu Hanifah, Shafeyi and Ahmad-b-Hanbal follow the tradition of Wael, but Imam Malek follows this.

1732. Picking of a crow means the making of prostration very hastily. The place of a mosque is open to all Muslims irrespective of caste, creed, and position. There is no right of anybody to reserve a portion of it for private use.

were destroyed for this very reason. The Qur'an says : Woe to the defaulters who, when they measure from people, take it with full measure, and when they measure out to them or weigh out for them, decrease. Do not these think that they shall be raised up for a great day? 83 : 1—4Q. The Holy Prophet fixed up the standard measurement. The measurement was of the Medinites who were well-known to it as they were chiefly agriculturists, and the weight that of the Meccans as they were efficient in the weight on account of their commerce. He also said : Nor a people decrease weight and measure but provision is cut off from them—26 : 359w.

63. **Ibn Omar** reported that the Messenger of Allah said : Measurement is the measurement of the inhabitants of Medina and weight is the weight of the inhabitants of Mecca.—*Abu Daud, Nisai.*

64. **Ibn Abbas** reported that the Messenger of Allah said to the owners of measurement and weight : You have been certainly entrusted with two affairs about which the former nations before you were destroyed. —*Tirmizi.*

65. **Suwaid-b-Qais** reported : I and the slave Makhrafah brought cloth from Hajr and came therewith to Mecca. Then the Messenger of Allah came to us walking. He bargained with us for clothes and we sold to him. A man there was measuring with weight up. The Holy Prophet said to him : Measure and weigh down.

—*Ahmad, Abu Daud, Tirmizi*
(*Approved, Correct.*)

عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
الْمِكْيَالُ مِكْيَالُ أَهْلِ الْمَدِينَةِ وَالْمِيزَانُ
مِيزَانُ أَهْلِ مَكَّةَ (أَبُو دَاوُدَ وَالنِّسَائِيُّ)

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلصَّاحِبِ الْكَيْلِ وَالْمِيزَانِ أَنْكُمْ قَدْ وَلِيتُمْ
أَمْرَيْنِ هَلَكَتَ فِيهِمَا الْأُمَمُ السَّابِقَةُ قَبْلَكُمْ
(التِّرْمِذِيُّ)

عَنْ سُوَيْدِ بْنِ قَيْسٍ قَالَ جَلَبْتُ أَنَا
وَمَخْرَفَةُ الْعَبْدِيُّ بَزًّا مِنْ هَجْرَافَتَيْنَا بِهِ مَكَّةَ
فَجَاءَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْشِي فَسَأَلَنَا
بِسُرَابِيلَ فَبِعْنَاهُ وَثُمَّ رَجُلٌ يَزَنُ بِالْأَجْرِ
فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلِّمْ زَنَ وَارْجِعْ
(أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ *حَسَنٌ صَحِيحٌ)

SECTION 6

933. Payment in advance (السلم)

'Silm' literally signifies a contract involving a prompt delivery in return for a future delivery. Technically it means a contract of sale causing an immediate payment of the price and admitting a delay in the delivery of goods. It is an advance payment for future goods. Advance payment is lawful in all articles of weight and measurement. Money in coins is not included in the description of articles of weight. According to Imam Abu Hanifa, a 'silm' sale cannot therefore be made for goods in exchange of cash money. Goods may lawfully be advanced for goods and not for money. A silm sale with respect to articles of longitudinal measurement such as cloth or the like is lawful because it is possible to define them exactly by number of yards in respect of length and breadth. It is not lawful with respect to animals according to Imam Abu Hanifa but lawful according to Imam Shafeyi. It is also not lawful till the article be in continued existence until the time of delivery which must be fixed. The sale, in short, requires that the genus be specified and that the species, quality, quantity, period of delivery, rate and place of delivery be all determined. Silm sale can be lawfully effected for cash money according to majority of the theologians and it is now the prevailing law.

66. **Abu Sayeed al Khodri** reported that the Messenger of Allah said: Whoever advances a thing for something, let him not transfer it to others before he possesses it. —*Abu Daud, Ibn Majah.*

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَسْلَفَ فِي شَيْءٍ فَلَا يَصْرِفُهُ إِلَى غَيْرِهِ قَبْلَ أَنْ يَقْبِضَهُ
(أَبُو دَاوُدَ وَابْنُ مَاجَةَ)

SECTION 7

934. Monopoly (احتكار)

Monopoly means storing up of food-grains for getting higher price in times of need and scarcity. This is quite unlawful and at least abominable (Makruh) where such monopoly is likely to prove detrimental. Grains and food-stuffs are connected with the rights of everyone, whence the withholding of them from sale is an invasion of the general rights of mankind and an occasion of scarcity in their

necessary food. It is however not any sin where such storing is not detrimental to the people as in a large city. If however the period of detention be long, it becomes an abominable monopoly, as it then induces detriment. The period of detention is 40 days according to some and 30 days or less according to others. The principle, however, is the injury likely to be caused to people if detained for longer time than is necessary. A person is, however, allowed to monopolize the product of his own grounds or what he brings from a very distant place. Prices of commodities must not be fixed. Except food-grains and necessities of life, other commodities may lawfully be stored up.

67. **Me'mar** reported that the Messenger of Allah said: Whoever monopolises, he is a sinner.

—*Muslim*

68. **Omar** reported from the Messenger of Allah who said: Bringer of food-grain (to a city) is given provision, and the monopoliser is cursed.⁹³⁵

—*Ibn Majah, Darimi.*

69. **Anas** reported that the current price became dear at the time of the Messenger of Allah. They asked: O Messenger of Allah! fix a rate for us. The Holy Prophet replied: Verily Allah is One who fixes price, curtails, gives amply and provides sustenance; and certainly I hope that I should meet my Lord while there will be none amongst you who will hold me responsible either for blood or for property.⁹³⁶

Tirmizi, Abu Daud, Ibn Majah.

عَنْ مَعْمَرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَنْ أَحْتَكَرَ فَهُوَ خَاطِئٌ (مُسْلِمٌ)

عَنْ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْجَالِبُ
مَرْزُوقٌ وَ الْمُحْتَكِرُ مَلْعُونٌ
(ابْنُ مَاجَةَ وَ الدَّارِمِيُّ)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا يَا رَسُولَ اللَّهِ سَعِرَ لَنَا
فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ هُوَ الْمُسَعِّرُ
الْقَابِضُ الْبَاسِطُ الرَّازِقُ وَإِنِّي لَأَرْجُو أَنْ أَلْقَى
رَبِّي وَ لَيْسَ أَحَدٌ مِنْكُمْ يَطْلُبُنِي بِمَظْلَمَةٍ
بِدَمٍ وَ لَا مَالٍ
(التِّرْمِذِيُّ وَ أَبُو دَاوُدَ وَ ابْنُ مَاجَةَ)

935. Trade is for the benefit of the people by exchange of commodities from one place to another. The man who fulfils this object and removes want of the people is doubly blessed.

936. It appears therefore that there is a pronouncement of great commercial value in not fixing the price of anything. If price be fixed, there will be no enterprise for commerce and trade, and business of the world will be at a stand still causing a great loss in the mercantile world.

70. **Omar-b-al-Khattab** reported: I heard the Messenger of Allah say: Whoever monopolises over the Muslims their food-grains, Allah will inflict them with epidemics and bankruptcy.

—*Ibn Majah.*

314w. **Ibn Omar** reported that the Messenger of Allah said: Whoever stores up food-grains for 40 days, intending thereby a dear price, has indeed become free from Allah and Allah is free from him.

—*Razin.*

315w. **Mu'az** reported: I heard the Messenger of Allah say: Bad is he who monopolises. If Allah makes commodities cheap, he becomes aggrieved, and if He makes them dear, he becomes pleased.

—*Razin, Baihaqi.*

316w. **Abu Omamah** reported that the Messenger of Allah said: Whoso stores up food-grain for 40 days, and then gives it in charity, it will not be an expiation for him (for his sins).

—*Razin.*

عن عمر بن الخطاب قال سمعت رسول
الله صلى الله عليه وسلم يقول من احتكر على المسلمين
لغاتهم ضرب الله بالجذام والافلاس

(ابن ماجه)

عن ابن عمر قال قال رسول الله صلى
الله عليه وسلم من احتكر طعاما اربعين يوما يريد به
الغلاء فقد برى من الله وبرى الله منه

(رزين)

عن معاذ قال سمعت رسول الله صلى
الله عليه وسلم يقول بئس العبد المحتكر ان ارخص الله
الا سعار حزن وان اغلاها فرح

(البهيقي و رزين)

عن ابي امامة ان رسول الله صلى
الله عليه وسلم قال من احتكر طعاما اربعين يوما ثم تصدق

(رزين)

به لم يكن له كفارة

SECTION 8

937. Industry (صناعة)

The Holy Prophet said: Never has any one eaten a better thing than what he has eaten of the labour of his own hands—4:109. Verily the purest of what you eat is of your own earnings—4:110. This important pronouncement of the Holy Prophet made in an age quite remote from ours has brought a revolution in the industrial world. What order can be greater than this magnificent utterance that the purest of what we earn is of our own earnings. This led the

emperors and saints to take up works and live upon their wages. This injunction led the Muslims to invent machineries of works and various ways of workmanship and manufacturing articles and commodities of common and extraordinary uses. There was therefore a great impetus given to homogenous and extraneous industry on the ruins of which the modern industrial enterprise is chiefly based. What we eat is corns, sugar, salt, oil, butter, etc.; what we use is cloth, soap, paper, utensil, shoe and thousand other things of daily use. According to the instruction of the Holy Prophet, we should ourselves manufacture these articles and supply our needs therewith. This also gives a great impetus to using the indigenous articles and establishment of mills and factories. Indeed the modern mills and machineries have taken the place of individual labour of by-gone days. Hence the greater the use of these machineries, the greater the prosperity of individuals as well as of nations.

CHAPTER XIX

938. Cultivation (المزراعة) and Gardening (المساقاة)

Mozara'at signifies primarily cultivation. It means a contract between two persons, one being an owner of land and the other cultivator, by which it is agreed that whatever is obtained from the land shall belong to both in such proportions as may be therein determined. It is just like *bhag leases* in our country. **Mosaqat** means watering and signifies a contract like the former on condition that the labourer shall take care of the fruitful trees or plants to be grown. The former applies to lands and the latter to trees and plants. Cultivation and gardening are most important for production of fruits and corns with which people and other animals sustain themselves. Stoppage of cultivation and gardening means famine and starvation for want of food. Hence it must be resorted to. Indeed the whole civilized world is greatly indebted to the tillers of the soil. According to Imam Abu Hanifa, such kind of leases as above described are invalid as wages are uncertain and lie buried in futurity, but according to his disciples and the three Imams, they are valid and the latter view has been accepted by juristsconsults. The people of Medina were mostly agriculturists and those of Macca tradesmen. The Holy Prophet himself entered once into a contract with the people of

Khaiber that they should manage and cultivate the gardens and land of Khaiber and enjoy in return half of the produce and give the other half to him. Besides, it is a case of partnership with stock and labour. The produce is participated according to agreement, and if nothing is produced, the cultivator or landlord has no claim. The following rules shall be observed in agricultural and horticultural leases:—

- (1) The ground shall be capable of cultivation and gardening.
- (2) The contracting parties must be mature and duly qualified.
- (3) The terms of lease shall be express. (4) The parties shall comply as to who is to supply seeds. (5) Shares of the parties to the produce shall be fixed. (6) The land shall be delivered to the possession of the cultivator.

1. **Jaber** reported that the Holy Prophet said: Whoso has got land, let him cultivate it or let it out to his brother. If he denies, let him keep his land to himself. —*Agreed.*

2. **Abu Omamah** reported that he saw a plough and something of the implements of husbandry. He said: I heard the Messenger of Allah say: This does not enter the house of a people but Allah brings disgrace therein.⁹³⁹ —*Bukhari.*

3. **Rafe'-b-Khadiz** reported from the Messenger of Allah who said: Whoso cultivates the land of a people without their permission, there is nothing of produce for him, and for him is its expense.

—*Abu Daud, Tirmizi (Rare).*

4. **Qais-b-Muslim** reported from Abu Jafar: There were no inmates of any refuging house at Medina who did not cultivate (lands)

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيُؤْتِهَا أَخَاهُ فَإِنْ فَلْيَمْسِكْ أَرْضَهُ (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي إِسْمَاعِيلَ أَنَّهُ رَأَى سِكَّةً وَشَيْئًا مِنَ الْآلَةِ فَقَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ خُلْ هَذَا بَيْتَ قَوْمٍ إِلَّا ادْخَلَهُ اللَّهُ الذِّلَّ (الْبُخَارِيُّ)

عَنْ رَافِعِ بْنِ خَدِيجٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ زَرَعَ فِي أَرْضِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ لَمْ يَكُنْ لَهُ مِنَ الزَّرْعِ شَيْءٌ وَلَهُ نَفَقَتُهُ (التِّرْمِذِيُّ وَابْنُ دَاوُدَ - غَرِيبٌ)

عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ مَا بِالْمَدِينَةِ أَهْلُ بَيْتِ هِجْرَةٍ إِلَّا يَزْرَعُونَ

939. This was said at the time of battle—in the following circumstance. The Holy Prophet saw a man engaged in cultivation without joining Zil or holy war. So the Prophet discouraged it in the time of war. This is a principle source of wealth, then trade and next industry and cultivation. Therefore great importance was given to Zihad.

on condition of $\frac{1}{3}$ rd or $\frac{1}{4}$ th (of produce). Ali, Sa'ad-b-Malek, Abdullah-b-Mas'ud, Omar-b-Abdul Aziz, Qasim, Urwah, the family members of Abu Bakr, the family members of Omar, the family members of Ali and Ibn Sirin had cultivation. Abdur Rahman-b-Aswad said: I was a partner with Abdur Rahman Yezid in cultivation. And Omar engaged people in labour on condition that if Omar gave seeds from himself, there was half for him, and if they gave seeds, for them was the like. —*Bukhari*.

5. **Abdullah-b-Omar** reported that the Messenger of Allah leased out the date trees of Khaiber and its lands to the Jews of Khaiber,⁹⁴⁰ on condition that they would labour thereon with their wealth, of which there would be half of their fruits for the Prophet. *Muslim* narrated it. In a narration of *Bukhari*: the Prophet gave the Jews of Khaiber to labour on them and cultivate them, and for them there would be half of what would yield therefrom.

6. **Same** reported: We used to practise Mukhabarah⁹⁴¹ and saw no harm in that till Rafe-b-Khadiz held that the Messenger

عَلَى الثَّالِثِ وَالرَّابِعِ وَزَارِعَ عَلَى وَسْعَدِ بْنِ
مَالِكٍ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَعُمَرُ بْنُ
عَبْدِ الْعَزِيزِ وَالْقَاسِمُ وَعُرْوَةُ وَالْأَبِيُّ بَكْرُ وَالْعَمْرُ
وَالْعَلِيُّ وَابْنُ سِيرِينَ وَقَالَ عَبْدُ الرَّحْمَنِ ابْنُ
الْأَسْوَدِ كُنْتُ أَشَارِكُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ
فِي الزَّرْعِ وَعَامِلَ عَمْرِو النَّاسِ عَلَى أَنْ
جَاءَ عَمْرُ بِالْبَذْرِ مِنْ عِنْدِهِ فَلَهُ الشَّطْرُ وَأَنْ
جَاءَ رَأً بِالْبَذْرِ فَلَهُمْ كَذَا (البخاري)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ صَلَّى
دَفَعَ إِلَى يَهُودِ خَيْبَرَ نَخْلَ خَيْبَرَ وَأَرْضَهَا عَلَى
أَنْ يَعْتَمِلُوهَا مِنْ أَمْوَالِهِمْ وَلِرَسُولِ اللَّهِ صَلَّى
شَطْرُ ثَمَرِهَا رَوَاهُ مُسْلِمٌ وَفِي رِوَايَةِ الْبُخَارِيِّ
أَنَّ رَسُولَ اللَّهِ صَلَّى أَعْطَى خَيْبَرَ الْيَهُودَ أَنْ
يَعْمَلُوهَا وَيَزْرَعُوهَا وَلَهُمْ شَطْرُ مَا يَخْرُجُ مِنْهَا
عَنْهُ قَالَ كُنَّا نَخَافُ وَلَا نَرَى بِذَلِكَ
بَلَاءً حَتَّى زَعَمَ رَافِعُ بْنُ خَدِيجٍ أَنَّ النَّبِيَّ

940. Khaiber is a place near Medina where the Jews lived. The Jews were besieged on account of their repeated treacheries, and their lands were taken. These lands were let out again to them on their request.

941. Mukhabarah is a kind of agricultural leases. See note 910-b (3).

of Allah forbade it. We gave it up on account of that.

—Muslim.

7. **Hanzalah-b-Qais** from Rafe'-b-Khadiz reported that he said: My two uncles informed me that they used to let out land at the time of the Holy Prophet for what the aqueducts produced or something which the owner of the land set apart. The Holy Prophet prohibited us from that. I asked Rafe': Then how is it in exchange of dirhams and dinars? He said: There is no harm in it? And that was what was prohibited as it were. If any man of understanding looks therein with (a sense of) legality and illegality, he will hold it as unlawful on account of what is therein of cheatings.⁹⁴² *Agreed.*

8. **Rafe'-b-Khadiz** reported: We were many men of Medina who had cultivation. Someone amongst us used to let out his land and say: This plot is for me, and this is for you. Often it yielded crops and another did not yield. The Holy Prophet prohibited it.⁹⁴³ —*Agreed.*

صلعم نهى عنها فتر كنها من اجل ذلك
(مسلم)

عن حنظلة بن قيس عن رافع بن خديج قال اخبرني عمي انهم كانوا يكرزون الارض على عهد النبي صلعم بما ينبت على الاربعاء او شي يستثنيه صاحب الارض فنهانا النبي صلعم عن ذلك فقلت لرافع فكيف هي بالدرهم والد نانير فقال ليس بها بأس وكان الذي نهى عن ذلك مالمو نظرفيه ذوالفهم بالحلال والحرام ام يجزه لمافيه من المخاطرة
(متفق عليه)

عن رافع بن خديج قال كنا اكثر اهل المدينة حقلا وكان احدنا يكرى ارضه فيقول هذه القطعة لي وهذه لك فربما اخرجت ذه و لم تخرج ذه فنهاه النبي صلعم
(متفق عليه)

942. The Holy Prophet prohibited here bhag-leases of some descriptions. The reason of the prohibition was unequal distribution of crops. The landlord reserved for himself the crops of some particular lands and gave other plots to the cultivator.

943. The reason is very clear, because one plot yielded something and another plot nothing, so one got nothing and another everything. For this it was disallowed to demarcate lands between a cultivator and an owner which the cultivator has been given to cultivate.

off before he is forgiven, be chopped off and may the nose of a man whose parents (or one of them) reach old age at his time and who is not still admitted in Paradise, be chopped off. —*Tirmizi*.

306. **Abu Talhah** reported: One day the Apostle of Allah arrived with good news upon his face. He said: Gabriel came to me and said: Verily your Lord says: O Muhammad! should it not please you that none of your followers should send a blessing on you except that I should send ten blessings on him, and that none of your followers should send a greeting to you except that I should send ten greetings on him. —*Nisai, Darimi*.

307. **Obai-b-Ka'ab** reported: I said: O Ms. of Allah! verily I send excessive blessings on you, so how much shall be my blessings on you? He replied: As you wish. I asked: One-fourth? He replied: As your wish; but if you increase, it is better for you. I asked: Half? He said: As you wish, but if you increase, it is better for you. I asked: Two-thirds? He replied: As you wish, but if you increase, it is better for you. I asked: Shall I send my entire blessings on you? He replied: In that case, your anxieties will find ample com-

رَجُلٍ أَدْرَكَ عِنْدَهُ أَبَوَاهُ الْكَبِيرَ أَوْ

أَحَدَهُمَا فَلَمْ يَدْخُلَا الْجَنَّةَ - (التِّرْمِذِيُّ)

عَنْ أَبِي طَلْحَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى

جَاءَ ذَاتَ يَوْمٍ وَابْشَرَنِي وَجْهَهُ فَقَالَ

إِنَّهُ جَاءَنِي جِبْرِئِيلُ فَقَالَ إِنَّ رَبَّكَ

يَقُولُ أَمَا يَرْضِيكَ يَا مُحَمَّدُ أَنْ لَا يُصَلِّيَ

عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا صَلَّيْتُ عَلَيْهِ

عَشْرًا وَلَا يُسَلِّمُ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ

إِلَّا سَلَّمْتُ عَلَيْهِ عَشْرًا - (النَّسَائِيُّ وَالدَّارِمِيُّ)

عَنْ أَبِي بِنِ كَعْبٍ قَالَ قُلْتُ يَا رَسُولَ

اللَّهِ إِنِّي أَكْثَرُ الصَّلَاةَ عَلَيْكَ فَلَمْ أَجْعَلْ

لَكَ مِنْ صَلَاتِي فَقَالَ مَا شِئْتَ قُلْتُ

الرُّبْعَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ

لَكَ قُلْتُ النِّصْفَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ

فَهُوَ خَيْرٌ لَكَ قُلْتُ فَالثَّلَاثِينَ قَالَ مَا شِئْتَ

فَلِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ أَجْعَلْ

لَكَ صَلَاتِي كُلَّهَا قَالَ إِذَا تَكْفَى هَمَّكَ

pensation and your sins expiation.

—*Tirmizi.*

308. **Fudhalah-b-Obaid** reported that when the Apostle of Allah was seated, a man suddenly came and prayed. He said: O Allah! pardon me and have mercy on me. Then the Apostle of Allah said: You are in a hurry, O praying man! When you pray and sit, praise Allah with His due praise and send blessings on me and then supplicate to Him. He narrated that another man prayed after that. He praised Allah and sent blessings on the Prophet. Then the Prophet told him: O praying man! supplicate and you will be given response. 1743 —*Tirmizi, Abu Daud, Nisai.*

309. **Abdullah-b-Mus'ud** reported: I was praying while the Prophet was present with Abu Bakr and Omar. When I sat, I began with praise on Allah and then blessings on the Prophet. Then I supplicated for myself. The Messenger of Allah said: Seek and you will be given, seek and you will be given. —*Tirmizi.*

310. **Abu Hurairah** reported that the Apostle of Allah said: One who is satisfied that full measure be given to him when he sends blessings on us, the people

وَيُكَفِّرُ لَكَ ذُنُوبَكَ * (التِّرْمِذِيُّ)

عَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ إِذْ دَخَلَ رَجُلٌ فَصَلَّى فَقَالَ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَجَلْتَ أَيُّهَا الْمَصْلِي إِذَا صَلَّيْتَ فَقَعَدْتَ فَاحْمَدِ اللَّهَ بِمَا هُوَ أَهْلُهُ رَضَّ عَلَيَّ ثُمَّ ادْعُهُ قَالَ صَلَّى رَجُلٌ آخَرُ بَعْدَ ذَلِكَ فَحَمِدَ اللَّهَ وَصَلَّى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّهَا الْمَصْلِي ادْعُ تُجِبْ - (التِّرْمِذِيُّ وَابْنُ دَاوُدَ وَالنَّسَائِيُّ)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ كُنْتُ أَصَلِّي وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاضِرًا وَأَبُو بَكْرٍ وَعُمَرُ مَعَهُ فَلَمَّا جَلَسْتُ بَدَأْتُ بِالثَّنَاءِ عَلَى اللَّهِ ثُمَّ الصَّلَاةَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ دَعَوْتُ لِنَفْسِي فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَلْ تُعْطَهُ سَلْ تُعْطَهُ * (التِّرْمِذِيُّ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ أَنْ يَكْتَالَ بِالْمَكِّيَّاتِ

of the House, let him say :
O Allah ! send blessings on
Muhammad, the illiterate Pro-
phet, and on his wives, the mothers
of the faithful, and his descen-
dants and the people of his house,
as Thou hast sent blessings
on Abraham. Verily Thou art the
Praised, the Glorious.

—*Abu Daud.*

311. **Ali** reported that the
Apostle of Allah said : The miser
is he to whom I am mentioned
but who does not send blessings
on me. 1744 —*Tirmizi (Approved,*
Correct, Rare).

312. **Omar-b-al Khattb** reported :
Verily invocation is kept in
abeyance between heaven and
earth and nothing therefrom
ascends, till you send blessings
on your Prophet.

—*Tirmizi.*

491w. **Abu Hurairah** reported
that the Apostle of Allah said :
Whoso sends blessing on me
near my grave, I hear him ;
and whoso sends blessing on me
in absence, it is taken to me.

—*Baihaqi.*

492w. **Abdullah-b-Amr** repor-
ted : Whoso sends one blessing
on the Prophet, Allah and His
angels send seventy blessings on
him.

—*Ahmad*

493w. **Ruwaife** reported that the
Apostle of Allah said : Whoso

الْأَوْفَى إِذَا صَلَّى عَلَيْنَا أَهْلَ الْبَيْتِ فَلْيَقُلْ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَزُرِّيَّتِهِ
وَأَزْوَاجِهِ وَأُمَّهَاتِ الْمُؤْمِنِينَ وَزُرِّيَّتِهِ
وَأَهْلَ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ * (أَبُو دَاوُدَ)

عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
الْبَخِيلُ الَّذِي مَنْ ذَكَرْتُ عِنْدَهُ فَلَمْ يَصَلِّ
عَلَيَّ - أَلْتَرْمِزِي حَسَنٌ (صَحِيحٌ غَرِيبٌ)
عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ إِنَّ الدُّعَاءَ
مَوْقُوفٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا يَصْعَدُ
مِنْهُ شَيْءٌ حَتَّى تُصَلِّيَ عَلَى نَبِيِّكَ *
(أَلْتَرْمِزِي)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّ عَلَى مَنْ صَلَّيْتُ عَلَى عِنْدَ قَبْرِ رَجُلٍ سَمِعْتُهُ
وَمَنْ صَلَّيْتُ عَلَى غَائِبًا أَبْلَغْتُهُ - (الْبَيْهَقِيُّ)
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ مَنْ صَلَّيْتُ
عَلَى النَّبِيِّ صَلَّى وَآلِهِ وَسَلَّمَ وَاحِدَةً صَلَّيْتُ اللَّهُ عَلَيْهِ
وَمَلَائِكَتُهُ سَبْعِينَ صَلَاةً * (أَحْمَدُ)
عَنْ رُوَيْفِعٍ أَنَّ رَسُولَ اللَّهِ صَلَّى قَالَ

sends blessings on Muhammad and says "O Allah! entertain him on the Resurrection Day with an abode adjacent to Thee, my intercession for him will become obligatory. —*Ahmad*.

494w. **Abdur Rahman-b-Auf** reported that the Apostle of Allah came out till he entered in to a garden of dates. He fell in prostration and prolonged the prostration till we feared lest Allah took his life. He narrated: I came to examine and then he raised up his head and asked: What is the matter with you? I mentioned it to him. Then he said: Verily Gabriel (peace be on him) said to me: Should I not give you good news that the Almighty and Glorious Allah says for you "Whoso sends blessing on you, I send blessing on him; and whoso greets you, I greet him. —*Ahmad*

مَنْ صَلَّى عَلَى مُحَمَّدٍ وَقَالَ اللَّهُمَّ اِنْزِلْهُ
الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَمَةِ وَجَبْتَ
لَهُ شَفَاعَتِي * (أحمد)

عن عبد الرحمن بن عوف قال خرج
رسول الله صلعم حتى دخل نخلا فسجد
فأطال السجود حتى خشيت أن يكون
الله تعالى قد تسرفاه قال فجلت أنظر
فرفع رأسه فقال مالك فذكرت ذلك له
فقال إن جبرائيل عليه السلام قال لي
إلا ابشرك أن الله عز وجل يقول لك
من صلى عليك صلوة صليت عليه ومن
سلم عليك سلمت عليه * (أحمد)

SECTION 17.

1745. Invocation after Tashahhud

Invocation after Tashahhud is sunnat. The worshipper may adopt any mode of petition according to his will and may speak in any language he likes to outpour his heart to his Maker after the greeting. The best invocation, however, is that which contains a prayer for welfare in this world as well as in the next. The following invocation occurs in the Quran: O our Lord! give us good in this world and good in the hereafter and save us from the fire (Q). There are other forms of invocation recorded in the traditions in this section and elsewhere. When praying in congregation, the Imam should turn his face towards his followers for the invocation (36:38).

313. **Ayesha** reported that the Apostle of Allah used to make invocation in prayer by saying : O Allah ! I seek refuge to Thee from the chastisement of grave, and I seek refuge to Thee from the calamities of one-eyed Dajjal and I seek refuge to Thee from the calamities of life and the calamities of death. O Allah ! verily I seek refuge to Thee from all sins and from all debts. Some one asked him : What's the sin for which you seek protection from debt ? He said : Verily when a man falls in debt, he talks much, speaks falsehoods and makes promise and breaks (it). — *Agreed*

314. **Abu Hurairah** reported that the Apostle of Allah said : When one of you is free from the last Tashahhud, let him seek refuge to Allah from four things, from the chastisement of Hell and from the chastisement of the grave, and from the calamities of life and death, and from the evils of one-eyed Dajjal.

— *Muslim.*

315. **Ibn Abbas** reported that the Prophet used to teach this invocation just as he used to teach a chapter of the Quran by saying : Say, O Allah ! verily I seek refuge to Thee from the chastisement of the fire and I seek refuge to Thee from the chastisement of the grave, and I seek refuge to Thee

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَدْعُو فِي الصَّلَاةِ يَقُولُ اللَّهُمَّ إِنِّي
أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ
مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَأَعُوذُ بِكَ
مِنْ فِتْنَةِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ اللَّهُمَّ
إِنِّي أَعُوذُ بِكَ مِنَ الْمَآْثِمِ وَمِنَ الْمَغْرَمِ
فَقَالَ لَهُ قَائِلٌ مَا أَكْثَرَ مَا تَسْتَعِيذُ مِنَ
الْمَغْرَمِ قَالَ إِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ
فَكَذَبَ وَوَعَدَ فَأَخْلَفَ * (متفق عليه)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّسْهِدِ
الْآخِرِ فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ مِنْ عَذَابِ
جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ
الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ الْمَسِيحِ
الدَّجَالِ * (مسلم)

عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كَانَ يَعْلَمُهُمْ هَذَا الدُّعَاءَ كَمَا يَعْلَمُهُمُ السُّورَةَ
مِنَ الْقُرْآنِ يَقُولُ قُولُوا اللَّهُمَّ إِنِّي
أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَأَعُوذُ بِكَ
مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ

from the calamities of one-eyed Dajjal, and I seek refuge to Thee from the calamities of life and death. —*Muslim*

716. **Abu Bakr, the Truthful** reported: I asked—O Ms. of Allah! teach me an invocation with which I shall supplicate in my prayer. He said: Say, O Allah verily I have done to myself a great injustice, and none but Thou can forgive the sins. So grant me forgiveness from Thee, and show mercy on me. Verily Thou art the Forgiving, the Merciful. —*Agreed.*

317. **A'mer-b-Sa'd** reported from his father who narrated: I used to see the Messenger of Allah by his right and by his left sides till I saw the brightness of his cheek.

—*Muslim.*

318. **Samorah b-Jundab** reported that when the Messenger of Allah finished prayer, he used to turn his face towards us. —*Bukhari.*

319. **Anas** reported that the Prophet used to turn towards his right side. —*Muslim.*

320. **Abdullah-b-Mas'ud** reported: None of you shall set up anything of his prayer for the devil. He should consider

المسيح الدجال وَاَعُوْذُ بِكَ مِنْ فِتْنَةِ
المحييا والممات * (مسلم)

عَنْ أَبِي بَكْرٍ الصِّدِّيقِ قَالَ قُلْتُ
يَا رَسُولَ اللَّهِ عَلِّمْنِي دُعَاءَ أَدْعُو بِهِ فِي
صَلَاتِي قَالَ قُلِ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي
ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ
فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي
إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ - (متفق عليه)

عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ
كَانَتْ أَسْرَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَعَنْ يَسَارَةٍ حَتَّى أَرَى بَيَاضَ خَدِّهِ *
(مسلم)

عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ كَانَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى صَلَاةً أَقْبَلَ عَلَيْنَا
بَوَاجِهِ * (البخاري)

عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَنْصَرِفُ عَنْ يَمِينِهِ * (مسلم)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ لَا يَجْعَلُ
أَحَدُكُمْ الشَّيْطَانَ شَيْئًا مِنْ صَلَاتِهِ يَرَى

1746. Anti-Christ will appear before the Hour and his mission will be anti-God movement. His title would be Messiah as he will be free from all good things. Messiah means one who is far off from good or one whose one eye is blind. It comes from the Hebrew word 'Masiha' meaning blessed In this sense. it is used in the case of Jesus Christ.

that it is his duty not to turn except to his right side. I saw the Messenger of Allah turning often towards his left side. —*Agreed.*

321. **Bara'a** reported: When we prayed behind the Apostle of Allah, we liked to be by his right side, so that he may turn his face towards us. He narrated: I heard him say: O Lord! protect me from Thy chastisement of the Day on which Thou wilt resurrect or gather together Thy servant. —*Muslim.*

322. **Omme Salamah** reported: When the women, at the time of the Apostle of Allah, greeted in obligatory prayers, they used to stand up ¹⁷⁴⁷ while the Apostle of Allah remained sitting; and as for those of the males who prayed as long as Allah liked. When the Apostle of Allah stood up, the males also stood up. —*Bukhari.*

323. **Mu'az b-Jabal** reported The Messenger of Allah took hold of my hand and said: O Mu'az! certainly I love you. I said: And I love you, O Apostle of Allah! He said: Then don't give up to say at the end of each prayer "O Lord!

أَنْ حَقًّا عَلَيْهِ أَنْ لَا يَنْصَرِفَ إِلَّا عَنْ
يَمِينِهِ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَثِيرًا
يَنْصَرِفُ عَنْ يَسَارِهِ * (مُتَّفَقٌ عَلَيْهِ)
عَنِ الْبَرَاءِ قَالَ كُنَّا إِذَا صَلَّيْنَا خَلْفَ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْبَبْنَا أَنْ نَكُونَ عَنْ
يَمِينِهِ يَقْبَلُ عَلَيْنَا بِرُجْهِهِ قَالَ فَسَمِعْتُهُ
يَقُولُ رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ
أَوْ تَجْمَعُ عِبَادَكَ * (مُسْلِمٌ)

عَنْ أُمِّ سَلَمَةَ قَالَتْ إِنَّ النِّسَاءَ فِي
عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُنَّ إِذَا صَلَّيْنَ مِنْ
الْمَكْتُوبَةِ قُمْنَ وَتَبَتِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَمَنْ صَلَّى مِنَ الرِّجَالِ مَا شَاءَ اللَّهُ فَإِذَا
قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ الرِّجَالُ *

(الْبُخَارِيُّ)

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ أَخَذَ بِيَدِي
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي لَأُحِبُّكَ
يَا مُعَاذُ فَقُلْتُ وَأَنَا أُحِبُّكَ يَا رَسُولَ
اللَّهِ قَالَ فَلَا تَدَعْ أَنْ تَقُولَ فِي دُبُرِكِ كُلِّ

1747. The females used to start for their houses as soon as the obligatory prayers were finished in order to avoid the intermingling of both the sexes in the streets after prayer. This tradition proves that the followers should sit as long as the Imam remains sitting

help me to Thy remembrance, and Thy greatfulness and the best form of Thy worship. 1743

—*Ahmad, Abu Daud, Nisai.*

324. **Abdullah b-Ma'ud** reported that the Apostle of Allah used to greet to his right side "Peace be on you, and mercy of Allah," till the brightness of his right cheek was seen; and to his left side—"Peace be on you and mercy of Allah," till the brightness of his left cheek was seen. 1749

—*Abu Daud, Tirmizi, Nisai.*

325. **Ata'a-al Khorasani** reported from Mugirah who narrated that the Apostle of Allah had said: The Imam shall not pray in the place wherein he prayed till he moves to a side. 1750

—*Abu Daud.*

326. **Anas** reported that the Prophet gave them a stimulus for prayer and forbade them to depart from prayer before his departure.

—*Abu Daud.*

327. **Shaddad-b-Aus** reported that the Messenger of Allah used to say in his prayer: O Allah! I seek from Thee firmness in action and strong determination in guidance, and I seek from Thee gratefulness for Thy favours and the

صَلَاةَ رَبِّ اعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ
وَحَسَنَ عِبَادَتِكَ *

(أحمد و ابوداود و النسائي)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ إِنْ
رَسُولَ اللَّهِ صَلَّى كَانَ يُسَلِّمُ عَنْ يَمِينِهِ
السَّلَامَ عَلَيْكُمْ وَرَحْمَةَ اللَّهِ حَتَّى يَرَى
بَيَاضَ خَدِّهِ الْيَمِينِ وَعَنْ يَسَارِهِ السَّلَامَ
عَلَيْكُمْ وَرَحْمَةَ اللَّهِ حَتَّى يَرَى بَيَاضَ خَدِّهِ
الْأَيْسَرِ - (ابوداود و الترمذي و النسائي)

عَنْ عَطَاءِ الْخُرَّاسَانِيِّ عَنِ السَّامِغِيَّةِ
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى لَا بُصَلَى إِلَّا إِمَامٌ
فِي الْمَوْضِعِ الَّذِي صَلَّى فِيهِ حَتَّى
يَتَحَوَّلَ * (ابوداود)

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى صَلَّى عَلَيْهِمْ حَضَمَ
عَلَى الصَّلَاةِ وَنَهَاهُمْ أَنْ يَنْصَرِفُوا قَبْلَ
إِنْصِرَافِهِ مِنَ الصَّلَاةِ - (ابوداود)

عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ كَانَ رَسُولُ اللَّهِ
صَلَّمَ يَقُولُ فِي صَلَاتِهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ
الثَّبَاتَ فِي الْأَمْرِ وَالْعَزِيمَةَ عَلَى الرَّشَدِ
وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحَسَنَ عِبَادَتِكَ

1743. Abu Daud did not mention the following: "And I love you".

1749. Tirmizi did not mention "till the brightness of his cheek was seen," Ibn Majah narrated it from Ammar-b-Yasar.

1750. The Imam must shift a little for saying 'sunnat' and optional prayers from

excellence for Thy service, and I seek from Thee a sound mind and a truthful tongue; and I seek from Thee the good which Thou knowest, and I seek refuge to Thee from the evil of what Thou knowest, and I beg pardon of Thee for what Thou knowest. 1751 —*Nisai.*

328. **Ja'ber** reported that the Apostle of Allah used to say in his prayer after attestation: The best discourse is the discourse of Allah, and the best guidance is the guidance of Muhammad (P. H.). —*Nisai.*

329. **Ayesha** reported that the Messenger of Allah used to greet in prayer towards the front of his face and then to incline a little towards his right side. —*Tirmizi.*

330. **Samorah** reported: The Messenger of Allah directed us to return (the greeting) to the Imam, and to love one another and that some of us should salute the other. 1752 —*Abu Daud.*

496w. **Abdullah-b-Mas'ud** reported that the turning of the Prophet from his prayer was often towards his left side in the direction of his room.

—*Sharhi Sunnat.*

وَأَسْأَلُكَ قَلْبًا سَلِيمًا وَ لِسَانًا صَادِقًا
وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَ أَعُوذُ بِكَ
مِنْ شَرِّ مَا تَعْلَمُ وَ أَسْتَغْفِرُكَ لِمَا تَعْلَمُ -
(أَحْمَد)

عَنْ جَابِرٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ فِي صَلَاتِهِ بَعْدَ التَّشَهُّدِ أَحْسَنَ الْكَلَامِ
كَلَامُ اللَّهِ وَ أَحْسَنَ الْهُدَى هُدَى مُحَمَّدٍ
صَلَّمَ * (النَّسَائِيُّ)

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُسَلِّمُ فِي الصَّلَاةِ تَسْلِيمَةً تَلْقَاءُ رَجُلَهُ ثُمَّ
يَمِيلُ إِلَى الشِّقِّ الْأَيْمَنِ شَيْئًا - (التِّرْمِذِيُّ)
عَنْ سَمُرَةَ قَالَ أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَنْ نَرُدَّ عَلَى الْإِمَامِ وَ نَتَسَحَّبَ وَ أَنْ
يُسَلِّمَ بَعْضُنَا عَلَى بَعْضٍ - (أَبُو دَاوُدَ)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ كَانَ
أَكْثَرُ انْصِرَافِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ صَلَاتِهِ
إِلَى شِقِّهِ الْأَيْسَرِ إِلَى حُجْرَتِهِ -
(شَرْحُ السَّنَةِ)

the place where the Farz prayer was said. The followers also should observe this rule.

1751. Ahmad narrated a similar tradition.

1752. To return the greeting upon the Imam means to respond to the greeting uttered by the Imam at the end of the prayer.

SECTION 18

1753. Zikr after prayer

After the Farz prayer is finished, there are some hymns for the remembrance of Allah and His greatness. This may be done at the option of the individual worshipper. The following has, however, been recommended by the traditions and the jurists (vide Durre Mukhtar):—(1) to read **استغفر الله** (I seek forgiveness to Allah) several times preferably twelve times; (2) **Ayatul Kursi** (2:255Q) once; (3) the Refuging verses (113Q, 114Q) once; (4) **سبحان الله** (glory to Allah), **الحمد لله** (Allah praise is for Allah) and **الله اكبر** (Allah is greatest), each 33 times; (5) and if possible **لا حول ولا قوة الا بالله** for 100 times. These formulas of divine glory may be recited after sunnat prayers.

331. **Ibn Abbas** reported: I know that the termination of the prayer of the Messenger of Allah was with *Takbir*. 1753 — *Agreed*.

332. **Ayesha** reported that when the messenger of Allah greeted, he used not to sit except the time required for uttering: O Allah! Thou art Peace, and from Thee peace; Thou art Blessed, O Lord of grace and honour. 1754 — *Muslim*.

333. **Saoban** reported that when the Messenger of Allah finished his prayer, he begged pardon thrice and said: O Allah! Thou art peace, and from Thee peace. Thou art Blessed, O Lord of grace and honour. — *Muslim*.

عَنْ ابْنِ عَبَّاسٍ قَالَ كُنْتُ أَعْرِفُ
انْقِضَاءَ صَلَاةِ رَسُولِ اللَّهِ صَلَّى
وَعَلَيْهِ وَسَلَّمَ (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى
إِذَا سَلَّمَ لَمْ يَقْعُدْ إِلَّا مَقْدَارَ مَا يَقُولُ
اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ
يَا ذَا الْجَلَالِ وَالْإِكْرَامِ - (مُسْلِمٌ)

عَنْ ثَوْبَانَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى
إِذَا أَنْصَرَفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ ثَلَاثًا وَقَالَ
اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ
يَا ذَا الْجَلَالِ وَالْإِكْرَامِ - (مُسْلِمٌ)

1753. *Takbir* means the formula of the remembrance of Allah. Some say that it means *Takbir*, *Tahmid* and *Tasbih*.

1754. This was in the case of prayers in which there is sunnat prayer after obligatory prayers.

334. **Mugirah-b-Shu'bah** reported that the Prophet used to say at the end of each obligatory prayer: There is no deity but Allah. He is One. There is no partner for Him. For Him is the kingdom and for Him is all praise, and He is powerful over all things. O Allah! there is no gainsayer of what Thou hast given, and there is no giver of what Thou hast gainsaid, and fortune does not give benefit to one possessing fortune as against Thee.

—*Agreed.*

335. **Abdullah-b-Zubair** reported that when the Messenger of Allah greeted from his prayer, he used to say with his loudest voice: 1755 There is no deity but Allah. He is One. For Him is the kingdom, and for Him is all praise, and He is Powerful over all things. There is no power, nor strength except through Allah. There is no deity but Allah, nor do we worship but Him. For Him is gift and for Him is grace, and for Him is the best praise. There is no deity but Allah; being sincerely submissive to Him, though the polytheists dislike. 1756

—*Muslim.*

عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّ النَّبِيَّ
صَلَّاهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
اللَّهُمَّ لَا مَنَاعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا
مَنْعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ *
(متفق عليه)

عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ كَانَ رَسُولُ
اللَّهِ صَلَّاهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ مِنْ صَلَاتِهِ يَقُولُ
بِصَوْتِهِ الْأَعْلَى لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ
لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ لَا إِلَهَ
إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ لَهُ النِّعْمَةُ وَلَهُ
الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ لَا إِلَهَ إِلَّا اللَّهُ
مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ *
(مسلم)

1755. This was recited loudly by way of giving lessons to his followers. It is however agreed that this should be recited in silence.

1756. It is one of the best formula of supplication. If rightly understood and

336. **Abu Hurairah** reported that the poor Refugees came to the Messenger of Allah and said: The wealthy have gone with the highest ranks and permanent gifts. He asked: What is that? They replied: They pray as we pray, they fast as we fast, and they pay charity but we do not, and grant manumission and we do not. The Messenger of Allah said: Shall I not teach you something with which you may overtake those who surpass you and with which you will surpass those who will come after you? And none of you will be better than you except one who will do what you will do. 'Yes, O Ms. of Allah' said they. He said: You will read Tasbih, Takbir and Tahmid 1757 at the end of each prayer, each for 33 times. *Abu Saleh said*: Then the poor Refugees returned to the Prophet and said: Our brethen, the owners of properties, heard of what we had done, and so they did like that. Then the Messenger of Allah said: That is the grace of Allah which He bestows on whom He wishes.

—Agreed.

337. **Ka'ab-b-Uzrah** reported that the Messenger of Allah

recited with the tongue, this has got the potentiality of elevating one to the high scale of morality.

1757. Tasbih is Sobhan Allah (Glory be to God),

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْمُهَاجِرِينَ أَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا
قَدْ ذَهَبَ أَهْلُ الدُّثُورِ بِالْأَرْجَاتِ الْعُلَى
وَالنَّعِيمِ الْمُسْقِيمِ فَقَالَ وَمَا ذَلِكَ قَالُوا
يُصَلُّونَ كَمَا نُصَلِّي وَيَصُومُونَ كَمَا نَصُومُ
وَيَتَصَدَّقُونَ وَلَا نَتَصَدَّقُ وَيَعْتَقُونَ وَلَا نَعْتَقُ
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفَلَا أَعَلَيْكُمْ شَيْئًا
تَذَرِكُونَ بِهِ مَنْ سَبَقَكُمْ وَتَسْبِقُونَ بِهِ مَنْ
بَعْدَكُمْ وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا
مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ قَالُوا بَلَى يَا رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَسْبِحُونَ وَتُكَبِّرُونَ وَتُحَمِّدُونَ
دَبْرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ مَرَّةً قَالَ
أَبُو صَالِحٍ فَرَجَعَ فَقَرَأَ الْمُهَاجِرِينَ إِلَى
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا سَمِعَ إِخْوَانُنَا أَهْلَ
الْأَمْوَالِ بِمَا فَعَلْنَا فَفَعَلُوا مِثْلَهُ فَقَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ
يَشَاءُ (مُتَّفَقٌ عَلَيْهِ)

عَنْ كَعْبِ بْنِ عَجْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

said: There are some recitations after prayer, of which the reciters or the doers at the end of each obligatory prayer will not be disappointed—*Tasbih* for 33 times, *Tahmid* for 33 times and *Takbir* for 34 times. 1758 —*Muslim*.

338. **Abu Hurairah** reported that the Messenger of Allah said: Whoso glorifies Allah at the termination of each prayer for 33 times, and praises Allah for 33 times and hold Allah greatest for 33 times (and that will be 99 times) and says completing one hundred "There is no deity but Allah. He is one. There is no partner for Him, for Him is the kingdom, and for Him is all praise and He is Powerful over all things," his minor sins are forgiven though they are like the foams of the sea.

—*Muslim*.

339. **Abu Omamah** reported: It was questioned: O Ms. of Allah! which supplication is the most acceptable? He said: (One) in the middle of the latter half of the night and at the end of the ordained prayers.

—*Tirmizi*.

اللَّهُ صَاحِبُ مُعَقِّبَاتٍ لَا يَخِيبُ قَائِلُهُنَّ

أَوْ فَاعِلُهُنَّ دُبُرَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ ثَلَاثًا

وَتَلَاثُونَ تَسْبِيحَةً وَثَلَاثًا وَتَلَاثُونَ تَحْمِيدَةً

وَأَرْبَعًا وَتَلَاثُونَ تَكْبِيرَةً - (مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ

مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا

وَتَلَاثِينَ رَحِمَ اللَّهُ ثَلَاثًا وَتَلَاثِينَ وَكَبَّرَ

اللَّهُ ثَلَاثًا وَتَلَاثِينَ فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ

وَقَالَ تَمَامُ الْمِائَةِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ

لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ

عَلَى كُلِّ شَيْءٍ قَدِيرٌ غُفِرَتْ خَطَايَاهُ وَإِنْ

كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ - (مُسْلِمٌ)

عَنْ أَبِي أُمَامَةَ قَالَ قِيلَ يَا رَسُولَ

اللَّهِ أَيُّ الدُّعَاءِ أَسْمَعُ قَالَ جَرَفُ

الَّيْلِ الْآخِرِ وَدُبُرُ الصَّلَاةِ الْمَكْتُوبَاتِ -

(التِّرْمِذِيُّ)

1758. Tahmid is Alhamdo lillah (all praise is for Allah) and Takbir is Allaho-Akbar (Allah is Greatest). The sentence from—'Abu Saleh said etc. up to end' occurs only in Sahih Muslim. There is another narration of Bukhari: You will read Tasbih ten times at the back of each prayer and Tahmid ten times and takbir ten times. This should be counted in finger prints rather than by beads. The Prophet did not use beads.

340. **Oqbah-b-A'mer** reported :
The Messenger of Allah ordered
me to read the 'Refuging
chapters 1759 at the end of each
prayer. —*Ahmad, Abu Daud,*
Nisai, Baihaqi.

341. **Anas** reported that the
Messenger of Allah said : That
I should sit with a people who
remember Allah from the Fajr
prayer till the sun rises is
more pleasing to me than that
I should emancipate four of the
children of Ismail. That I should
sit with a people who remember
Allah from the Asr payer till
the sun sets in, is more pleas-
ing to me than that I should
emancipate four (slaves)

—*Abu Daud.*

342. **Same** reported that the
Messenger of Allah said : Who-
so says the Fajr prayer in
congregation and then sits
remembering Allah till the sun
rises and then prays two rak'-
ats, there is for him the equi-
valent reward of one pilgrim-
age and one visit to the Ka'ba.
He said that the Messenger
of Allah had said : Perfect,
perfect, perfect. —*Tirmizi.*

343. **Azraq-b-Qais** reported :
Our Imam surnamed Abu Remsah
prayed with us. He said : I
said this prayer or similar to this
prayer with the Prophet.
Abu Bakr and Omar were

عَنْ ثَقِيبَةَ بْنِ عَامِرٍ قَالَ أَمَرَنِي رَسُولُ
اللَّهِ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَقْرَأَ بِالْمَعْزُورَاتِ فِي دُبُرِ
كُلِّ صَلَاةٍ *

(أَحَدُ وَ ابْنُ دَاوُدَ وَ النَّسَائِيُّ وَ الْبَيْهَقِيُّ)
عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ
لَا أَنْ أَقْعُدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ مِنْ صَلَاةِ
الْغَدَاةِ حَتَّى تَطْلُعَ الشَّمْسُ أَحَبُّ إِلَيَّ
مِنْ أَنْ أَعْتِقَ أَرْبَعَةً مِنْ وَلَدِ إِسْمَاعِيلَ
وَلَا أَنْ أَقْعُدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ مِنْ
صَلَاةِ الْعَصْرِ إِلَى أَنْ تَغْرُبَ الشَّمْسُ أَحَبُّ
إِلَيَّ مِنْ أَنْ أَعْتِقَ أَرْبَعَةً - (ابْنُ دَاوُدَ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ
صَلَّى الْفَجْرَ فِي جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُ اللَّهَ
حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ صَلَّى رَكْعَتَيْنِ كَانَتْ
لَهُ كَأَجْرِ حُجَّةٍ وَ عُمْرَةٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ تَامَّةٌ تَامَّةٌ * (ابْنُ تَرْمِذِي)

عَنِ الْأَزْرَقِيِّ بْنِ قَيْسٍ قَالَ صَلَّى
بِنَا إِمَامٌ لَنَا يُكْنَى أَبَا رَمْثَةَ قَالَ صَلَّيْتُ
هَذِهِ الصَّلَاةَ أَوْ مِثْلَ هَذِهِ الصَّلَاةِ مَعَ النَّبِيِّ

1759. These are the last two chapters of the Quran (113, 114).

standing in the front line by his right side, and there was a man who overtook the first Takbir from the prayer. Then the Messenger of Allah prayed and afterwards greeted to his right side and to his left, till we saw the brightness of his two cheeks. Then he turned aside like the turning of Abu Remsah meaning himself. Then the man who overtook the first takbir of the prayer with him got up to pray the two rak'ats. Then Omar sprang to his feet and caught hold of his two shoulders and shook him. Then he said: Sit because the People of the Book would have never perished but for want of differentiation in their prayers. 1760 Then the Messenger of Allah raised up his look and said: O son of al-Khattab, may Allah grant thee wisdom.

—*Abu Daud.*

344. **Zaid-b-Sa'het** reported; We have been directed to read *Tahmid* for 33 times and *Tashbih* for 34 times. A man of the An'sars saw (an angel) in dream. It was said to him: The Ms. of Allah directed you to read *Tasbih* at the end of each prayer so many times and so many times. Then make it each 25 times, and make

صلِّمْ وَكَانَ أَبُو بَكْرٍ وَعُمَرُ يَقْرَؤَانِ فِي
الصَّفِّ الْمَقْدَمِ عَنْ يَمِينِهِ وَكَانَ رَجُلٌ قَدْ
شَهِدَ التَّكْبِيرَةَ الْأُولَى مِنَ الصَّلَاةِ فَصَلَّى
نَبِيَّ اللَّهِ صَلَّعَ ثُمَّ سَلَّمَ عَنْ يَمِينِهِ وَعَنْ
يَسَارِهِ حَتَّى رَأَيْنَا بَيَاضَ خَدَيْهِ ثُمَّ انْفَتَلَ
كَانَ فُتَاتِلَ أَبِي رَمْسَةَ يَعْنِي نَفْسَهُ فَقَامَ الرَّجُلُ
الَّذِي ادْرَكَ مَعَهُ التَّكْبِيرَةَ الْأُولَى مِنَ
الصَّلَاةِ يَشْفَعُ فَوَثَبَ عُمَرُ فَاخَذَ بِمُذَكَّبِهِ
فَهَزَّهُ ثُمَّ قَالَ اجْلِسْ فَإِنَّهُ لَنْ يَهْلِكَ
أَهْلُ الْكُتُبِ إِلَّا أَنَّهُ لَمْ يَكُنْ بَيْنَ
صَلَاتِهِمْ فَصَلَ فَرَفَعَ النَّبِيُّ صَلَّعَ بَصَرَهُ فَقَالَ
أَصَابَ اللَّهُ بَلَكَ يَا ابْنَ الْخَطَّابِ *

(ابوداود)

عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ أَمَرْنَا أَنْ
تُسَبِّحَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ
وَنَحْمَدُ ثَلَاثًا وَثَلَاثِينَ وَنُكَبِّرُ أَرْبَعًا
وَثَلَاثِينَ فَأَتَانِي رَجُلٌ فِي الْمَنَامِ مِنَ الْأَنْصَارِ
فَقِيلَ لَهُ أَمَرَكُمْ رَسُولُ اللَّهِ صَلَّعَ أَنْ تُسَبِّحُوا
فِي دُبُرِ كُلِّ صَلَاةٍ كَذَا وَكَذَا قَالَ
الْأَنْصَارِيُّ فِي مَنَامِهِ نَعَمْ قَالَ فَاجْعَلُوهَا

1760. Differentiation must be made in obligatory, Sunnat and optional prayers either by moving to a side, back or front, or by holding talks, or going out of the mosque and then coming in.

therein *Tahlil*. 1761 When it was dawn, he went early in the morning to the Prophet and informed him. Whereupon the Messenger of Allah said: Do (accordingly). —*Ahmad*,

Nisai, Darmi.

345. **Omar-b-al Khattab** reported that the Prophet despatched an army towards Najd. They acquired enormous booties and returned with haste. A man from amongst us who did not march out, said: We did not see an army more hasty in retracing and more lucky in booty than this army. Whereupon the Messenger of Allah said: Shall I not guide you to a people who are more lucky in booty and better in return than a people who are present in the early morning prayer and then sit remembering Allah till the sun rises. Those are more hasty in return and better lucky in booty 1762 —*Tirmizi (Rare)*

497w. **Ali** reported: I saw the Messenger of Allah upon the planks of this pulpit saying: Whoso reads the Chapter 'Throne' 1763 at the end of each prayer, nothing but death can prevent him to enter Paradise (at that time); and whosoever reads it at the time when he goes to

خَمْسًا وَعِشْرِينَ خَمْسًا وَعِشْرِينَ وَاجْعَلُوا
فِيهَا التَّهْلِيلَ فَلَمَّا أَصْبَحَ نَدَا عَلَى النَّبِيِّ
صَلَّمَ فَأَخْبَرَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّامٌ فَأَفْعَلُوا-

(أَحْمَدُ وَالنَّسَائِيُّ وَالْأَرْمِيُّ)

عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ النَّبِيَّ
صَلَّمَ بَعَثَ بَعْدًا قَبْلَ نَجْدٍ فَنَزِمُوا غَنَائِمَ
كَثِيرَةً وَاسْرَعُوا الرِّجْعَةَ فَقَالَ رَجُلٌ مِّنَّا
لَمْ يَخْرُجْ مَّا رَأَيْتُمْ بَعَثًا اسْرَعَ رَجْعَةً
وَلَا أَفْضَلَ غَنِيمَةً مِّنْ هَذَا الْبَعَثِ فَقَالَ
النَّبِيُّ صَلَّامٌ إِلَّا أَدْلَكُمْ عَلَى قَوْمٍ أَفْضَلُ
غَنِيمَةً وَأَفْضَلَ رَجْعَةً قَوْمًا شَهِدُوا صَلَاةَ
الصُّبْحِ ثُمَّ جَلَسُوا يَذْكُرُونَ اللَّهَ حَتَّى طَلَعَتِ
الشَّمْسُ فَأُولَئِكَ اسْرَعُوا رَجْعَةً وَأَفْضَلَ
غَنِيمَةً * (التِّرْمِذِيُّ (غَرِيبٌ))

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ
صَلَّمَ عَلَى أَعْوَادِ هَذَا الْمِنْبَرِ يَقُولُ مَن
قَرَأَ آيَةَ الْكَرْسِيِّ فِي دُبُرِ كُلِّ صَلَاةٍ لَمْ
يَمْنَعْهُ مَن دُخُولِ الْجَنَّةِ إِلَّا الْمَوْتُ وَمَن

1761 Tahlil is to recite "There is no power, and no strength except through Allah".

1762. This tradition has been said to be 'Garib' (rare) as the narrator Hammad, son of Abu Hamid, was weak in authority in narrating traditions.

held, Allah gives him security over his house and the house of his neighbour and the people of the houses around him. 1763

—*Baihaqi*

498w. **Abdur Rahman-b-Gan-am** reported from the Prophet who said : Whoso utters ten times by folding his legs before he departs from the sun-set and early morning prayers “There is no deity but Allah. He is one. There is no partner for Him. For Him is the Kingdom and for Him is all praise ; and in His hand, there is good. He gives life and makes dead, and He is Powerful over everything,” ten virtues are recorded for him for every utterance, and ten sins are effaced from him, and ten ranks are raised up for him, and he will have a guard against every abominable thing and a guard against the accursed devil. It is not lawful for any sin to overtake him except polytheism. And he is the best person in action except a man who is more superior to him for uttering a better thing than what he has said. 1764 —*Ahmad*.

قَرَأَهَا حِينَ يَأْخُذُ مَضْجَعَهُ أَمْنَهُ اللَّهُ عَلَى
دَارِهِ وَدَارِجَارِهِ وَأَهْلِ دُورَاتِ حَوْلِهِ *

(الْبَيْهَقِيُّ)

عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنْمٍ عَنِ النَّبِيِّ
صَلَّيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ قَبْلَ أَنْ يَنْصَرِفَ

وَيُتْنِي رَجُلِيهِ مِنْ صَلَاةِ الْمَغْرِبِ وَالصُّبْحِ
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ

الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ

مَرَّاتٍ كُتِبَ لَهُ بِكُلِّ وَاحِدَةٍ عَشْرَ حَسَنَاتٍ
وَمُحِيَتْ عَنْهُ عَشْرُ سَيِّئَاتٍ وَرُفِعَ لَهُ

عَشْرُ دَرَجَاتٍ وَكَانَتْ لَهُ حِرْزًا مِنْ كُلِّ
مَكْرُوهٍ وَحِرْزًا مِنَ الشَّيْطَانِ الرَّجِيمِ وَلَمْ

يَحِلَّ لِدَنْبٍ أَنْ يَدْ رُكَّهَ إِلَّا الشُّرْكَ وَكَانَ
مِنْ أَفْضَلِ النَّاسِ عَمَلًا إِلَّا رَجُلًا يَفْضُلُهُ

يَقُولُ أَفْضَلُ مِمَّا قَالَ * (أَحْمَدُ)

SECTION 19

1765. Self-restraint in prayer

In prayer there is deep concentration of mind towards the remembrance of the Almighty and His glorifications. Hence everything that diverts the attention of the worshipper and breaks its

1763. Those are the verses 2:255 to 257 of the Holy Quran. Baihaqi says that the isnad of its narration is weak.

1764. Tirmizi also narrated it from Abu Zarr up to—“except ploytheism. He did

solemnity is either abominable or unlawful, as in that case, the very object of prayer is frustrated. It has therefore been recommended that absolute restraint of mind and the organs of hearing and sight should be practised. All the organs and force of a man should be combined to create a divine atmosphere in mind in order to receive the celestial gifts. The worshipper is not allowed to turn his look towards any of his sides, either right, left, above or back except towards the place of prostration. He is not permitted to hold talks with anybody or respond to the greeting. He is not to give out wind. He should shut up his mouth in case of yawning. He should not break his fingers, play with the beard, throw stones or do other acts which divert the attention of the worshipper.

346. **Muwayyah-b-Hakam** reported: While we were praying with the Prophet, a man among the people sneezed. I said: May Allah have compassion on you? Then the people struck me with their eyes and I said: Alas! may your mother be heavy! What is the matter with you that you are staring at me? Then they began to strike their thighs with their hands. When I saw that they would make me silent, I remained silent.¹⁷⁶⁶ When the Prophet prayed, I did never see (I swear by my father and mother) any teacher before him and after him better in teaching than him. By Allah, he did neither threaten me, nor assault me, nor rebuke me. He said:

عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ قَالَ بَيْنَا أُصَلِّي
مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ عَطَسَ رَجُلٌ مِّنَ
الْقَوْمِ فَقُلْتُ يَرْحَمُكَ اللَّهُ فَرَمَانِي الْقَوْمُ
بِأَبْصَارِهِمْ فَقُلْتُ وَاتَّكَلُ أُمِّيَاءَ مَا شَأْنُكُمْ
تَنْظُرُونَ إِلَيَّ فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ
عَلَى أَفْخَازِهِمْ فَلَمَّا رَأَيْتَهُمْ يَصْمِتُونَنِي
لَكِنِّي سَكْتُ فَلَمَّا عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَبِأَبِي هُوَ رَأْيِي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ
وَبَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ فَوَاللَّهِ مَا
كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي قَالَ إِنْ

not mention the sunset prayer, nor "In His hand, there is good". He says also that this hadis is Hasan (fair), Sahih (correct) and Garib (rare).

1766. The author of Mishkat says that the word لَكِنِّي سَكْتُ was found in 'Sahih

Verily this is a prayer in which no talk of men is allowed. Verily it consists of Tasbih, Takbir and the Quran-reading, or as the Prophet said: I asked: O Ms. of Allah, verily I was a young man in the Days of Ignorance, and (now) Allah has brought Islam to us; and verily there are men among us who go to the sooth-sayers. 1767 He said: Don't go to them. I asked: And there are men among us who believe in omens. He said: That is a thing which they will find in their chests. So they must not prevent them. I asked: There are men among us who foretell by marks. He said: There was a Prophet 1768 among the prophets who used to foretell by marks. So the marks which agreed to his marks were (accepted). —Muslim.

347. **Abdullah-b-Mas'ud** reported: We used to greet the Prophet while he was in prayer, and he used to respond to us. When we returned from the Negus, we greeted him, but he

هَذِهِ الصَّلَاةُ لَا يَصْلَحُ فِيهَا شَيْءٌ مِّنْ كَلَامِ
النَّاسِ إِنَّمَا هِيَ التَّسْبِيحُ وَالتَّكْبِيرُ
وَقِرَاءَةُ الْقُرْآنِ أَوْ كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى
قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي حَدِيثٌ عَمْدٌ
بِجَاهِلِيَّةٍ وَقَدْ جَاءَنَا اللَّهُ بِالْإِسْلَامِ وَإِنْ
مِنَّا رِجَالٌ يَأْتُونَ الْكُهَّانَ قَالَ فَلَا تَأْتِهِمْ
قُلْتُ وَمِنَّا رِجَالٌ يَتَطَيَّرُونَ قَالَ ذَلِكَ
شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ فَلَا يَصْدُقُهُمْ
قُلْتُ وَمِنَّا رِجَالٌ يَخْطُرُونَ قَالَ كَانَ نَبِيٌّ
مِّنَ الْأَنْبِيَاءِ يَخْطُ فَمَنْ وَافَقَ خَطَّهُ
فَذَلِكَ * (مسلم)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ كُنَّا
نُصَلِّمُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الصَّلَاةِ
فَيُرَدُّ عَلَيْنَا فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ

Muslim. It is unlawful to say "May Allah have compassion on you" as a reply to 'All praise is due to Allah' when it is recited after sneezing

1767. Sooth-sayers used to foretell events and they were attached to the devils and Jinn. The astrologers who foretell events by marks of palms or by other means are also of the same kind. To approach them is infidelity, and they are unbelievers in the great power of Allah.

1768. This Prophet was Wais or Daniel. He used to tell prophecies from Allah by revelation and he used to observe marks incidentally. This however should not be followed by ordinary men as they will not receive revelation. This means that the marks would never coincide with the marks of this particular Prophet as they are now no longer in existence. Therefore foretelling by marks is unlawful.

did not return to us. We asked: O Ms. of Allah! we used to greet you in prayer and you to return to us! He said: Verily there is concentration in prayer.

—Agreed.

348. **Mu'aiqib** reported from the Prophet about a man who made the earth even where he prostrated. He said: If you are a doer (of this), then only once.

—Agreed.

349. **Abu Hurairah** reported that the Apostle of Allah prohibited from (placing hand on) waist in prayer.

—Agreed.

350. **Ayesha** reported: I asked the Apostle of Allah about (random) looks in prayer. He replied: That is a fraud which the devil practices in prayer of a servant.

—Agreed.

351. **Abu Hurairah** reported that the Apostle of Allah said: People must abstain from raising up their looks towards heaven at the time of invocation in prayer, or else their sights will certainly be overtaken 1769

352. **Abu Qatadah** reported: I saw the Prophet acting as

سَلَمْنَا عَلَيْهِ فَلَمْ يَرِدْ عَلَيْنَا فَقُلْنَا يَا رَسُولَ
اللَّهِ كُنَّا نُسَلِّمُ عَلَيْكَ فِي الصَّلَاةِ فَتُتَرَدُّ
عَلَيْنَا فَقَالَ إِنْ فِي الصَّلَاةِ اشْغَلَا *
(مُتَّفَقٌ عَلَيْهِ)

عَنْ مَعِيقِبٍ عَنِ النَّبِيِّ صَلَّى فِي
الرَّجُلِ يَسُومِي التُّرَابَ حَيْثُ يَسْجُدُ قَالَ
إِنْ كُنْتَ فَاعِلًا فَوَاحِدَةً - (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ نَهَى رَسُولُ اللَّهِ
صَلَّمَ عَنِ الْخَصْرِ فِي الصَّلَاةِ - (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَائِشَةَ قَالَتْ سَأَلْتُ رَسُولَ اللَّهِ
صَلَّمَ عَنِ الْاِسْتِغَاثَاتِ فِي الصَّلَاةِ فَقَالَ هُوَ
اِخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ
الْعَبْدِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ لِيَنْتَهِيْنَ اِقْوَامٌ عَنْ رَفْعِهِمْ اَبْصَارَهُمْ
عِنْدَ الدُّعَاءِ فِي الصَّلَاةِ اِلَى السَّمَاءِ
اَوْ لِيَتَخَفْتَنَ اَبْصَارَهُمْ * (مُسْلِمٌ)

عَنْ أَبِي قَتَادَةَ قَالَ رَأَيْتُ النَّبِيَّ

1769. It is Makruh to turn one's look towards heaven in prayer, specially at the time of supplication; as in that case, some place is fixed for Allah in heaven from which He is absolutely free. The Quran says: Wherever you turn, there is the face of Allah (2:115Q). It has been reported that the Prophet once raised up his look in prayer when the following was revealed "And those who are humble in their prayer (23:2Q)".

Inam of the people, while Oma'mah, daughter of Abul A's 1770 was upon his shoulder. When he bent, he placed her down and when he rose from prostration, he took her up.

—*Agreed.*

353. **Abu Sayeed al Khodri** reported that the Apostle of Allah said: When one of you yawns in prayer, let him shut up his mouth as far as possible, because the devil enters. *Muslim narrated it. And in a narration of Bukhari from Abu Hurairah*, he said: When one of you yawns in prayer, let him shut up his mouth as far as possible, and let him not recite for it, because that is from the devil who laughs at him. 1771

354. **Abu Hurairah** reported that the Apostle of Allah said: A party of Jinn came last night to destroy my prayer but Allah gave me strength over it. Then I caught it and intended to bind it with a pillar out of the pillars of the mosque, till all of you looked towards it. Then I remembered the supplication of my colleague Solomon—O Lord! give me kingdom which will not be granted to anybody after me. Then I turned

صَلَعَمَ يَوْمَ النَّاسِ وَأُمَامَةً بَذَتْ أَبِي
الْعَاصَ عَلَى عَاتِكِهِ فَإِذَا رَكَعَ وَضَعَهَا
وَإِذَا رَفَعَ مِنَ السُّجُودِ أَعَادَهَا *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي سَعِيدٍ النَّخْدَرِيِّ قَالَ
قَالَ رَسُولُ اللَّهِ صَلَّى إِذَا تَذَاءَبَ أَحَدُكُمْ
فِي الصَّلَاةِ فَلْيَكْظَمْ مَا اسْتَطَاعَ فَإِنَّ
الشَّيْطَانَ يَدْخُلُ رَوَاهُ مُسْلِمٌ وَفِي رِوَايَةٍ
لِلْبُخَارِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ إِذَا تَذَاءَبَ
أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَكْظَمْ مَا اسْتَطَاعَ
وَلَا يَقُلْ هَا فَإِنَّمَا ذَلِكَ مِنَ الشَّيْطَانِ
يَضْحَكُ مِنْهُ *

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَعَمَ أَنْ عَفَرِيئًا مِنَ الْجِنِّ تَفَلَّتَ الْبَارِحَةَ
أَيَّقَطَعَ عَلَيَّ صَلَاتِي فَأَمَكَّنَنِي اللَّهُ مِنْهُ
فَأَخَذْتُهُ فَارَدْتُ أَنْ أَرْبُطَهُ عَلَى سَارِيَةٍ
مِنْ سَوَارِي الْمَسْجِدِ حَتَّى تَنْظُرُوا إِلَيْهِ
كُلُّكُمْ فَذَكَرْتُ دَعْوَةَ أَخِي سُلَيْمَانَ رَبِّ
هَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي

1770. Abul A's was the son-in-law of the Prophet as he married his daughter Jainab, and Oma'mah was the issue of the marriage. The little girl used to climb upon the back of the Prophet at the time of prayer.

1771. See note 496 for full discussion. Yawning is an act of the devil and occurs generally when the body is idle and the devil's workshop.

him out dishonoured.

—*Agreed*

355. **Sahl-b-Sa'ad** reported that the Apostle of Allah said: Who-so is interfered by anything in his prayer, let him glorify Allah. Verily clapping is for women. And in a narration, he said: Glorification is for men and clapping for women. 1772

—*Agreed.*

356. **Abdullah-b-Mas'ud** reported: We used to greet the Prophet in prayer before we migrated to Abyssinia and he used to reply to us. When we returned from Abyssinia, I came to him and found him praying. I greeted him, but he did not reply to me, till when he finished his prayer, he said: Verily Allah renews His orders as He wishes, and verily out of what He renewed, there is this that you should not talk in prayer. He returned greeting to me and said: Verily prayer is for reading the Quran and remembering Allah. So when you are therein, let that be your occupation. 1773

—*Abu Daud.*

357. **Ibn Omar** reported: I asked Bilal: How did the Prophet respond to them when they greeted him while he was in

فَرَدَّدَتْهُ خَاسِتًا * (مُتَّفَقٌ عَلَيْهِ)

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيَسْبِحْ فَإِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ وَفِي رِوَايَةٍ قَالَ التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الصَّلَاةِ قَبْلَ أَنْ نَأْتِيَ أَرْضَ الْحَبَشَةِ فَيُرَدُّ عَلَيْنَا فَلَمَّا رَجَعْنَا مِنْ أَرْضِ الْحَبَشَةِ أَتَيْتُهُ فَوَجَدْتُهُ يُصَلِّي فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ حَتَّى إِذَا قَضَى صَلَاتَهُ قَالَ إِنَّ اللَّهَ يُحَدِّثُ مِنْ أَمْرِهِ مَا يَشَاءُ وَإِنْ مِمَّا أَحَدٌ أَنْ لَا تَتَكَلَّمُوا فِي الصَّلَاةِ فَرَدَّ عَلَيَّ السَّلَامَ وَقَالَ إِنَّمَا الصَّلَاةُ لِقِرَاءَةِ الْقُرْآنِ وَذِكْرِ اللَّهِ فَإِذَا كُنْتَ فِيهَا فَلْيَكُنْ ذَلِكَ شَأْنَكَ *

(ابوداود)

عَنْ ابْنِ عُمَرَ قَالَ قُلْتُ لِبِلَالٍ كَيْفَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرُدُّ عَلَيْهِمْ حِينَ كَانُوا

1772. If any man or a woman comes to a house wherein a man or a woman is praying and calls him or her, then if she is a female, she shall clapper hand, and if he is a male, he shall recite Sobhan Allah aloud.

1773. From this tradition, it has been deduced that it is commendable (Mustahab) to reply to greeting when the prayer or the Quran-reading is finished.

prayer? He said: He used to hint with his hand. 1774

—*Tirmizi.*

358. **Ref'ah-b Ra'fe'** reported: I prayed behind the Apostle of Allah and gave out an yawning and said: All praise is due to Allah, profuse pure praise, blessed therein and blessed thereon just as our Lord wishes and is pleased with. When the Apostle of Allah prayed, he turned round and asked: Who has uttered (that) in prayer? None replied. Then he asked for the second time, but none replied. Then he asked for the third time. Whereupon Refa'a replied: I, O Ms. of Allah. Then the Apostle of Allah said: By One in whose hand there is my life, thirty angels and odd were certainly vying with one another as to who among them will carry it above. —*Tirmizi,*

Abu Dawd, Nisai.

359. **Abu Hurairah** reported that the Apostle of Allah said: Yawning in prayer comes from the devil. So when one of you yawns, let him swallow (it) as far as possible. 1775 —*Tirmizi.*

360. **Ka'ab-b-Uzrah** reported that the Apostle of Allah said: When one of you makes ablution and then makes his ablution

يَسْلَمُونَ عَلَيْهِ وَهُوَ فِي الصَّلَاةِ قَالَ كَانَ
يُشِيرُ بِيَدِهِ *
(الترمذي)

عَنْ رِفَاعَةَ بْنِ رَافِعٍ قَالَ صَلَّيْتُ خَلْفَ
رَسُولِ اللَّهِ صَلَعَمَ فَعَطَسْتُ فَقُلْتُ الْحَمْدُ
لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مُبَارَكًا
عَلَيْهِ كَمَا يُحِبُّ رَبَّنَا وَیَرْضَى فَلَمَّا صَلَّى
رَسُولُ اللَّهِ صَلَعَمَ أَنْصَرَفَ فَقَالَ مَنْ الْمَتَكَلِّمُ
فِي الصَّلَاةِ فَلَمْ يَتَكَلَّمْ أَحَدٌ ثُمَّ قَالَهَا الثَّانِيَةَ
فَلَمْ يَتَكَلَّمْ أَحَدٌ ثُمَّ قَالَهَا الثَّالِثَةَ فَقَالَ
رِفَاعَةُ أَذَا يَا رَسُولَ اللَّهِ فَقَالَ النَّبِيُّ صَلَعَمَ
وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ ابْتَدَرَهَا بَضْعَةٌ
وَتَلَثَرْنَ مَلَكًا يَصْعَدُ بِهَا *

(الترمذي و أبو داود و النسائي)
عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَعَمَ التَّثَاوُبُ فِي الصَّلَاةِ مِنَ الشَّيْطَانِ
فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَكْظَمْ مَا اسْتَطَاعَ
(الترمذي)

عَنْ كَعْبِ بْنِ عَجْرَةَ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَعَمَ إِذَا تَوَضَّأَ أَحَدُكُمْ فَاحْسَنَ

1774. Nisai also narrated it in slightly different wording. To respond to prayer by raising hands or moving head makes the prayer void.

1775. Tirmizi and Nisai narrated in addition: Let him place his hand upon his mouth.

complete and then comes out intending for the mosque, let him not put his fingers upon fingers because he is in prayer. 1776

—*Ahmad, Tirmizi, Abu Dawud, Nisai.*

361. **Abu Zarr** reported that the Apostle of Allah said: The Almighty and Glorious Allah does not cease to come near a servant while he is in prayer so long as he does not look around. When he looks around, He goes away from him. *Ahmad, Abu Dawud, Nisai, Darimi.*

362. **Anas** reported: The Apostle of Allah said to me: O darling! Guard yourself from looking around in prayer, because (random) look in prayer is a cause of destruction. If there is no other alternative, then it is in optional and not in obligatory prayers. —*Tirmizi.*

363. **Ibn Abbas** reported that the Messenger of Allah used to peep to the right and left without inclining his neck behind his back. —*Tirmizi, Nisai.*

364. **Adi-b-Sa'bet** reported from his father from his grandfather who raised it up to the Prophet who said: Sneezing, napping and yawning in prayer, and menses, vomiting and bleeding of nose come from the devil. —*Tirmizi.*

365. **Mutarref-b-Abdullah** reported from his father who

وضوءه ثم خرج آمدا إلى المسجد فلا يشبك بين أصابعه فإنه في الصلاة

(أحمد والترمذي و أبو داود والنسائي)

عن أبي ذر قال قال رسول الله صلعم لا يزال الله عز وجل مقبلا على العبد وهو في صلاته ما لم يلتفت فإذا التفت انصرف عنه

(أحمد و أبو داود و النسائي والدارمي)

عنه قال لي رسول الله صلعم يا بني إياك والتفات في الصلاة فإن الالتفات في الصلاة هلكة فإن كان لابد ففي الظور لا في الفريضة * (الترمذي)

عن ابن عباس قال أن رسول الله صلعم كان يلحظ في الصلاة يمينا وشمالا ولا يلوي عنقه خلف ظهره *

(الترمذي و النسائي)

عن عدي بن ثابت عن أبيه عن جده رفعه قال العطاس والنعلس والتثائب في الصلاة والحيض والسقي والرغاف من الشيطان * (الترمذي)

عن مطرف بن عبد الله عن أبيه

1776. Let him not put his fingers upon his fingers' means—let him not put his fingers of one hand in the midst of the fingers of another. One starting from his house for the mosque with the intention of praying remains as it were in praying while walking.

narrated: I came to the Prophet while he was praying, and there came a silent noise from his belly like the boiling noise of a cauldron, that is, he was weeping. *And in a narration,* he said: I found the Prophet saying prayer while there was silent noise in his chest like the noise of a grinding stone on account of weeping. 1777 — *Ahmad,*

Nisai, Abu Daud.

366. **Abu Zarr** reported that the Apostle of Allah said: When one of you stands up for prayer, he shall not rub stones, because blessing is looking at him.

— *Ahmad, Tirmizi, Abu Daud,*
Nisai, Ibn Majah.

367. **Omme Salamah** reported: The Apostle of Allah saw a servant of ours called Aflah. When he prostrated, he blew. He said: O Allah! cover your face with dust. — *Tirmizi.*

368. **Abu Hurairah** reported that the Apostle of Allah said: Kill two black things in prayer: serpent and scorpion. — *Ahmad,*
Abu Daud and Tirmizi.

369. **Ayeshah** reported that the Apostle of Allah was praying optional prayers while the door was shut up against him. I came and asked for opening (the door). He stepped forward and opened (the door) for me. Afterwards he returned to his

قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّي وَ
لَجُوفُهُ اِرْزَزَ كَارِزِزَ الْمِرْجَلِ يَعْنِي يَبْكِي
وَفِي رِوَايَةٍ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُصَلِّي وَفِي صَدْرِهِ اِرْزَزٌ كَارِزِزَ الرَّحَى مِنْ
الْبَكَاءِ * (أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ دَاوُدَ)

عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلَا يَمْسَحْ
الْحَصَى فَإِنَّ الرَّحْمَةَ تَرَاهُ * (أَحْمَدُ
وَالْتِّرْمِذِيُّ وَابْنُ دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ)
عَنْ أُمِّ سَلَمَةَ قَالَتْ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
صَلَّمَ غُلَامًا لَدَا يُقَالُ لَهُ أَفْلَحُ إِذَا سَجَدَ
نَفَخَ فَقَالَ يَا أَفْلَحُ تَوَبَّ وَجْهَكَ *
(الْتِّرْمِذِيُّ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
صَلِّمْ اقْتُلُوا الْأَسْرَدِينَ فِي الصَّلَاةِ الْحَيَّةَ
وَالْعَقْرَبَ *
(أَحْمَدُ وَابْنُ دَاوُدَ وَالتِّرْمِذِيُّ)

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُصَلِّي تَطَوُّعًا وَابْتِغَاءَ الْبَابِ عَلَيْهِ مَغْلَقٌ فَجِئْتُ
فَاسْتَفْتَحْتُ فَمَشَى فَفَتَحَ لِي ثُمَّ رَجَعَ إِلَى

praying place. I mentioned that the door was towards the Ka'ba.

—*Ahmad, Abu Daud, Tirmizi, Nisai.*

370. **Tal'qe-b-Ali** reported that the Messenger of Allah said: When one of you emits wind in prayer, let him depart and make ablution and then repeat the prayer. 1778

—*Abu Daud, Tirmizi.*

371. **Ayesha** reported that the Prophet said: When ablution of one of you goes in his prayer, let him catch hold of his nose and then turn aside. 1779

—*Abu Daud.*

372. **Abdullah-b-Amr** reported that the Apostle of Allah said: When ablution of one you breaks while he sits in the last rak'at of his prayer before he greets, his prayer is lawful. 1780

—*Tirmizi.*

373. **Ja'ber** reported: I was saying zuhr prayer with the Messenger of Allah. I took a handful of stones to keep my hand palms cool, to put them for my forehead that I may prostrate thereon owing to excessive heat.

—*Abu Daud, Nisai.*

مُصَلِّاهُ وَذَكَرْتُ أَنَّ الدَّابَّ كَانَ فِي الْقِبْلَةِ -

(أحمد و أبو داود و الترمذي و النسائي)

عَنْ طَلْقِ بْنِ عَلِيٍّ قَالَ قَالَ رَسُولُ

اللَّهِ صَلَّعَ إِذَا فَسَى أَحَدُكُمْ فِي الصَّلَاةِ

فَلْيَنْصَرِفْ وَلْيَتَوَضَّأْ وَلْيَعِدِّ الصَّلَاةَ -

(أبو داود و الترمذي)

عَنْ عَائِشَةَ أَنَّهَا قَالَتْ قَالَ النَّبِيُّ

صَلَّعَ إِذَا أَحْدَثَ أَحَدُكُمْ فِي صَلَاتِهِ

فَلْيَأْخُذْ بِأَنْفِهِ ثُمَّ لِيَنْصَرِفْ * (أبو داود)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ

رَسُولُ اللَّهِ إِذَا أَحْدَثَ أَحَدُكُمْ وَقَدْ جَاسَ

فِي آخِرِ صَلَاتِهِ قَبْلَ أَنْ يُسَلِّمَ فَقَدْ جَازَتْ

صَلَاتُهُ * (الترمذي)

عَنْ جَابِرٍ قَالَ كُنْتُ أَصَلِّي الظُّهْرَ مَعَ

رَسُولِ اللَّهِ صَلَّعَ فَأَخَذَ قَبْضَةً مِنَ الْحَصَى

لِيَتَبَرَّدَ نَبِيَّ كَفِّي أَضَعُهَا لِبَجْدِي أَسْجُدُ

عَلَيْهِ لَشِدَّةِ الْحَرِّ * (أبو داود و النسائي)

1778 Tirmizi narrated this tradition with addition and alteration. Imam Abu Hanifa holds that in case of involuntary emission of wind, the prayer is not rendered void, but it is otherwise with regard to the other three Imams.

1779. The catching hold of nose has been directed to give an indication to the people that something has happened which rendered the ablution void.

1780. Tirmizi says that its chain of narration is not very strong. Imam Abu Hanifa held his view on the basis of this tradition.

374. **Abu Darda'a** reported that the Messenger of Allah stood for prayer. Then we heard him say: I seek refuge to Allah from you. Next he said thrice: I curse you with the curse of Allah. He spread his hand to catch hold of something as it were. When he finished the prayer, we asked: O Ms. of Allah, we heard you say something in prayer which we did not hear you say before that, and we saw that you had spread your hand. He replied: Verily the devil, the enemy of Allah, came with a fleak of fire to place it in my face. I said thrice: I seek refuge to Allah from you. Then I said: I curse you with the perfect curse of Allah. He did not seek to end it with three times. Then I intended to take hold of it. By Allah, but for the supplication of my brother Solomon, the children of the citizens of Medina would have come out to play with it while it was in chains. —*Muslim*.

499w. **Anas** reported that the Prophet said: O Anas! fix your look to the place where you prostrated. —*Baihaqi*.

500. **Abu Hurairah** reported that the Prophet went out for prayer. When he recited Takbir he turned aside and hinted at them to remain as they were.

عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّمْ يُصَلِّي فَمَعْنَاهُ يَقُولُ أَعُوذُ بِاللَّهِ
مِنْكَ ثُمَّ قَالَ أَلْعَنُكَ بِلَعْنَةِ اللَّهِ ثَلَاثًا
وَبَسَطَ يَدَهُ كَأَنَّهُ يَتَنَاوَلُ شَيْئًا فَلَمَّا فَرَغَ
مِنَ الصَّلَاةِ قُلْنَا يَا رَسُولَ اللَّهِ قَدْ سَمِعْنَاكَ
تَقُولُ فِي الصَّلَاةِ شَيْئًا لَمْ نَسْمَعْكَ تَقُولُهُ
قَبْلَ ذَلِكَ وَرَأَيْنَاكَ بَسَطْتَ يَدَكَ
قَالَ إِنْ عَذَرَ اللَّهُ إِبْلِيسَ جَاءَ بِشَيْءٍ ابٍ
مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِ فَقُلْتُ أَعُوذُ
بِاللَّهِ مِنْكَ ثَلَاثَ مَرَّاتٍ ثُمَّ قُلْتُ أَلْعَنُكَ
بِلَعْنَةِ اللَّهِ الثَّامَةِ فَلَمْ يَسْتَخِرْ ثَلَاثَ مَرَّاتٍ
ثُمَّ أَرَدْتُ أَنْ أَخْذَهُ وَاللَّهِ لَوْلَا دَعْوَةُ أَخِي
سُلَيْمَانَ لَا صَبَحَ مَوْتًا يَلْعَبُ بِهِ وَلَدَانُ
أَهْلُ الْمَدِينَةِ * (مُسْلِمٌ)

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلِّمْ قَالَ
يَا أَنَسُ اجْعَلْ بَصْرَكَ حَيْثُ تَسْجُدُ *
(الْبَيْهَقِيُّ)

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلِّمْ خَرَجَ
إِلَى الصَّلَاةِ فَلَمَّا كَبَّرَ انْصَرَفَ رَأَوْمِي

Afterwards he came out, took bath and then came while his head was dropping down waters. He then prayed with them. When he finished, he said: Verily I was in impure state and I forgot to take bath. 1781

—*Ahmad, Malek*

501w. **Nafe'** reported that Abdullah-b-Amr passed by a man while he was praying. He saluted him, but the man returned a word. Abdullah-b-Amr returned to him and said to him: When one of you is saluted while he prays, let him not speak but let him give a hint with his hand. —*Malek*.

الَيْهِمْ أَنْ كَمَا كُنْتُمْ ثُمَّ خَرَجَ فَانْتَسَلَ

ثُمَّ جَاءَ وَرَأْسَهُ يَقْطُرُ فُصْلَى بِهِمْ فَلَمَّا صَلَّى

قَالَ إِنِّي كُنْتُ جُنُبًا فَنَسِيتُ أَنْ أَتُخَسَّلَ -

(أَحْمَدُ وَمَالِكٌ)

عَنْ نَافِعٍ قَالَ إِنْ عَبْدَ اللَّهِ بْنِ عُمَرَ

مَرَّ عَلَى رَجُلٍ وَهُوَ يُصَلِّي فَسَلَّمَ عَلَيْهِ فَرَدَّ

الرَّجُلُ كَلَامًا فَرَجَعَ إِلَيْهِ عَبْدُ اللَّهِ ابْنُ عُمَرَ

فَقَالَ لَهُ إِنْ سَلَّمَ عَلَى أَحَدِكُمْ وَهُوَ يُصَلِّي

فَلَا يَتَكَلَّمُ وَلَا يَبْشُرُ بِيَدِهِ * (مَالِكٌ)

SECTION 20

1782. Prostration of mistakes

In case of mistakes in prayer either regarding the number of rak'ats prayed by the worshipper or regarding the verses read, the remedy is to prostrate. If the Imam commits such mistake, the whole congregation shall make similar prostrations. There are traditions to show that such prostration can be made either before the greeting or after it. But the Imams had their respective canons. Imam Shafeyi holds that it should be done before Salam, while Imam Abu Hanifa holds that it should be done after Salam. Imam Ahmad upholds both the times for prostration. It appears from the traditions that both are lawful. Hedayah says that this prostration should occur after Salam on both the sides. Some of the other rules that have been deduced from the traditions are the following. Whosoever forgets one wajebe in prayer, the prostration is wajebe. If a man is just near the middle position between sitting and standing when he is in doubt

1781. Malek narrated this tradition from Ata'a-b-Yasar as a defective (Mursal) tradition.

he should sit; and if above that, he should stand. In case of sitting, no prostration is necessary if the rak'ats are correct. In case of mistaken standing, prostration is necessary. If doubt arises as to the exact number of rak'ats prayed, then the rak'ats shall be increased till he thinks that he has prayed excess of what is required.

375. **Abu Hurairah** reported that the Messenger of Allah said: When one of you stands up for prayer, the devil comes to him and throws doubt in him till he does not know how much he prayed. When he finds that, let him prostrate twice while he is sitting. —*Agreed.*

376. **Ata'a-b-Yasar** from Abu Sayeed reported that the Apostle of Allah said: When one of you feels doubt in his prayer and knows not how much, three or four rak'ats he prayed, let him remove the doubt and build upon what is certain, then let him prostrate twice before he returns salutation. If he prays five rak'ats, his prayers will intercede for him; and if he prays complete four rak'ats, they (prostrations) will be a cause of disgrace for the devil. 1783 —*Muslim, Malek.*

377. **Abdullah-b-Mas'ud** reported that the Messenger of Allah prayed Zuhr with five rak'ats. It was then questioned to him: Have you increased the prayer?

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّعُمْ إِنْ أَحَدُكُمْ إِذَا قَامَ يُصَلِّي جَاءَهُ
الشَّيْطَانُ فَلَبَسَ عَلَيْهِ حَتَّى لَا يَدْرِي كَمْ
صَلَّى فَإِذَا وَجَدَ ذَلِكَ أَحَدُكُمْ فَلْيَسْجُدْ
سَجْدَتَيْنِ وَهُوَ جَالِسٌ - (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَطَاءِ بْنِ يَسَّارٍ عَنْ أَبِي سَعِيدٍ
قَالَ قَالَ رَسُولُ اللَّهِ صَلِّعُمْ إِذَا شَكَّ
أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى ثَلَاثًا
أَوْ أَرْبَعًا فَلْيَطْرَحِ الشَّكَّ وَلْيَبْنِ عَلَى
مَا اسْتَيْقَنَ ثُمَّ يَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ
يَسْلِمَ فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعْنَ لَهُ
صَلَاتُهُ وَإِنْ كَانَ صَلَّى إِتْمَامًا لِأَرْبَعٍ كَانَتْ
تَرْغِيمًا لِلشَّيْطَانِ - (مُسْلِمٌ وَمَالِكٌ)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ
اللَّهِ صَلِّعُمْ صَلَّى الظَّهْرَ خَمْسًا فَقِيلَ لَهُ

1783. Malek also narrated it from Ata'a as a defective tradition. He reported with a slight alteration which runs thus: He repeated it with these two prostrations.

He replied: What is that? They said: You have prayed five rak'ats. Then he prostrated twice after he returned salutation. *And in a narration, he said: Verily I am only a man like you. I forget as you forget. So when I forget, remind me, and when one of you feels doubt in his prayer, let him intend merit, and let him complete it and afterwards let him make salutation and then let him prostrate twice. —Agreed.*

378. **Ibn Sirin** reported from Abu Hurairah who said: The Apostle of Allah prayed one of the two after-noon prayers. 1784 (Ibn Sirin said: Abu Hurairah named Then but I forgot). He said: Then he prayed two rak'ats with us and next returned salutation. Then he walked towards a spacious plank in the mosque and leaned against it as if he was angry; and he placed his right hand upon his left and entered his fingers into his fingers. 1785 and placed his right cheek upon the back of his left palm. The most impatient of the people came out of the doors of the mosque and asked: Has the prayer been shortened? And there were Abu Bakr and Omar among the people. They pressed him to talk about it. And among the

أَزِيدَ فِي الصَّلَاةِ فَقَالَ وَمَا ذَلِكَ قَالُوا
صَلَّيْتُ خَمْسًا فَسَجَدَ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ
وَفِي رِوَايَةٍ قَالَ إِنَّمَا أَنَا بَشَرٌ مِثْلَكُمْ
أَنْسَى كَمَا تَنْسَوْنَ فَإِذَا نَسِيتُ فَذَكِّرُونِي
وَإِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّ
الصُّرَابَ فَلْيَتِمَّ عَلَيْهِ ثُمَّ لِيَسْلَمْ ثُمَّ يَسْجُدْ
سَجْدَتَيْنِ * (مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ
صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِحْدَى صَلَاتَيْ
الْعِشَاءِ قَالَ ابْنُ سِيرِينَ سَمَاهَا أَبُو هُرَيْرَةَ
وَلَكِنْ نَسِيتُ أَنَا قَالَ فَصَلَّى بِنَا رَكْعَتَيْنِ
ثُمَّ سَلَّمَ فَقَامَ إِلَى خَشْبَةٍ مَعْرُوضَةٍ فِي
الْمَسْجِدِ فَاتَّكَأَ عَلَيْهَا كَأَنَّهُ غَضَبَانٌ وَوَضَعَ
يَدَهُ الْيُسْىٰى عَلَى الْيُسْىٰى وَشَبَكَ بَيْنَ
أَصَابِعِهِ وَوَضَعَ خَدَهُ الْيُسْىٰى عَلَى ظَهْرِ كَفِّهِ
الْيُسْىٰى وَخَرَجَتْ سُرْعَانُ الْقَوْمِ مِنْ
أَبْوَابِ الْمَسْجِدِ فَقَالُوا أَقْصَرْتَ الصَّلَاةَ وَفِي
الْقَوْمِ أَبُو بَكْرٌ وَعُمَرُ فَهَابَاهُ أَنْ يَكْلِمَاهُ

1784. This is either Zuhr or Asar prayer.

1785. In other words, he entered his fingers of one hand unto the fingers of

people, there was a man whose hands were long and who was called "Possessor of hands." He asked: O Ms. Allah! have you forgotten or shortened the prayer? He said: I have neither forgotten, nor shortened. He asked: Is it as the Possessor of hands says? 'Yes' said they. Then he stepped forward, prayed what he had left, next he returned salutation and then read Takbir and prostrated like his prostration or longer. Next he raised up his head and recited Takbir. Next he recited Takbir and prostrated like his prostration or longer. Then he raised up his head and recited Takbir. 1786

379. **Abdullah-b-Buhianah** reported that the Prophet prayed Zuhr with them. He stood in the first two rak'ats and then sat. The people also stood with him, till when he finished the prayer and the people were waiting for his salutation, he recited Takbir while he was sitting, and prostrated twice before he returned salutation. Next he returned salutation. 1787

— *Agreed.*

وَفِي الْقُرْمِ رَجُلٌ فِي يَدَيْهِ طَوْلٌ يُقَالُ لَهُ
ذُو الْيَدَيْنِ قَالَ يَا رَسُولَ اللَّهِ صَلِّمْ أَنْسَيْتَ
أَمْ قُصِرْتَ الصَّلَاةُ فَقَالَ كَمْ أَنْسَى وَلَمْ
تَقْصُرْ تَقَالَ أَكَمَا يَقُولُ ذُو الْيَدَيْنِ فَقَالُوا
نَعَمْ فَمَتَّقْ فَمَتَّقْ مَا تَرَكْتَ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ
وَسَجَدَ مِثْلَ سَجْدَةٍ أَوْ اطْوَلَ ثُمَّ رَفَعَ رَأْسَهُ
وَكَبَّرَ ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سَجْدَةٍ أَوْ اطْوَلَ
ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ *

عَنْ عَبْدِ اللَّهِ ابْنِ بَحِينَةَ أَنَّ النَّبِيَّ
صَلَّمَ صَلَّى بِهِمُ الظُّهْرَ فَقَامَ فِي الرُّكْعَتَيْنِ
الْأَوَّلَيْنِ ثُمَّ اجْلَسَ فَقَامَ النَّاسُ مَعَهُ
حَتَّى إِذَا قَضَى الصَّلَاةَ وَانْتَظَرَ النَّاسُ
تَسْلِيمَهُ كَبَّرَ وَهُوَ جَالِسٌ فَسَجَدَ سَجْدَتَيْنِ
قَبْلَ أَنْ يَسْلِمَ ثُمَّ سَلَّمَ * (مُتَّفَقٌ عَلَيْهِ)

1786 In the book 'Fathhul-Bari', the question whether talk in prayer nullifies has been discussed at length. The substance of these discussion is the following. Imam Shafeyi holds that talk or deed in prayer makes the prayer void, if it is held or done willingly. Imam Abu Hanifa holds it as invalid in case of both voluntary and involuntary talk or action. He said that this tradition was reported previous to talks being held unlawful. Imam Ahmad agrees with Imam Abu Hanifa except that the prayer is not rendered invalid if talk or action is held or done for good of the prayer

1787. According to Imam shafeyi, the prostration of forgetfulness occurs before the

380. **Imran-b-Hussain** reported that the Messenger of Allah prayed with them and made mistake. Then he prostrated twice. Next he read Tashahhud and next he made salutation. 1788

—*Tirmizi (Approved, Rare)*

381. **Mugirah-b-Shu'bah** reported that the Messenger of Allah said: When the Imam stands in prayer of two rak'ats—if he remembers before he stands up erect, let him sit; and if he stands erect, let him not sit but prostrate twice for mistake. 1789

—*Abu Daud, Ibn Majah.*

382. **Imran-b-Hussain** reported that the Messenger of Allah prayed Asr and greeted in the third rak'at. Afterwards he entered his abode. A man known as Kherbag and long of hands went to him. He addressed: O Ms. of Allah! Then he mentioned his action to him. He came out enraged drawing his sheet till he came to the people. He asked: Does he speak the truth? 'Yes' said they. Then he prayed one rak'at and then greeted. Afterwards he prostrated twice and then greeted. 1790

—*Muslim.*

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَّهَى فَسَجَدَ سَجْدَتَيْنِ ثُمَّ تَشَهَّدَ ثُمَّ سَلَّمَ - التِّرْمِذِيُّ (حَسَنٌ غَرِيبٌ)

عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ الْإِمَامُ فِي الرُّكْعَتَيْنِ فَإِنْ ذَكَرَ قَبْلَ أَنْ يَسْتَوِيَ قَائِمًا فَلَا يَجْلِسُ وَإِنْ اسْتَوِيَ قَائِمًا فَلَا يَجْلِسُ وَيَسْجُدُ سَجْدَتَيْ السُّهُورِ * (أَبُو دَاوُدَ وَابْنُ مَاجَةَ)

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَلَاثِ رُكْعَاتٍ ثُمَّ دَخَلَ مَنْزِلَهُ فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ

الْخَرْبَاقُ وَكَانَ فِي يَدَيْهِ طَوْلٌ فَقَالَ يَا رَسُولَ اللَّهِ فَذَكَرَ لَهُ صَنِيعَهُ فَخَرَجَ خَضْبَانِ يَجْرُ

رِدَاءَهُ حَتَّى انْتَهَى إِلَى النَّاسِ فَقَالَ

أَصْدَقَ هَذَا قَالُوا نَعَمْ فَصَلَّى رُكْعَةً ثُمَّ

سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ * (مُسْلِمٌ)

salutation in accordance with this tradition, while Imam Abu Hanifah, following the other traditions, upholds that it should occur after salutation.

1788. This hadis supports the Hanifi and Hanbali mazhabs. Fatwa Qazi Khan and Hedayah support the view that after prostration of mistake, Tahiyat should be recited according to this hadis.

1789. The Hanifi mazhab holds the view that in case of standing he should sit if he stands up to the middle and should stand if above that. The express wording of this hadis shows that before erection, sitting is allowed. In case of sitting, no prostration is necessary. In case one sits down from standing, the prayer will be regarded as invalid.

1790. According to Imam Abu Hanifa this hadis was prevalent in earlier stages of Islam. Subsequently it is said to have been abrogated.

502w. **Abdur Rahman-b Auf** reported : I heard the Messenger of Allah say : Whoso prays having a doubt of decrease, let him pray till he has a doubt of increase.

—*Ahmad.*

عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ صَلَّى
صَلَاةً يَشْكُ فِي النِّقْصَانِ فَلْيَصِلْ حَتَّى
يَشْكُ فِي الزِّيَادَةِ *
(أحمد)

SECTION 21

1791. Prostration in the Quran

Prostration on reading some particular verses of the Quran is *wajeb* according to Imam Abu Hanifa, and *sunnat* according to the other Imams. The following are the verses of prostration—7:26 ; 13:14 ; 16:49 ; 17:108 ; 19:57 ; 22:18,76 ; 25:59 ; 27:25 ; 32:14 ; 38:25 ; 53:62 ; 84:21 ; 96:19. It is preferable to make prostration at the end of reading of each of those verses ; but according to Imam Abu Hanifa, it may be done afterwards. The latter view is not generally followed.

383. **Ibn Abbas** reported that the Prophet prostrated in 'The star' 1792 ; and the Muslims, the polytheists, Jinn and men prostrated with him.

—*Bukhari.*

384. **Abu Hurairah** reported : We prostrated with the Prophet in "When the heaven will be rent asunder," and "Read in the name of Thy Lord." 1793

—*Muslim.*

عَنِ ابْنِ عَبَّاسٍ قَالَ سَجَدَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاسْجَدَ مَعَهُ الْمُسْلِمُونَ وَ
الْمُشْرِكُونَ وَالْجِنُّ وَالْإِنْسُ (ابن أبي حنيفة)
عَنْ أَبِي هُرَيْرَةَ قَالَ سَجَدْنَا مَعَ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا السَّمَاءُ انْشَقَّتْ
وَاقْرَأْ بِاسْمِ رَبِّكَ *
(مسلم)

1792. This prostration comes to pass at the end of 53:62Q. The polytheists prostrated as the devil read after the Prophet had recited : Have you seen the Lat and the Uzza, and Manat the third, the last ? Those are the highest deities and verily their intercession is expected." Polytheists thought that the Prophet had recited this, while in fact the devil recited it resembling the voice of the Prophet.

1793. This is at the end of 84:21Q and 96:10Q

385. **Ibn Omar** reported that the Messenger of Allah used to make prostration in the Quran reading while we were near him. He prostrated and we also prostrated with him. We mustered strong till one of us found a place for his forehead to make prostration thereon. —*Agreed.*

386. **Zaid-b-Sa'bet** reported : I read out to the Messenger of Allah "And the Star", but he did not prostrate therein. 1794 —*Agreed.*

387. **Ibn Abbas** reported : The prostration of "Swad" is not of the binding prostrations, but I have indeed seen the Prophet making prostration therein. —*Bukhari.*

388. **Amr-b-al-A's** reported that the Messenger of Allah taught him fifteen prostrations in the Quran. Out of these, three prostrations are in the 'Mufassal' and two are in the Chapter on Pilgrimage. 1795

Abu Daud, Ibn Majah.

389. **Oqbah-b-A'mer** reported : I asked : O Ms. of Allah, the chapter on pilgrimage has been given excellence because there

عَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ
يَقْرَأُ السُّجْدَةَ وَنَحْنُ عِنْدَهُ فَيَسْجُدُ وَنَسْجُدُ

مَعَهُ فَيَنْزِلُ حَتَّى مَا يَجِدُ أَحَدًا
لِجَبْهَتِهِ مَوْضِعًا يَسْجُدُ عَلَيْهِ - (مُتَّفَقٌ عَلَيْهِ)

عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ قَرَأْتُ عَلَى
رَسُولِ اللَّهِ ﷺ وَالنَّجْمَ فَلَمْ يَسْجُدْ فِيهَا *
(مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عَبَّاسٍ قَالَ سَجْدَةُ صَ لَيْسَ
مِنْ عَزَائِمِ السُّجُودِ وَقَدْ رَأَيْتُ النَّبِيَّ ﷺ
صَلَّمَ يَسْجُدُ فِيهَا * (الْبُخَارِيُّ)

عَنْ عُمَرَ بْنِ الْعَاصِ قَالَ أَقْرَأَهُ رَسُولُ
اللَّهِ ﷺ خَمْسَ عَشْرَةَ سَجْدَةً فِي الْقُرْآنِ
مِنْهَا ثَلَاثٌ فِي الْمَفْصَلِ وَفِي سُورَةِ الْحَجِّ
سَجْدَتَيْنِ - (أَبُو دَاوُدَ وَابْنُ مَاجَةَ)

عَنْ عَقْبَةَ بْنِ عَامِرٍ قَالَ قُلْتُ يَا رَسُولَ
اللَّهِ ﷺ فَضِّلْتَ سُورَةَ الْحَجِّ بِأَنَّ فِيهَا

1794. Imam Abu Hanifah holds on the basis of this tradition that prostration may be done at other times. But the jurists unanimously recommended to make prostration at the time when the particular verse of the Quran is read. In another narration of Bukhari, Muzahed asked Ibn Abbas : "Shall I prostrate in the Swad" ? Then he read— "And from his descendants are David and Solomon", till he reached—"Then follow their guidance". He said : Your Prophet is from those who were directed to follow them. This is the verse 38:25Q.

1795. Mufassal is the last portion of the Quran from "The Changers" to the last chapter. The three prostrations occur in 53:62Q, 84:21Q, and 96:19Q.

are two prostrations therein. 'Yes' said he, 'and whoso does not prostrate for them, shall not read them'. 1796

—*Abu Daud, Tirmizi.*

390. **Ibn Omar** reported that the Prophet prostrated in Zuhri prayer. Then he stood and bent. They saw that he read "the Revelation of the Adoration." 1779

—*Abu Daud.*

391. **Same** reported: The Messenger of Allah used to read the Quran to us. When he passed by a prostration, he recited takbir and prostrated, and we also prostrated with him. 1798

—*Abu Daud.*

392. **Same** reported that the Messenger of Allah read (the verses of) prostration in the year of Victory, and so all the people prostrated. There were the cavalry and the prostrating ones upon the ground, till the rider prostrated upon his hand. 1799

—*Abu Daud.*

سَجْدَتَيْنِ قَالَ نَعَمْ وَمَنْ لَمْ يَسْجُدْ هُمَا

فَلَا يَقْرَأُ هُمَا * (أَبُو دَاوُدَ وَالتِّرْمِذِيُّ)

عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَجَدَ

فِي صَلَاةِ الظُّهْرِ ثُمَّ قَامَ فَكَرَعَ فَرَأَوْا أَنَّهُ

قَرَأَ تَنْزِيلَ السَّجْدَةِ * (أَبُو دَاوُدَ)

عَنْهُ أَنَّهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَقْرَأُ عَلَيْنَا الْقُرْآنَ فَإِذَا مَرَّ بِالسَّجْدَةِ كَبَّرَ

وَسَجَدَ وَسَجَدْنَا مَعَهُ * (أَبُو دَاوُدَ)

عَنْهُ أَنَّهُ قَالَ إِنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

قَرَأَ عَامَ الْفَتْحِ سَجْدَةً فَسَجَدَ النَّاسُ كُلُّهُمْ

مِنْهُمْ الرَّاكِبُ وَالسَّاجِدُ عَلَى الْأَرْضِ

حَتَّى أَنْ الرَّاكِبَ لَيَسْجُدَ عَلَى يَدِهِ *

(أَبُو دَاوُدَ)

1796. In the Pilgrimage chapter, these occur at the end of 22:18Q and 22:77Q. Jurists differ with regard to the numbers of prostrations. Imam Ahmad follows this tradition. Imam Shafeyi limits it to 14 excluding 38:25. Imam Abu Hanifah supports Shafeyi but excludes 22:77 and included 38:25. Malek makes it to eleven after excluding 38:25, 53:62, 84:21, and 96:19. Imam Abu Hanifah says however that in the last verses, only bending is sufficient.

1797. Tirmizi says that its chain of narration is not very strong.

1798. This is chapter 32 of the Quran. The people thought that while bowing, the Prophet read the above chapter. This shows that the Prophet did not prostrate at the time of reading the chapter. It was a mere conjecture and hence cannot prevail over positive instructions.

1799. Abu Hanifa holds that one takbir is sufficient without the raising of hands, while Imam Shafeyi holds that there are two takbirs—one at the time when hands are raised up, and another at the time of going to prostration.

393. **Ibn Abbas** reported that the Prophet did not prostrate in any verse of the last chapters since he migrated to Medina. 1800

—*Abu Daud.*

394. **Ayesha** reported that the Messenger of Allah used to say about the prostration of the Quran at night: My face prostrated for One who created him and split up his ears and eyes with His power and strength. 1801

—*Abu Daud, Tirmizi, Nisai.*

395. **Ibn Abbas** reported that a man came to the Apostle of Allah and asked: O Ms. of Allah! I saw myself this night while I was asleep as if I was praying behind a tree. I fell in prostration and then the tree also prostrated on account of my prostration. I heard it say: O Allah! record for me a reward near Thee for this, and put off a sin from me for this, and make it for me a hidden treasure near Thee, and accept it from me as Thou hast accepted it from Thy servant David. Ibn Abbas said: The Messenger of Allah then read a verse of prostration and then prostrated. I heard him while he was saying the like of

عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى
لَمْ يَسْجُدْ فِي شَيْءٍ مِنَ الْمَفْصَلِ مِنْذُ
تَحَرَّلَ إِلَى الْمَدِينَةِ * (أَبُو دَاوُدَ)

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ
صَلَّيْهُ يَقُولُ فِي سُجُودِ الْقُرْآنِ بِاللَّيْلِ
سُجَّدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ
وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ * (أَبُو دَاوُدَ وَالتِّرْمِذِيُّ
وَالنَّسَائِيُّ حَسَنٌ صَحِيحٌ)

عَنِ ابْنِ عَبَّاسٍ قَالَ جَاءَ رَجُلٌ إِلَى
رَسُولِ اللَّهِ صَلَّى فَقَالَ يَا رَسُولَ اللَّهِ صَلِّمْ
رَأَيْتُنِي اللَّيْلَةَ وَأَنَا نَائِمٌ كَأَنِّي أَصْلِي
خَلْفَ شَجَرَةٍ فَسَجَدَتْ فَسَجَدَتْ الشَّجَرَةُ
لِسُجُودِي فَسَمِعْتُهَا تَقُولُ اللَّهُمَّ اكْتُبْ
لِي بِهَا عِنْدَكَ أَجْرًا وَضَعْ عَنِّي بِهَا وَزْرًا
وَاجْعَلْهَا لِي عِنْدَكَ ذَخْرًا وَتَقْبَلْهَا مِنِّي
كَمَا تَقْبَلُهَا مِنْ عِبْدِكَ دَاوُدَ قَالَ ابْنُ
عَبَّاسٍ فَقَرَأَ النَّبِيُّ صَلَّى صَلَّيْهُ سَجْدَةً ثُمَّ سَجَدَ
فَسَمِعْتُهُ وَهُوَ يَقُولُ مِثْلَ مَا أَخْبَرَهُ الرَّجُلُ

1800. It is lawful to prostrate upon hands whether there is excuse or not but it is said to be abominable (Makruh).

1801. This hadis contradicts that of Abu Hurairah (884). Abu Hurairah accepted Islam at Medina in 7 A. H. His hadis has been accepted as more correct than this. After turning from prostration, the above should be recited. Two more forms have been recommended: "O Lord! Verily I have been unjust to myself, so pardon me" and "Glory to my Highest Lord". The latter has been recommended by Imam Abu Hanifah.

what the man had informed him from the saying of the tree. 1802

—*Tirmizi, Ibn Majah (Rare)*

396. **Ibn Mas'ud** reported that the Prophet read "And the sfar", and prostrated therein, and those who were with him also prostrated except that an old man of the Quraish took a handful of pebbles or dust and raised it towards his forehead and said: This suffices me. Abdullah said: I saw him afterwards that he was killed as an infidel. 1803

—*Agreed.*

397. **Ibn Abbas** reported that the Prophet prostrated in "The sawd" and he said: David prostrated therein by way of repentance, and we prostrate therein out of gratefulness. —*Nisai.*

عن قول الشجرة *
 . الترمذي وابن ماجة (غريب)
 عن ابن مسعود أن النبي صلى الله عليه وسلم
 قرأ والنجم فسجد فيها وسجد من كان
 معه غير أن شيخا من قريش أخذ كفا
 من حصى أو تراب فرمعه إلى جبهته وقال
 يكفيني هذا قال عبد الله فليقد رأيته
 بعد قتل كافرا * (متفق عليه)
 عن ابن عباس قال إن النبي صلى الله عليه وسلم
 سجد في ص وقال سجد لها دأرد توبة
 وسجد لها شكرا - (اللساني)

SECTION 22

1804. Prohibited times of Prayer

There are three principal times in which prayer is unlawful: (1) When the sun is in the course of rising; (2) when the sun is just in the meridian; (3) and when the sun is in the course of setting. The reason has been given in 34:400. The prohibition is chiefly due to the fact that a Muslim's action must be in opposition to that of the polytheists. The object is to pluck out idolatry in any shape or form. The sun, when it rises, sets in and is in the meridian, is worshipped by many nations. If prayer is offered at these times, the people outside will take the view that Islam also sanctioned the worship of the sun. Hence it is said that the sun rises or sets in between two horns of the devil. This is also

180'. Ibn Majah did not mention "Accept it from me as Thou hast accepted it from Thy servant David".

1803. Bukhari says that the man was Omayyah-b-Khalt,

the reason why life pictures were declared unlawful. Imam Abu Hanifa says on the basis of tradition 34:401, that prayer after the morning Farz and afternoon Farz is Makruh (abominable) while other Imams do not hold it to be so. At Mecca, this rule is not applicable. If, however, any rak'at is overtaken before the setting and rising of the sun, the prayer may be legally finished in full. This shows that when the rising or setting was not taken as the occasion of the time of worship, it is not prohibited. In Zumma prayer also, prayer is not unlawful when the sun is in the meridian—34:405.

398. **Ibn Omar** reported that the Messenger of Allah said: None of you shall wish to pray at the rising of the sun, nor at its setting. *And in a narration*, he said: When a portion of the sun rises, leave the prayer till it is up in full; and when a portion of the sun sets in, leave the prayer till it goes in. Make not the rising of the sun the time of your prayer, nor its setting in, because it rises between two horns of the devil. —*Agreed.*

399. **Oqbah-b-A'mer** reported: There are three times in which the Messenger of Allah prohibited us to pray or to bury our deceased: at the time when the sun begins to rise shining till it is up in full; and at the time when the sun stands up in the meridian till the sun inclines, and at the time when the sun is invited for setting till it sets in (completely).

—*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَتَحَرَى أَحَدُكُمْ فِي صَلَاتِهِ عِنْدَ طُلُوعِ الشَّمْسِ وَلَا عِنْدَ غُرُوبِهَا وَفِي رِوَايَةٍ قَالَ إِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَدَعُوا الصَّلَاةَ حَتَّى تَبْرُزَ وَإِذَا غَابَ حَاجِبُ الشَّمْسِ فَدَعُوا الصَّلَاةَ حَتَّى تَغِيبَ وَلَا تَحْدِثُوا بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ الشَّيْطَانِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَقْبَةَ بْنِ عَامِرٍ قَالَ ثَلَاثَ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ نَقْبِرَ فِيهِنَّ مَوْتَانَا حِينَ تَطْلُعُ الشَّمْسُ بَارِزَةً حَتَّى تَرْتَفِعَ وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ الشَّمْسُ وَحِينَ تُضَيَّفُ الشَّمْسُ لِلْغُرُوبِ حَتَّى تَغْرِبَ * (مُسْلِمٌ)

400. **Amr-b-Abasah** reported that the Prophet arrived at Medina. I also came to Medina and went to him and asked him: Inform me about prayer. He said: Pray Fajr prayer and then abstain from the prayer when the sun rises till it rises up, because it rises when it rises between two horns of the devil and the infidels prostrate for it at that time. Pray Afterwards because prayer is witnessed. —Till (when) the shade rests upon arrow. 1805 Then shorten the prayer because Hell is kindled at that time. When the shade returns, pray 1803 because prayer is witnessed, presented; till you say Asr prayer. Then abstain from the prayer till the sun sets in, because it sets in between two horns of the devil, and the infidels prostrate for it at that time. I asked: O Prophet of Allah! regarding ablution, inform me about it. He said: There is no man among you who comes near his ablution, then gurgles and throws water into nose and then washes it except that the minor sins of his face and his mouth and his nose drop down; (when) he washes his face as

عن عمرو بن عبسة قال قدم النبي
صلعم المدينة فقدمت المدينة فدخلت
عليه فقلت أخبرني عن الصلاة فقال صل
صلاة الصبح ثم أقصر عن الصلاة حين
تطلع الشمس حتى ترتفع فإنها تطلع حين
تطلع بين قرني شيطان وحينئذ يسجد
لها الكفار ثم صل فإن الصلاة مشهودة
محضرة حتى يستقل الظل بالرمح ثم
أقصر عن الصلاة فإن حينئذ تسجر جهنم
فإذا أقبل الفجر فصل فإن الصلاة
مشهودة محضرة حتى تصلي العصر ثم
أقصر عن الصلاة حتى تغرب الشمس فإنها
تغرب بين قرني شيطان وحينئذ يسجد
لها الكفار قلت يا نبي الله فالوضوء
حدثني عنه قال ما منكم رجل يقرب
وضوءه فيمضمض ويستنشق فيستنثر إلا
خرت خطايا وجهه وفيه وخياشيمة ثم

1805. This prayer is the prayer of Ishraq said at about 9 A.M. This prayer is witnessed by angels who also remain present at that time. This extends up to noon, when the sun is just in the meridian.

1806. This prayer is mid-day prayer after the meridian sun inclines a little towards the west,

Allah directed him, the minor sins of his face drop down from the sides of his beard along with water. Then (when) he washes his hand up to the elbows, the minor sins of his two hands drop down from his fingers along with water; afterwards when he rubs his head, the minor sins of his head fall down from the sides of his hairs along with water; then (when) he washes his feet up to the joints, the minor sins of his legs fall down from his toes along with water. If he stands, prays, praises Allah, glorifies Him and honours Him with what is His due, and his heart becomes free for Allah, his minor sins vanish away like his figure on the day his mother gave birth to him. 1800

—Muslim.

401. **Abu Sayeed al-Khodri** reported that the Messenger of Allah said: There is no prayer after Fajr till the sun rises up; and no prayer after Asr, till the sun sets in. 1808

—Agreed.

402. **Koraib** reported that Ibn Abbas and Meswar-b-Makhrahmah and Abdur Rahman-b-Azhar sent him to A'yesha and

إِذَا غَسَلَ وَجْهَهُ كَمَا أَمَرَ اللَّهُ إِلَّا خَرَّتْ
خَطَايَا وَجْهِهِ مِنْ أَطْرَافِ لِحْيَتِهِ مَعَ الْمَاءِ
ثُمَّ يَغْسِلُ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ إِلَّا خَرَّتْ
خَطَايَا يَدَيْهِ مِنْ أُنْصُلِهِ مَعَ الْمَاءِ ثُمَّ
يَمَسُّ رَأْسَهُ إِلَّا خَرَّتْ خَطَايَا رَأْسِهِ مِنْ
أَطْرَافِ شَعْرِهِ مَعَ الْمَاءِ ثُمَّ يَغْسِلُ قَدَمَيْهِ
إِلَى الْكَعْبَيْنِ إِلَّا خَرَّتْ خَطَايَا رِجْلَيْهِ
مِنْ أُنْصُلِهِ مَعَ الْمَاءِ فَإِنْ هُوَ قَامَ فَصَلَّى
فَحَمْدَ اللَّهِ وَاتِّدْنَى عَلَيْهِ وَمَجْدَهُ بِالَّذِي
هُوَ لَهُ أَهْلٌ وَفَرَّغَ قَلْبَهُ لِلَّهِ إِلَّا أَنْصَرَفَ
مِنْ خَطِيئَتِهِ كَهَيْئَتِهِ يَوْمَ وَلَدَتْهُ أُمُّهُ *

(مسلم)

عَنْ أَبِي سَعِيدٍ بْنِ الْخُدْرِيِّ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا صَلَاةَ بَعْدَ الصُّبْحِ حَتَّى
تَرْتَفِعَ الشَّمْسُ وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى
تَغِيبَ الشَّمْسُ * (متفق عليه)
عَنْ كُرَيْبٍ أَنَّ ابْنَ عَبَّاسٍ وَالْمُسَوَّبِيَّ
مَخْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنِ الْأَزْهَرِ أَرْسَلُوهُ

1807. The last sentence shows that all sins, minor or great, are forgiven. The jurists say, however, that the minor sins are forgiven while the great sins are pardonable on some conditions.

1808. To say prayer at this time is said to be makruh (abominable) and not unlawful.

said: Tender greeting to her and ask her about the prayer of two rak'ats after Asr. He said: Then I went to Ayesha and conveyed to her what they had sent me for. She said: Ask Omme Salamah. So I went to them and they sent me back to Omme-Salamah. Omme Salamah said: I heard the Prophet prohibiting them. Afterward I saw him praying them. Then he entered and I sent a maid-servant to him. I said: Tell him that Omme Salamah asked: O Ms. of Allah, I heard you prohibiting these two rak'ats and I saw you praying them. He said: O daughter of Abu Omayyah, you have asked about the two rak'ats after Asr while some people from Qais came to me. They kept me occupied from thee two rak'ats after Zuhr. So the two rak'ats are these. 1809

—Agreed.

403. **Muhammad-b-Ibrahim** reported from Qais-b-Amr who had said that the Prophet had seen a man praying two rak'ats

إِلَى عَائِشَةَ فَقَالُوا اقْرَأْ عَلَيْهَا السَّلَامَ
وَسَلِّهَا عَنْ الرُّكْعَتَيْنِ بَعْدَ الْعَصْرِ قَالَ
فَدَخَلْتُ عَلَى عَائِشَةَ فَبَلَغْتُهَا مَا أُرْسِلُونِي
فَقَالَتْ سَلِّ أُمِّ سَلَمَةَ فَخَرَجْتُ إِلَيْهِمْ
فَرَدُونِي إِلَى أُمِّ سَلَمَةَ فَقَالَتْ أُمِّ سَلَمَةَ
سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنْهُمَا ثُمَّ رَأَيْتُهُ
يُصَلِّيهِمَا ثُمَّ دَخَلَ فَأَرْسَلْتُ إِلَيْهِ الْبَجَارِيَّةَ
فَقُلْتُ قَوْلِي لَهُ تَقُولُ أُمِّ سَلَمَةَ يَا رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُكَ تَنْهَى عَنْ هَاتَيْنِ
الرُّكْعَتَيْنِ وَأَرَدْتُ تُصَلِّيَهُمَا قَالَ يَا ابْنَةَ
أَبِي أُمَيَّةَ سَأَلْتُ عَنْ الرُّكْعَتَيْنِ بَعْدَ
الْعَصْرِ وَإِنَّهُ أَتَانِي نَاسٌ مِنْ عَبْدِ
الْقَيْسِ فَشَغَلُونِي عَنِ الرُّكْعَتَيْنِ اللَّتَيْنِ
بَعْدَ الظُّهْرِ فَهُمَا هَاتَانِ - (مُتَّفَقٌ عَلَيْهِ)
عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ قَيْسِ بْنِ
عَمْرٍو قَالَ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يُصَلِّي
بَعْدَ صَلَاةِ الصُّبْحِ رُكْعَتَيْنِ فَقَالَ رَسُولُ اللَّهِ

1809. (i) The two bendings I prayed after afternoon prayer were two sunnat prayers of mid-day prayer which were not said by the Prophet as he was engaged in giving sermons to the tribe of Qais. (ii) Abu Omayyah was the father of Omme Salamah. (iii) It is also inferred from this that for sermons and religious instructions, additional prayers may be neglected. Imam Shafeyi says that Qaza optional prayer may be said after its usual time, while Imam Abu Hanifah holds the contrary view. It has now been established on the basis of authentic traditions that prayer after afternoon prayer is Makruh. Majority of theologians follow this rule.

after Fajr prayer. Then the Messenger of Allah said: Fajr is of two rak'ats. A man said: I did not pray these two rak'ats before those two. So I prayed them now. Then the Messenger of Allah remained silent. 1810

—*Abu Daud, Tirmizi.*

404. **Jubair-b-Mut'em** reported that the Prophet said: O Children of Abd Manaf! Prevent nobody who intends to go round this House and to pray in whichever hour he likes from both night and day. 1811 —*Tirmizi,*

Abu Daud, Nisai.

405. **Abul-Khalil** from Abu Qatadah reported that the Messenger of Allah disliked prayer at mid-day till the sun inclined except on Zumma-day. 1812 And he said: Verily Hell is enkindled except on Friday. —*Abu Daud.*

406. **Abdullah-b-as-Sonaziyy** reported that the Messenger of Allah said: Verily the sun rises with the horn of the devil. When it rises up, it is separated from it. Afterwards when it is

صلعم صلاة الصبح ركعتين فقال الرجل
انني لم اكن صليت الركعتين اللتين
قبلهما فصليتهما الان فسكت رسول الله
صلعم * (ابوداود و الترمذي)

عن جبير بن مطعم ان النبي صلعم
قال يا بني عبد مناف لا تمنعوا احدا
طاف بهذا البيت صلى اية ساعة شاء
من ليل او نهار *

(الترمذي و ابوداود و النسائي)
عن ابي الخليل عن ابي قتادة
قال كان النبي صلعم كره الصلاة نصف
النهار حتى تزول الشمس الا يوم الجمعة
وقال ان جهنم تسجر الا يوم الجمعة *

(ابوداود)
عن عبد الله الصنابي قال قال رسول
الله صلعم ان الشمس تطلع ومعها قرن

1810. Tirmizi also narrated a similar tradition. He says that the chain of narration of this hadis is not continuous as Muhammad-b-Ibrahim did not hear from Qais-b-Amr. Sharhi-Sunnat also narrated this tradition from Qais-b-Qahd.

1811 This silence of the Prophet gave approval of a prayer of two bendings after obligatory prayer. Imam Abu Hanifa says that if the sunnat prayer be not said before Fajr, they may be said after Fajr prayer.

1812. The House is the Holy Ka'ba at Mecca. The children of Abd Manaf were the custodians of the Ka'ba. Hence the instructions were issued to them. The jurists are unanimous in holding that circumambulation round the Ka'ba is always permitted, even at the time of sun-rising and sun-setting and when the sun is just on the meridian. They however differ with regard to the time of prayer in the Holy Shrine. According to Imam Shafey, prayer is allowed at the above-mentioned hours. Imam Ahmad holds

in the meridian, it joins it; and when it inclines, it is separate from it; and when it is about to set in, it joins it; and when it sets in, it is separate from it. The Messenger of Allah prohibited prayer in these hours.

—*Malek, Ahmad, Nisai.*

407. **Abu Basrah al-Gefari** reported: The Messenger of Allah prayed with us Asr prayer at Mukhammas. He said: Verily this prayer was presented to those who were before you. They injured it. Whoso protects it, there will be double rewards for him; and there is no prayer after it, till the witness rises, and the witness is the star. 1813

—*Muslim.*

408. **Mu'wayyah** reported: Verily you pray a prayer. We accompanied the Messenger of Allah. We did not see him praying it. He has indeed prohibited it, that is, two rak'ats after Asr.

—*Bukhari.*

503w. **Abu Hurairah** reported that the Messenger of Allah prohibited prayer at mid-day till the sun inclines except on Zumma day.

—*Shafeyi.*

504w. **Abu Zarr** reported while he ascended upon the door of

الشيطان فإذا ارتفعت فارقها ثم إذا استوت قارئها فإذا زالت فارقها فإذا دنت للغروب قارئها فإذا غربت فارقها ونهى رسول الله صلعم عن الصلاة في تلك الساعات * (مالك و أحمد والنسائي)
عن أبي بصرة الغفاري قال صلى بنا رسول الله بالمخمس صلاة العصر فقال إن هذه صلاة عرضت على من كان قبلكم فضيعوها فمن حافظ عليها كان له أجره مرتين ولا صلاة بعدها حتى يطلع الشاهد والشاهد النجم *

عن معاوية قال أنكم لتصلون صلاة لقد صحبتنا رسول الله صلعم فما رأيناه يصلحها ولا لقد نهى عنهما يعني الركعتين بعد العصر *

عن أبي هريرة قال إن النبي صلعم نهى عن الصلاة نصف النهار حتى تنزل الشمس إلا يوم الجمعة * (الشافعي)

عن أبي ذر قال وقد صعد على درجة

that only the prayer of two bendings after circumbulation is allowed at these times. Imam Abu Hanifa did not hold any prayer lawful at these hours.

1813. Abu Daud said that Abu Khalil did not meet Abu Qatadah. Imam Shafeyi follows this tradition, while Imam Abu Hanifa holds that prayer at noon is not lawful.

the Ka'ba : Whoso recognises me recognises me, and whoso does not recognise me, then verily I am Jundub. I heard the Messenger of Allah say : There is no prayer after Fajr prayer till the sun rises, nor after Asr prayer till the sun sets in except at Mecca, except at Mecca, except at Mecca. *Ahmad, Razin.*

الْكُتْبَةُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَمَنْ لَمْ
يَعْرِفَنِي فَأَنَا جَذْبٌ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى
يَقُولُ لِأَصْلُوهُ عَدِ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ
وَلَا بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ إِلَّا
بِمَكَّةَ إِلَّا بِمَكَّةَ * (أَحْمَدُ رَزِينُ)

SECTION 23

1814. Congregation and its excellence

(a) **Congregation.** Only Farz prayers may be said in congregation, the smallest number of which is two—34:413. The other prayers are said singly. If a third man joins the congregation of the two, either the Imam shall move forward or the Muqtadi backward, so that the two may form a row with the Imam ahead. The Muqtadis (followers) must follow the Imam in all his movements—34:419. If the females attend, they must take the last row but come out first before the males leave the mosque. They shall not join the males in the street. No perfume should be applied by them when joining the congregational prayers. When there is pressure of hunger or call of nature, it must be first removed by one joining the prayers ; because prayerful attitude arises in a peaceful mind.

(b) **Is congregational prayer obligatory ?** There are differences of opinion among the famous jurists in this respect. One section like Imam Ahmad and Ata'a held on the basis of traditions 34:425, 508w that prayer in congregation is Farz Ain (strictly compulsory). Imam Shafeyi held that it is Farz Kefayah (compulsory on the community), while Imam Abu Hanifa and his disciples held it to be *Sunnat Muakkadah* in the neighbourhood of Wajeb. It is written in Quduri that it is Wajeb and that it can be said in individual houses after calling the males of the houses in one place. It is however seen that the traditions put a great stress for *Jama'at* and hence Imam Abu Hanifa's opinion is reasonable and practicable,

(c) **Procedure of Jama'at.** After formation of rows and lines in case of more than two worshippers, the announcement is made by Aqamat that the prayer has begun. This is really an Azan produced in a lower voice with the utterance of *قد قامت الصلاة* (Prayer has just begun) twice. Immediately after, the Imam starts the payer by uttering 'Allaho-Akbar.' The followers follow him likewise as described in the note. Then in the two rak'ats of Fajr, and in the first two rak'ats of Magrib and I'sha prayers, the Imam reads Fatihah loudly followed by the reading of some verses from the Quran not less than three. The followers remain silent hearing attentively to the reading of the Imam. When the Imam reads the Quran in silence in the remaining prayers, the followers also read Fatihah in silence without the Quranic verses. After Fatihah, the Imam says "Ameen" in a loud or silent voice. Then the followers respond to him by saying in chorus "Ameen." When the Imam says "سمع الله لمن حمده" Allah hears one who praises him", the followers must reply by uttering "ربنا لك الحمد" O our Lord! Thine is all praise".

(d) **Merits of congregational prayers.** Great rewards have been promised for congregational prayers. The Prophet said that each step towards the mosque brings reward—34:428. The greater the number of the worshippers in the congregation, the greater are the rewards—34:423. Whoso prays in the congregation for 40 days becomes free from the fire—34:489. Women are also allowed to join the congregation—34:416, 434, but their prayer in their houses is better than in congregation. Except on excuses (such as illness, weakness, blindness, excessive rain, too much heat or cold, darkness etc), prayers in congregation shall not be avoided—34:412.

409. **Ibn Omar** reported that the Apostle of Allah said: Prayer in conregation is superior to single prayer by twenty seven degrees. —*Agreed.*

410. **Abu Hurairah** reported that the Prophet said: By One in whose Hand there is my life, I indeed intend to order for a bundle of fuel to

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّيْتُ صَلَاةَ الْجَمَاعَةِ تَفْضُلُ صَلَاةِ الْفَذِّ بِسَبْعِ
وَعِشْرِينَ دَرَجَةً * (مُتَّفَقٌ عَلَيْهِ)
عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّيْتُ رَأَيْتُ نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ

be gathered; next order for prayer and to say azan therefor, and next to order a man to be Imam of the people. I should remain behind for the people (and a narration: for those who do not come to prayer) that I may burn their houses against them. And by One in whose hand there is my life, had one of them known that he would get a (cooked) bone with meat or two excellent rams, 1815 they would have been present at I'sha prayer 1816 —*Bukhari*.

411. **Same** reported that a blind man came to the Prophet and said: O Ms. of Allah! I have no guide to lead me to the mosque. He asked the Prophet to give him permission that he might pray in his house. So he gave him permission. When he went away, he called him and said: Do you hear Azan for prayer? 'Yes' said he. He said: Then respond. 1817 —*Muslim*.

412. **Ibn Omar** reported that he proclaimed Azan for prayer in a night of cold and wine. Then he said: Behold! pray

أَنْ أَمَرَ بِكَطَابٍ فَيَكْطَبُ ثُمَّ أَمَرَ بِالصَّلَاةِ
فَيَقْرَأُ لَهَا ثُمَّ أَمَرَ رَجُلًا فَبَوَّأَ النَّاسَ ثُمَّ
أَخَافَ إِلَى رَجُلٍ وَفِي رِوَايَةٍ لَا يَشْهَدُونَ
الصَّلَاةَ فَاحْرَقَ بِلَبَنٍ بَيْوتَهُمْ وَالَّذِي
نَفْسِي بِيَدِهِ لَوْ عَلِمَ أَحَدُهُمْ أَنَّهُ يَجِدُ

عَرَقًا سَمِينًا أَوْ مَرْمَا تَيْنِ حَسَنَتَيْنِ
لَشَهِدَ الْعِشَاءَ * (البخاري)

عَنْهُ قَالَ أَتَى النَّبِيَّ صَلَّى صَلَاحُ رَجُلٍ أَعْمَى
فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهُ لَيْسَ لِي قَائِدٌ
يَقْدُودُنِي إِلَى الْمَسْجِدِ فَسَأَلَ رَسُولَ اللَّهِ
صَلَاحُ أَنْ يُرَخَّصَ لَهُ فَيُصَلِّيَ فِي بَيْتِهِ
فَرُخِّصَ لَهُ فَلَمَّا وَلَّى دَعَاهُ فَقَالَ هَلْ
تَسْمَعُ الدَّاءَ بِالصَّلَاةِ قَالَ نَعَمْ قَالَ فَأَجِبْ -

(مسلم)

عَنْ ابْنِ عَمْرٍو أَنَّهُ أَذِنَ بِالصَّلَاةِ فِي
لَيْلَةِ ذَاتِ بَرْدٍ وَرِيحٍ ثُمَّ قَالَ إِلَّا صَلَّوْا

1815. This star rises along with the moon.

1816. Muslim also narrated a similar tradition. This means that great merits can be acquired in congregational prayers.

1817. 'Be present in prayer' was the instruction given to the blind man Abu Omme Makhtum who was a poor refugee. This is, however, said to be a special instruction to Ibne Makhtum though he had real excuse. In case of rain, cold and heat, it is lawful to pray in houses without going to the mosque for congregational prayer.

within the houses. Afterwards he said: 'The Messenger of Allah used to direct the Muazzen in a night of cold and rain to proclaim: Behold! pray within the houses.

—*Agreed.*

413. **Same** reported that the Apostle of Allah said: When supper is served for one of you while the prayer begins, then begin with the supper and let him make no haste till he finishes it. And as for Ibn Omar, (when) food was served for him and prayer began, he used not to come to it till he finished it (food), though he was hearing the Quran-reading of the Imam.

—*Agreed.*

414. **Ayesha** reported: I heard the Apostle of Allah say: There is no prayer at the presence of food, nor it is when calls of nature drive him. 1818

415. **Abu Hurairah** reported that the Apostle of Allah said: When Aqamat is recited, there is no prayer except the ordained prayers. 1819

—*Muslim.*

416. **Ibn Omar** reported that the Apostle of Allah said:

فِي الرِّحَالِ ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُ الْمُؤَذِّنَ إِذَا كَانَتْ لَيْلَةً ذَاتُ بَرَدٍ وَمَطَرٍ يَقُولُ لَا صَلُّوا فِي الرِّحَالِ *
(مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَضَعَ عِشَاءٌ أَحَدَكُمْ وَاقْبَلَتِ الصَّلَاةُ فَاذْبُذْ بِالْعِشَاءِ وَلَا يَعْجَلْ حَتَّى يَفْرَغَ مِنْهُ وَكَانَ ابْنُ عُمَرَ يَوْضِعُ لَهُ الطَّعَامَ وَتَقَامُ الصَّلَاةُ فَلَا يَأْتِيهَا حَتَّى يَفْرَغَ مِنْهُ وَإِنَّهُ لَيَسْمَعُ قِرَاءَةَ الْإِمَامِ *
(مُتَّفَقٌ عَلَيْهِ)

عَنْ عَائِشَةَ أَنَّهَا قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا صَلَاةَ بِحَضْرَةِ الطَّعَامِ وَلَا هَوْدَانِ فَعَهُ إِلَّا خَبَثَانِ *
(مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةَ *
(مُسْلِمٌ)

عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

1818. Prayer at the time when food has been served or when one is urged by calls of nature such as passing urine or stool, is Makruh and not prohibited. The reason is obvious, as mind cannot be concentrated at that time in prayer.

1819. It appears from this that after Aqamat, no sunnat prayer shall be said. This is the opinion of Imam Shafeyi. Imam Abu Hanifa however holds that if there is chance of joining the Imam after finishing 'sunnat' prayers, it may lawfully be done. It is said on the basis of traditions that sunnat prayer of the early morning prayer is very important.

When the wife of one of you seeks permission to go to the mosque, he must not prevent her. 1820 —*Agreed.*

417. **Zainab**, wife of Abdullah-b-Mas'ud, reported: The Apostle of Allah said to us: When one of you is present in the mosque, let her not touch perfume. —*Muslim.*

418. **Abu Hurairah** reported that the Apostle of Allah said: Whoso female applies "Bakhur" perfume, shall not be present with us in the last prayer I'sha. —*Muslim.*

419. **Ibn Omar** reported that Messenger of Allah said: Don't prevent your women from (going to) the mosques, but their houses are better for them. —*Abu Daud.*

420. **Ibn Mas'ud** reported that the Apostle of Allah said: Prayer of a woman in her house is better than her prayer in her compartment, and her prayer in her closet is better than her prayer in her house. —*Abu Daud.*

421. **Abu Hurairah** reported: Verily I heard my beloved Abul Qasem say: The prayer of a woman may not be accepted who applies perfume for (going

إِذَا اسْتَأْذَنْتِ امْرَأَةٌ أَحَدَكُمْ إِلَى الْمَسْجِدِ
فَلَا يَمْنَعُهَا * (متفق عليه)

عَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ
قَالَتْ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى إِذَا شَهِدْتَ
أَحَدَكُمْ الْمَسْجِدَ فَلَا تَمَسْ طِيْبًا *

(مسلم)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّعُمْ أَيَّمَا امْرَأَةٍ أَصَابَتْ بِخُورٍ فَلَا
تَشْهَدُ مَعَنَا الْعِشَاءَ الْآخِرَةَ * (مسلم)

عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ
لَا تَمْنَعُوا نِسَاءَكُمْ الْمَسَاجِدَ وَبُيُوتَهُنَّ خَيْرَ
لَهُنَّ * (أبو داود)

عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّعُمْ صَلَاةَ الْمَرْأَةِ فِي بَيْتِهَا أَفْضَلُ مِنْ
صَلَاتِهَا فِي حُجْرَتِهَا وَصَلَاتِهَا فِي مَخْدَعِهَا
أَفْضَلُ مِنْ صَلَاتِهَا فِي بَيْتِهَا . (أبو داود)

عَنْ أَبِي هُرَيْرَةَ قَالَ أَنِّي سَمِعْتُ
حَبِيبِي أَبَا الْقَاسِمِ صَلِّعُمْ لَا تَقْبَلُ صَلَاةَ امْرَأَةٍ
تَطِيبَتْ لِلْمَسْجِدِ حَتَّى تَغْتَسِلَ غَسْلَهَا مِنْ

to) the mosque, till she washes (it) a washing from impurity. 1821

—*Ahmad, Nisai, Abu Daud.*

422. **Abu Musa** reported that the Apostle of Allah said: Every eye is a fornicator, and when a woman applies perfume and then passes by an assembly, she is like so and so, that is, a fornicatress. 1822 —*Tirmizi.*

423. **Obay-b-Ka'ab** reported: The Messenger of Allah one day prayed the Fajr with us. When he made salutation, he asked: Is so and so present? They replied: No. He asked: Is so and so present? 'No' replied they. He said: Of all the prayers, these 1823 are the most troublesome to the hypocrites. Had you known what is in them both, you would have come to them even walking upon breasts, riding upon conveyances. Verily the first row is like the row of the angels. Had you known what its excellence is, you would have hastened towards it, and verily the prayer of a man with another man is purer than his prayer singly, and his

لَجَنَابَةٍ * (أَبُو دَاوُدَ أَحْمَدُ وَالتِّرْمِذِيُّ)

عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّيْهِ كُلُّ عَيْنٍ زَانِيَةٌ وَإِنَّ الْمَرْأَةَ إِذَا
اسْتَعْطَرَتْ فَمَرَّتْ بِالْمَجْلِسِ فَهِيَ كَذَا وَكَذَا
يَعْنِي زَانِيَةٌ * (التِّرْمِذِيُّ)

عَنْ أَبِي بَنْ كَعْبٍ قَالَ صَلَّى بِنَا
رَسُولُ اللَّهِ صَلَّيْهِ يَوْمَئِذٍ الصُّبْحِ فَلَمَّا سَلَّمَ
قَالَ أَشَاهِدُ فُلَانٌ قَالُوا لَا قَالَ أَشَاهِدُ
فُلَانٌ قَالُوا لَا قَالَ إِنَّ هَاتَيْنِ الصَّلَاتَيْنِ
أَثْقَلُ الصَّلَوَاتِ عَلَى الْمُنَافِقِينَ وَلَوْ
تَعْلَمُونَ مَا فِيهِمَا لَا تَيْتَمِرُهُمَا وَلَوْ حَبَرُوا
عَلَى الرُّكْبِ وَإِنَّ الصَّفَّ الْأَوَّلَ عَلَى
مِثْلِ صَفِّ الْمَلَائِكَةِ وَلَوْ عَلِمْتُمْ مَا فِيهِمَا
لَا بُتَدْرِكُهُمَا وَإِنَّ صَلَاةَ الرَّجُلِ مَعَ الرَّجُلِ
أَزْكَى مِنْ صَلَاتِهِ وَحْدَهُ وَصَلَاتُهُ مَعَ

shall not be prevented to pray in the mosque. The author of *Mazhare-Hoque* says that this applies in case of old women. There is, however, no such implication in the context of the hadis. This is supported also by the practice prevailing now in the cradles of Islam (Mecca and Medinah) where women pray in congregation in reserved compartments.

1821. Ahmad and Nisai narrated a similar tradition. The portion on which perfume has been applied should be washed and not the entire body, but the washing must be complete so as to leave no trace of perfume.

1822. Abu Daud and Nisai narrated a similar tradition.

1823. The prayers of dawn and night have been meant here.

prayer with two men is purer than his prayer with one man, and what increases is more pleasing to Allah.

—*Abu Daud, Nisai.*

424. **Abu Darda'a** reported that the Apostle of Allah said: There are no three persons of a village or a desert among whom prayer is not said (in congregation) but on whom the devil prevails. So you should take to congregation, because the wolf devours the remotest flock. 1824

—*Ahmad, Abu Daud, Nisai.*

425. **Ibn Abbas** reported that the Apostle of Allah said: Whoso hears a proclaimer (for prayer), no excuse should prevent him from following him. They asked: And what is excuse? He said: Fear or illness. No prayer of him which has been prayed shall be accepted. 1825

—*Abu Daud, Darqutni.*

426. **Abdullah-b-Arqam** reported: I heard the Apostle of Allah say: When Aqamat is recited for prayer and one of you feels (the urge of) stool, let him first pass stool. 1826 —*Tirmizi.*

الرجلين ازكى من صلوته مع الرجل
وما كثر فهو احب الى الله *

(ابوداود والنسائي)

عن ابي الدرداء قال قال رسول الله
صلعم ما من ثلاثة في قرية ولا بدو لا تقام
فيهم الصلاة الا قد استحوذ عليهم الشيطان
فعليتك بالجماعة فانما ياكل الذئب
القاصية * (احمد ابوداود والنسائي)

عن ابن عباس قال قال رسول الله
صلعم من سمع المنادي فلم يمنعه من
اتباعه عذر قالوا وما العذر قال خوف
او مرض لم تقبل منه الصلاة التي سلى
(ابوداود والدارقطني)

عن عبد الله بن ارقم قال سمعت
رسول الله صلعم يقول اذا اقيمت
الصلاة وجد احدكم الخلاء فاليدء بالخلاء
(الترمذي)

1824. Three persons form a complete congregation. If it is not formed, the devil prevails over them. In other words, they meet with destruction.

1825. He who does not pray in congregation even though he has got no excuse does not offer his prayer for acceptance by Allah. This does not mean that prayer without congregation is rendered null and void but it means that no great religious merit is achieved.

1826. Malek, Abu Daud and Nisai narrated like it.

427. **Saoban** reported that the Messenger of Allah said : As for three things, it is not lawful for anybody to do : A man must not be an Imam of a people and then should particularise himself besides them with an invocation. If he does that, he is indeed treacherous to them. And he shall not go into the inner side of a house before he seeks permission. If he does that, he commits with them a breach of trust. And he shall not pray when propelled by a call of nature till he clears it. 1897

—*Abu Daud.*

428. **Abdullah-b-Mas'ud** reported : Indeed we have seen us (companions) : None but a hypocrite whose hypocrisy is well-known remains behind a (congregational) prayer, or a sick man if the sick man is then able to walk with the help of two men till he comes to the prayer. He said : The Messenger of Allah taught us the ways of guidance ; and of the ways of guidance, there is prayer in the mosque for which proclamation is made. *And in a narration*, he said : Whoso likes that he should meet Allah tomorrow as a Muslim, let him protect these five prayers wherever there is call for them. Verily Allah

عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

ثَلَاثٌ لَا يَحِلُّ لِأَحَدٍ أَنْ يَفْعَلَهُنَّ لَا يُؤْمِنُ

رَجُلٌ قَرُمًا فَيُخَصُّ نَفْسَهُ بِالِدْعَاءِ دُونَهُمْ

فَإِنْ فَعَلَ ذَلِكَ فَقَدْ خَانَهُمْ وَلَا يَنْظُرُ فِي

قَعْرِ بَيْتٍ قَبْلَ أَنْ يَسْتَأْذِنَ فَإِنْ فَعَلَ

ذَلِكَ فَقَدْ خَانَهُمْ وَلَا بَصَلَ وَهُوَ حَقْنٌ حَتَّى

يَتَخَفَّفَ * (أَبُو دَاوُدَ)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ لَقَدْ

رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنِ الصَّلَاةِ إِلَّا مُنَافِقٌ

قَدْ عَلِمَ ذِفَاقَهُ أَوْ مَرِيضٌ إِنْ كَانَ الْمَرِيضُ

لَيْسَ مَشِيٍّ بَيْنَ رَجُلَيْنِ حَتَّى يَأْتِيَ الصَّلَاةَ

وَقَالَ إِنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَّمَنَا سُنَنَ

الْهُدَى وَإِنْ مِنْ سُنَنِ الْهُدَى الصَّلَاةُ

فِي الْمَسْجِدِ الَّذِي يُؤْذَنُ فِيهِ وَفِي

رَوَايَةٍ قَالَ مَنْ سَرَهُ أَنْ يَلْقَى اللَّهَ غَدًا

مُسْلِمًا فَلْيَحَافِظْ عَلَى هَذِهِ الصَّلَوَاتِ الْخَمْسِ

حَيْثُ يَذَادِي بِهِنَ فَإِنَّ اللَّهَ شَرَعَ لِنَبِيِّكُمْ

promulgated the rules of guidance for your Prophet, and there are of the rules of guidance: And if you had prayed in your houses just as one remaining behind prays in his house, you would have given up the way of your Prophet, and if you had given up the way of your Prophet, you would have gone astray, And there is no man who makes ablution and then makes the ablution well and then intends towards a mosque out of these mosques except that Allah records for him one merit for every step he takes, and raises one rank therewith, and drops down one sin from him there with. Indeed we have seen us; and none but a hypocrite, well-known for hypocrisy, keeps behind from it, and also the man who is brought therewith and is conducted between two men till he stands up in the row. —Muslim.

429. **Abu Sha'sa'** reported that a man came out of the mosque after there was Azan therein. **Abu Hurairah** said: As for this (man), he has indeed disobeyed the father of Qasem. —Muslim.

430. **Osman-b-Affan** reported that the Messenger of Allah said: Whoso is overtaken by a call for prayer in the mosque and then comes out without

سَنَنِ الْهَدْيِ وَإِنْ هُنَّ مِنْ سَنَنِ الْهَدْيِ

وَلَوْ أَنَّكُمْ صَلَّيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي

هَذَا الْمُتَخَلِّفُ فِي بَيْتِهِ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ

وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ وَمَا مِنْ

رَجُلٍ يَتَطَهَّرُ فَيُحْسِنُ الطَّهْرَ ثُمَّ يَعْمَدُ

إِلَى مَسْجِدٍ مِنْ هَذِهِ الْمَسَاجِدِ إِلَّا كَتَبَ

اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُوهَا حَسَنَةً وَرَفَعَهُ

بِهَا دَرَجَةً وَحَطَّ عَنْهُ بِهَا سَيِّئَةٌ وَاقْدِرْ أَيْتُنَا

وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُذَاقٌ مَعْلُومٌ الْفِثَاقُ

وَلَقَدْ كَانَ الرَّجُلُ يُؤْتَى بِهِ يَهْدَى بِهِ

الرَّجُلَيْنِ حَتَّى يَقَامَ فِي الصَّفِّ * (مسلم)

عَنْ الشَّعْثَاءِ قَالَ خَرَجَ رَجُلٌ مِنْ

الْمَسْجِدِ بَعْدَ الْإِذْنِ فِيهِ فَقَالَ أَبُو هُرَيْرَةَ أَمَا

هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ صَلَّعَ * (مسلم)

عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ قَالَ رَسُولُ

صَلَّعَ مَنْ أَدْرَكَهُ الْإِذْنُ فِي الْمَسْجِدِ ثُمَّ

coming out for any necessity and intending no return, he is a hypocrite.

—*Ibn Majah.*

431. **Abdullah-b-Ommeh Makh-tum** asked: O Ms. of Allah! verily Medina is full of poisonous animals and beasts and I am defective in sight. Do you give me an exemption? He said: Do you hear—"Come to prayer, come to salvation"? 'Yes' said he. He said: Then why do you not come? And he did not give (him) exemption.

—*Abu Daud, Nisai.*

432. **Ommeh Darda'a** reported: Abu Darda'a came to me being enraged. I asked: What has enraged you? I said: By Allah, I know not anything of the affairs of the followers of Muhammad (P. H.) but they pray in congregation, (while you do not).

—*Bukhari.*

433. **Abu Musa al-Ash'ari** reported that the Apostle of Allah said: Two or what is more than two form a congregation.

—*Ibn Majah.*

434. **Bilal-b-Abdullah** reported from Ibn Omar who from his father who said that the Messenger of Allah said: Don't deny the women their shares in the mosques when they seek your permission. Bilal said: By

رج. لم يخرج حاجة وهو لا يريد الرجعة
فهو منافق * (ابن ماجه)

عن عبد الله بن أم مكتوم قال
يا رسول الله صلعم ان المدينة كثيرة
السوام والسباع و اذا ضرير البصر فهل
تجد لي من رخصة قال هل تسمع حي
على الصلوة حي على الفلاح قال نعم قال
فحي هلا ولم يرخص - (ابوداود والنسائي)

عن أم الدرداء قالت دخل علي
أبو الدرداء وهو مغضب فقلت ما
أغضبك قال والله ما أعرف من أمر
أمة محمد صلعم شيئاً الا انهم يصلون
جميعاً * (البخاري)

عن أبي موسى الأشعري قال قال
رسول الله صلعم اثنان فما فوقها جماعة *
(ابن ماجه)

عن بلال بن عبد الله ابن عمر عن
أبيه قال قال رسول الله صلعم لا تمنعوا
النساء حظوظهن من المساجد اذا
استأذنكم فقال بلال و الله لئلا تمنعن فقال
له عبد الله اقول قال رسول الله صلعم

Allah, we do not certainly deny them. 1828 Abdullah said to him: I say that the Prophet had narrated (it), but you say that you prevent them. —*Muslim*.

55w. **Ja'ber** reported that the Apostle of Allah said: Don't give up prayer for food, nor for anything besides it. —*Sharhi Sunnat*.

509w. **Abu Hurairah** reported from the Prophet who said: But for women and children in the houses. I would have kept up I'sha prayer and ordered my children to burn with fire what is in the houses. 1829 —*Ahmad*.

507w. **Same** reported: The Apostle of Allah enjoined on us: When you remain in the mosque and then proclamation for prayer is made, none of you shall go out till he prays. —*Ahmad*.

508w. **Ibn Abbas** reported from the Prophet who said: Whoso hears the prayer-call but does not respond to it, there is no prayer for him but on account of an excuse. 1830 —*Darqutni*.

509w. **Abu Bakr-b Solaiman** reported: Verily Omar-b-al-Khattab missed Solaiman-b-Abi Hasmah from Fajr prayer. Omar then went to the market at dawn, and the abode of Solaiman

وَقَوْلُ أَنْتَ لَمْ تَذْعَرْهُمْ * (مُسْلِمٌ)

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَوَخَّرُوا الصَّلَاةَ لَطَعَامٍ وَلَا لَغَيْرَةٍ *

(شرح السنة)

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْلَا مَا فِي الْبُيُوتِ مِنَ النِّسَاءِ وَالذَّرِيَّةِ أَقَمْتُ صَلَاةَ الْعِشَاءِ وَأَمَرْتُ فَتَيَانِي يَحْرِقُونَ مَا فِي الْبُيُوتِ بِالذَّارِ * (أَحْمَدُ)

نَحْنُهُ قَالَ أَمَرْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كُنْتُمْ فِي الْمَسْجِدِ فَتَوَدَّعُوا بِالصَّلَاةِ فَلَا يُخْرِجُ أَحَدُكُمْ حَتَّى يُصَلِّيَ * (أَحْمَدُ)

عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ سَمِعَ الدَّاءَ فَلَمْ يُجِبْهُ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عَذْرِ * (الْأَذَارُ قُطْنِي)

عَنْ أَبِي بَكْرٍ بْنِ سُلَيْمَانَ بْنِ أَبِي حَثْمَةَ قَالَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ فَقَدَ سُلَيْمَانَ بْنَ أَبِي حَثْمَةَ فِي صَلَاةِ الصُّبْحِ

1828. In a narration of Sa'lem from his father, he said: Abdullah then advanced towards him and rebuked him with a rebuke which I did never hear like it.

1829. But for the children and women, he would have ordered all to pray in the mosques in congregation and in default to have the houses burnt. In other words, great is the reward of congregational prayer.

1830. His prayer is not accepted who does not go to the mosque for prayer when he hears Azan.

was between the mosque and the market. He passed by Shefa'a, mother of Solaiman and said to her: I have not seen Solaiman in the Fajr prayer. He said: Verily he passed the night praying and then his eyes overcame him. Omar said: That I should be present in Fajr prayer in congregation is pleasing to me than that I should stand up the whole night (in prayer). —*Malek*.

510w. **Muzahed** reported from Abdullah-b-Omar that the Messenger of Allah said: No man shall ever prevent his family members from coming to the mosques 1831 —*Ahmad*.

وَأَنَّ عُمَرَ نَدَا إِلَى السُّوقِ وَمَسْكَنَ سُلَيْمَانَ
بَيْتِ الْمَسْجِدِ وَالسُّوقِ فَمَرَّ عَلَى الشَّفَاءِ
أُمِّ سُلَيْمَانَ فَقَالَ لَهَا لَمْ أَرِ سُلَيْمَانَ فِي
الصُّبْحِ فَقَالَتْ إِنَّهُ بَاتَ يُصَلِّيَ فَغَلَبَتْهُ
عَيْنَاهُ فَقَالَ عُمَرُ لَأَنْ أَشْهَدَ صَلَاةَ الصُّبْحِ
فِي جَمَاعَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقُومَ
لَيْلَةً * (مَالِكُ)

عَنْ مُجَاهِدٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ
أَنَّ النَّبِيَّ صَلَّى قَالَ لَا يَمْنَعَنَّ رَجُلٌ أَهْلَهُ
أَنْ يَأْتُوا الْمَسَاجِدَ * (أَحْمَدُ)

SECTION 24

1832 Rows in Prayer

Rows of worshippers should be arranged without leaving any space open, and the two feet of each worshipper should be placed nearly 4 inches apart. The older section of the people, the wiser and the pious should occupy the front rows and then the children. The best is the first row for males and the last row for females—34: 442, 511w. Disorder in congregational prayer is bad and leads to differences among its votaries. Every step taken in order to be in line brings reward—34: 445. No single man shall make a row by himself—34: 454.

435. **Nu'man-b-Bashir** reported that the Apostle of Allah

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ كَانَ رَسُولُ

1831. The son of Abdulla-b-Omar said: We prevent them. Abdullah said. I narrate to you from the Prophet, while you say this! He said that Abdullah did not speak about it till he died.

used to arrange our rows straight till he made them a bow as it were, till he saw that we understood him. Afterward one day he went out and stood till he was about to recite Takbir. He then saw a man's breast going out from the line. He said: Servants of Allah! you must make your rows straight or Allah must turn your faces opposite. —Muslim.

436. **Anas** reported: Aqamat was recited for prayer. Then the Messenger of Allah advanced towards us with his face (turning) and said: Arrange your lines and stand shoulder to shoulder, because I see you from behind my back. *Bukhari narrated it.* And in what has been agreed upon, he said: Complete your lines, because I see you from behind my back.

437. **Same** reported that the Messenger of Allah said: Make your lines straight, because the straightening of lines belongs to the Aqamat of prayer. —Agreed.

438. **Abu Mas'ud al Ansari** reported that the Messenger of Allah used to touch our shoulders in prayer and say: Be straight and differ not lest your hearts differ. Let those who are major and wise from you keep attached to me, next those who succeed them, next those who succeed them. Abu

الله صلعم يسري صفونا حتى كأنما
يسري بها القدام حتى رأى أنا قد
عقلنا عنه ثم خرج يرمي فقام حتى كان
أن يكبر فرأى رجلاً باديًا صدره من
الصف فقال عباد الله لتسون صفوفكم — م
أو ليخالفن الله بين وجوهكم — (مسلم)
عن أنس قال أقيمت الصلاة فاقبل
عليذا رسول الله صلعم بوجهه فقال أقيموا
صفوفكم وارضوا فاني أراكم من وراء
ظهري رواه البخاري وفي المتفق
عليه قال اتّموا الصفوف فاني أراكم
من وراء ظهري *

عنه قال قال رسول الله صلعم سوا
صفوفكم فإن تسوية الصفوف من إقامة
الصلاة * (متفق عليه)

عن أبي مسعود بن الأنصاري قال
كان رسول الله صلعم يمسح مناكبنا في
الصلاة ويقول استروا ولا تختلفوا فتختلف
قلوبكم ليلاني منكم أولوا الأحلام و
الذهي ثم الذين يلونهم ثم الذين يلونهم

Mas'ud said: You are to day
formost in differences. 1933

—Muslim

439. **Abdullah-b-Mas'ud** reported that the Messenger of Allah said thrice. Let those who are major and wise from you stand next to me (in row), next those who follow them. Beware of the uproars of the markets.

—Muslim.

440. **Abu Sayeed al Khodri** reported that the Messenger of Allah saw delay among his companions. So he said to them: Come forward and follow me, and let those who are behind you follow you. A people shall not cease keeping behind till Allah will keep them behind.

—Muslim.

441. **Jaber-b-Samurah** reported: The Apostle of Allah came out to us and saw us in groups. He said: What is the matter with me that I see you separate? Afterwards he came out to us and said: Do you not stand in rows just as the angels stand in rows near their Lord? We replied: O Ms. of Allah! and how do the angels stand in rows near their Lord? He said: They make the first rows full and stand shoulder to shoulder in the row.

—Muslim.

قَالَ أَبُو مَسْعُودٍ فَأَنْتُمْ الْيَوْمَ أَشَدُّ
اخْتِلَافًا * (مُسْلِمٌ)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّعِمَ لِيَلْنِي مِنْكُمْ أُولُو
الْأَحْلَامِ وَالْأَهْمَى تَمَّ الَّذِينَ يَلُونَهُمْ ثَلَاثًا
وَإِيَّاكُمْ وَهَيْشَاتِ الْأَسْوَاقِ * (مُسْلِمٌ)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ رَأَى
رَسُولُ اللَّهِ صَلَّعِمَ فِي أَصْحَابِهِ تَأْخِرًا فَقَالَ
لَهُمْ تَقْدِمُوا وَأَتَمُوا بِي وَلِيَأْتِمَ بِكُمْ مَنْ
بَعْدَكُمْ لَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤْخِرَهُمُ
اللَّهُ - (مُسْلِمٌ)

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ خَرَجَ عَلَيْنَا
رَسُولُ اللَّهِ صَلَّعِمَ فَرَأَانَا حُلُقًا فَقَالَ مَا لِي
أَرِيكُمْ عَزِيزِينَ ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ أَلَا
تَتَصَفَّوْنَ كَمَا تَصَفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا فَقُلْنَا
يَا رَسُولَ اللَّهِ صَلَّعِمَ وَكَيْفَ تَصَفُّ الْمَلَائِكَةُ
عِنْدَ رَبِّهَا قَالَ يَتَمَوَّنُ الصُّفُوفَ الْأُولَى
وَيَتَرَاوِنُ فِي الصَّفِّ - (مُسْلِمٌ)

1833. The Holy Prophet here sounded a note of wonderful connection between mind and body. Mind is moulded by outward movements and environments, and outward movements and environments are the results of mental thoughts. Hence, in Islam,

442. **Abu Hurairah** reported that the Apostle of Allah said: The best of the rows of the males is their first, and the worst of them is their last, and the best of the rows of the females is their last, and the worst of them is their first. —*Muslim*.

443. **Anas** reported that the Apostle of Allah said: Make compact your ranks and draw proximity between them, and stand neck to neck. By One in whose hand there is my life, certainly I see the devil entering in the openings of the rows as if he is a black kid.

—*Abu David*.

444. **Same** reported that the Messenger of Allah said: Make the front rank complete, next that which follows it. Whatever defect occurs, let it occur in the last rank.

—*Abu David*.

445. **Bara'a-b-A'jeb** reported that the Apostle of Allah used to say: Verily Allah and His angels send blessings upon those who remain attached to the first rank, and there is no step more pleasing to Allah than a step which is taken to reach a line.

—*Abu David*.

446. **Ayesha** reported that the Messenger of Allah said: Verily

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا وَشَرُّهَا
آخِرُهَا وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا وَ
شَرُّهَا أَوَّلُهَا * (مُسْلِمٌ)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّمَ
رُصُّ صُفُوفِكُمْ وَقَارِبُوا بَيْنَهَا وَحَازُوا
بِالْأَعْنَاقِ فَوَالَّذِي نَفْسِي بِيَدِهِ إِنِّي
لَأَرَى الشَّيْطَانَ يَدْخُلُ مِنْ خَلَلِ الصَّفِّ
كَأَنَّهُا الْحَدَفُ - (أَبُو دَاوُدَ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّمَ أَتَمُّوا
الصَّفِّ الْمَقْدَمَ ثُمَّ الَّذِي يَلِيهِ فَمَا كَانَ
مِنْ نَقْصٍ فَلْيَكُنْ فِي الصَّفِّ الْمُؤَخَّرِ -
(أَبُو دَاوُدَ)

عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ كَانَ رَسُولُ
اللَّهِ صَلَّمَ يَقُولُ إِنْ اللَّهَ وَمَلَائِكَتُهُ يَصَلُّونَ
عَلَى الَّذِينَ يَلُكِنُ الصُّفُوفِ الْأُولَى وَمَا
مِنْ خَطْوَةٍ أَحَبَّ إِلَى اللَّهِ مِنْ خَطْوَةٍ
يَمْشِيهَا يَصِلُ بِهَا صَفًّا - (أَبُو دَاوُدَ)

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ

we find a mixture of both mind and body. The movements of limbs, arranging of lines and other physical feats are thus the stepping stones towards spiritual progress. The old, the wise and the majors should fill up the first line in prayer, then those who are near maturity, then those who are still younger and then the women.

Allah and His angels send blessings upon those who stand by the right side of the lines. —*Abu Daud*,

447. **Nu'man-b-Bashir** reported that the Apostle of Allah used to make our rows straight when we stood for prayer. When we formed straight rows, he used to recite Takbir. —*Abu Daud*.

448. **Anas** reported that the Messenger of Allah used to say to his right side "Be straight, arrange your lines", and to his left side "Be straight, arrange your lines". —*Abu Daud*.

449. **Ibn Abbas** reported that the Apostle of Allah said: The best of you are those who are closest in shoulders in prayer. —*Abu Daud*.

450. **Anas** reported that the Apostle of Allah said: Be straight (in line), be straight, be straight. By One in whose hand there is my life, verily I see you from my back as I see you in my front. —*Abu Daud*.

451. **Abu Hurairah** reported that Apostle of Allah said: Keep the Imam in the middle and shut up the openings. —*Abu Daud*.

452. **Ibn Omar** reported that the Messenger of Allah said: Make the lines straight, and stand shoulder to shoulder, and shut up the openings, and keep close to the hands of your brethren, and leave not the secret openings of the devil. Whoso joins a line, Allah will

صَلِّعُمْ إِنْ اللَّهَ وَمَلَائِكَتُهُ يَصَلُّونَ عَلَى
مِائِينَ الصَّفُوفِ - (أَبُو دَاوُدَ)

عَنِ الزَّعْمَانِ بْنِ بَشِيرٍ قَالَ كَانَ رَسُولُ
اللَّهِ صَلِّعُمْ يَسُومِي صَفْرَفَذًا إِذَا قُمْنَا إِلَى
الْصَّلَاةِ فَإِذَا اسْتَوَيْتُنَا كَبَّرَ - (أَبُو دَاوُدَ)

عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلِّعُمْ
يَقُولُ عَنْ بَيْمَنِهِ اعْتَدِلُوا سُرُوا صَفُوفَكُمْ
وَعَنْ يَسَارِهِ اعْتَدِلُوا سُرُوا صَفُوفَكُمْ -

(أَبُو دَاوُدَ)
عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّعُمْ خِيَارَكُمْ إِلَيْكُمْ مَنَّاكِبَ فِي الصَّلَاةِ -
(أَبُو دَاوُدَ)

عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلِّعُمْ
يَقُولُ اسْتَوُوا اسْتَوُوا اسْتَوُوا فَوَالَّذِي
نَفْسِي بِيَدِهِ إِنِّي أَرَاكُمْ مِنْ خَلْفِي
كَمَا أَرَاكُمْ بَيْنَ يَدَي * (أَبُو دَاوُدَ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّعُمْ تَرَسُّطُوا الْأَمَامَ وَاسْدُوا الْخَلَلَ - (أَبُو دَاوُدَ)

عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّعُمْ أَقِيمُوا الصَّفُوفَ وَحَازُوا بَيْنَ
الْمَنَّاكِبِ وَاسْدُوا الْخَلَلَ وَاسْتَوُوا بِأَيْدِي
إِخْوَانِكُمْ وَلَا تَدْرُوا فَرَجَاتِ الشَّيْطَانِ وَمَنْ

meaning the young ones of goats.

— *Ahmad.*

بِذِكْمِ بِمَنْزِلَةِ الْحَذَفِ يَعْنِي أَوْلَادَ الضَّانِ
(أَحَدٌ) الصَّغَارِ -

SECTION 25

1835. Place of Waiting (موقف)

The Imam and his followers shall stand in a place of the same level. There shall not be any place for the Imam higher than that of the followers. But the Imam is entitled to a higher place for Khutbah (sermon). If the follower be only one man, he shall stand by the right side of the Imam just a little behind him. In case of two or more followers, they shall make a row behind the Imam. If the second follower joins after the prayer has already begun, either the Imam should go forward in order to afford opportunity to the followers to form a row or the follower should walk behind to make with the new follower a row behind the Imam. The Imam shall stand in front by the middle of the first row, next is the row of the elders, next of the boys, and next of the females. The followers shall stand shoulder to shoulder and very close to one another.

455. **Abdullah-b-Abbas** reported: I passed the night near my maternal aunt Maimunah. The Messenger of Allah stood praying and I stood by his left side. He caught my hand from behind his back and turned me thus from behind his back—to his right hand side. 1936

— *Agreed.*

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ بَتُّ
فِي بَيْتِ خَالَتِي مَيْمُونَةَ فَقَامَ رَسُولُ اللَّهِ
صَلَّمَ يَصَلِّي فَقُمْتُ عَنْ بَسَارِهِ فَأَخَذَ بِيَدِي
مِنْ وَرَاءَ ظَهْرِهِ فَعَدَدَ لِسْنِي كَذَلِكَ مِنْ
وَرَاءَ ظَهْرِهِ إِلَى الشِّقِّ الْأَيْمَنِ *
(مُتَّفَقٌ عَلَيْهِ)

1836. It is written in the Shari-Sunnat that some decisions have been deduced from this tradition—(i) it is lawful to say optional prayer in congregation; (ii) in case of the follower being one, he shall stand by the right side of the Imam. It is written in

456. **Ja'ber** reported that the Apostle of Allah stood and I came till I stood by his left side. He caught my hand and took me round, till he kept me by his right side. Then Jabbar-b-Sakhar came and stood by the left side of the Ms. of Allah. He caught our hands together and dashed us off till he placed us behind him. —*Muslim.*

عَنْ جَابِرٍ قَالَ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَلَسْتُ حَتَّى قُمْتُ عَنْ يَسَارِهِ فَاخَذَ بِيَدِي فَأَدَارَنِي حَتَّى أَقَامَنِي عَنْ يَمِينِهِ ثُمَّ جَاءَ جَبَّارُ بْنُ سَكْحَرٍ فَخَرَفَقَامَ عَنْ يَسَارِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاخَذَ بِيَدَيْهِمَا ثُمَّ دَفَعَنَا حَتَّى أَقَامَنَا خَلْفَهُ * (مُسْلِمٌ)

457. **Anas** reported: I and Yatim prayed in our house behind the Prophet, and Ome Solaim was behind us. 1237

عَنْ أَنَسٍ قَالَ صَلَّيْتُ إِذَا رَأَيْتُ يَتِيمًا فِي بَيْتِنَا خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأُمِّ سَلِيمَ خَلْفَنَا * (مُسْلِمٌ)

458. **Same** reported that the Prophet prayed with him and with, his mother and maternal aunt. He said: He made me stand by his right side and made the woman stand behind us.

عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِي وَبِأُمِّهِ وَبِأُخَالَتِهِ قَالَ فَأَقَامَنِي عَنْ يَمِينِهِ وَأَقَامَ الْمَرْأَةَ خَلْفَنَا * (مُسْلِمٌ)

459 **Abu Bakrah** reported that he came to the Prophet while he was bowing. Then he bowed before he joined the line. Afterwards he walked up to the line. That was mentioned to the Prophet. He said: May Allah increase your greed but do not exceed the limit.

عَنْ أَبِي بَكْرَةَ أَنَّهُ انْتَهَى إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ رَاكِعٌ فَكَرَعَ قَبْلَ أَنْ يَصِلَ إِلَى الصَّفِّ ثُمَّ مَشَى إِلَى الصَّفِّ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ زَادَكَ اللَّهُ حِرْصًا وَلَا تَعُدْ * (الْبُخَارِيُّ)

460. **Samorah-b-Jundub** reported: The Messenger of Allah

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ أَمَرَنَا رَسُولُ

Hedayah that if the Muqtadi prays by the left or back of the Imam, the prayer is not void but it is not good.

1237. Omm Solaim was the mother of Anas and Yatim was his brother. This indicates that women shall stand in the last row.

directed us that in case we are three, one of us should be an Imam. —*Tirmizi*.

461. **Ammar** reported that he became the Imam of the people of Madain. He stood in a shop to pray, while the people were behind him. Huzaifah came forward and caught his hands. Ammar followed him till Huzaifah got him down. When Ammar finished his prayer, Huzaifah said to him: Have you not heard that the Messenger of Allah said: When a man becomes Imam of a people, he shall not stand in a place higher than their place or similar to that? Ammar said: For that, I followed you when you caught my hands. —*Abu Daud*.

462. **Sahl-b-Sa'd as Sayidi** reported that he was asked: Of which thing was the pulpit? He said: It was of the trunk of a jungle which so and so, a slave freed by so and so female, took for the Apostle of Allah. 1838 When it was constructed and placed, the Messenger of Allah stood upon it facing the Ka'ba and recited takbir, and the people stood behind him. Then he read, and the people bent behind him. Afterwards he raised his

الله صلعم اذا كنا ثلثة ان يتقدمنا
احدنا. (الترمذي)

عن عمار انه ام الناس بالمدائن
وقام على دكان يصلي والناس اسفل
منه فتقدم حذيفة فاخذ على يديه
فاتبعه عمار حتى انزله حذيفة فلما
فرغ عمار من صلاته قال له حذيفة ام
تسمع رسول الله صلعم يقول اذا ام الرجل
القوم فلا يقم في مقام ارفع من مقامهم
او نخوذ لك فقال عمار لذلك اتبعتك
حين اخذت على يدي * (ابوداود)

عن سهل بن سعد الساعدي انه
سئل من ابي شي من المنبر فقال هو
من اثل الغابة عملته فلان مولى فلانة
لرسول الله صلعم وقام عليه رسول الله
صلعم حين عمل ووضع فاستقبل القبلة
ركب وقام الناس خلفه فقراء وركع
الناس خلفه ثم رفع راسه ثم رجع القهقري

1838. The trunk was procured from a distance of nine miles from Medina. The name of 'so and so' was Radmi and the female was Ayesah Ansariyah. The pulpit consisted of three steps.

head and then retraced steps behind. Then he prostrated upon the ground and afterwards returned to the pulpit. Next he read, then bent, then raised up his head and then retraced his steps behind, till he prostrated upon the ground. *This is the narration of Bukhari and there is the like of it in an agreed one. And he said in his last:* When he finished, he turned towards the people and said: O people, verily I had it constructed that you may follow me and know my prayer.

463. **Ayesha** reported that the Apostle of Allah prayed in his room, and the people followed him behind the rooms. 1839

— *Abu Daud.*

464. **Abu Malek al-Ash'ari** reported: Shall I not inform you about the prayer of the Apostle of Allah? He read Aqamat for prayer and arranged the males in a line, and placed the boys behind them in a line and then prayed with them. He then mentioned his prayer and said: Thus was the prayer. 1840

— *Abu Daud.*

465. **Qais-b-Ubad** reported: While I was in the mosque in

فَسَجَدَ عَلَى الْأَرْضِ ثُمَّ عَادَ إِلَى الْمَنبَرِ
ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ رَجَعَ
الْقَهْقَرَى حَتَّى سَجَدَ بِالْأَرْضِ هَذَا لَفْظُ
الْبُخَارِيِّ وَفِي الْمَتَّفِقِ عَلَيْهِ نَحْوُهُ وَقَالَ
فِي آخِرِهِ فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ
فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّمَا صَنَعْتُ هَذَا
لِتَأْتُمُوا بِي وَلِتَعْلَمُوا صَلَاتِي *

عَنْ عَائِشَةَ قَالَتْ صَلَّى رَسُولُ اللَّهِ
صَلَعَمَ فِي حُجْرَتِهِ وَالنَّاسُ يَأْتُمُونَ بِهِ
مِنْ وَرَاءِ الْحِجْرَاتِ * (أَبُو دَاوُدَ)
عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ
إِلَّا أَحَدٌ ثَكُمَ بِصَلَاةِ رَسُولِ اللَّهِ صَلَعَمَ قَالَ
أَقَامَ الصَّلَاةَ وَصَفَّ الرِّجَالَ وَصَفَّ
خَلْفَهُمُ الْغُلَامَانُ ثُمَّ صَلَّى بِهِمْ فَذَكَرَ صَلَاتَهُ
ثُمَّ قَالَ هَكَذَا صَلَاةُ * (أَبُو دَاوُدَ)

عَنْ قَيْسِ بْنِ عَبَّادٍ قَالَ بَيْنَا إِذَا

1839. This occurred at the time of I'tiqaf during fasting. I'tiqaf is self imposed confinement within the corner of a mosque for a fixed period for the purpose of the whole-time service of God. To come out at that time from the mosque is unlawful except when compelled by calls of nature.

1840 One of the narrators of this hadis namely Abdul A'la said that the Prophet uttered 'my followers', that is, "thus was the prayer of my followers."

the front row, a man dragged me a dragging from my behind and put me to a corner. Then he stood in my place. By Allah, I then did not know my prayer. When he went away, lo! he was Obay-b-Ka'ab. He asked: O young man! May Allah do not put you in grief. Verily the covenant from the Prophet to us is that we should stand very close. Then he turned towards the Ka'ba and said thrice: The people of the covenant are undone, O Lord of the Ka'ba. Afterwards he said: By Allah, I can not be sorry for them, but I am sorry for those who have been led astray. I asked: O Abu Ya'kub! what do you mean by thy people of covenant. He said: The persons in authority. —*Nisai.*

فِي الْمَسْجِدِ فِي الصَّفِّ الْمَقْدَمِ فَحَبَذَنِي
رَجُلٌ مِّنْ خَلْفِي حَبْذَةً فَتَحَبَّانِي رَقَامَ
مَقَامِي فَوَا لِلَّهِ مَا عَقَلْتُ صَلَاتِي فَلَمَّا
انْصَرَفَ إِذَا هُوَ أَبِي بَنُ كَعْبٍ فَقَالَ يَا
فَتَى لَا يَسْرُوكَ اللَّهُ إِنْ هَذَا عَهْدٌ مِّنَ
النَّبِيِّ صَلَّعَ الْيَمِينُ أَنْ نَلِيَهُ ثُمَّ اسْتَقْبَلَ
الْقِبْلَةَ فَقَالَ هَلْكَ أَهْلُ الْعَقْدِ وَرَبِّ
الْكُعْبَةِ ثَلَاثًا ثُمَّ قَالَ وَاللَّهِ مَا عَلَيْكُمْ
أَسَى وَلَا كُنْ أَسَى عَلَى مَنْ أَضَلُّوا
قُلْتُ يَا أَبَا يَعْقُوبَ مَا تَعْنِي بِأَهْلِ الْعَقْدِ
قَالَ الْأَمْرَاءُ * (النَّسَائِيُّ)

SECTION 26

1841. Imamate (إمامة)

The general rule for the Imamate is that the best man among the worshippers shall be the Imam. He is called the best according to the traditions who can read the Quran well and is well-versed in it. The next man fit for Imamate is one who is well acquainted with hadis and sunnat of the Prophet. The jurists added some qualifications for the office a man of good manners and good appearance. In case all are equal in every virtue, then the Imam shall be selected by lottery. There are some exceptions to this rule. The rulers and their officers are entitled to lead prayers within their jurisdiction. If any Imam has already been appointed for any mosque, he is entitled to lead prayer unless he gives permission to anybody—34:469. There is no bar

of a blind man to become an Imam—34 : 470. Any major Muslim, whether virtuous or sinner, can be Imam with no injury to prayer—34 : 472. The best Imam is he who is liked by the Muqtadis and the worst Imam is he who is disliked by them—34:471.

OTHER CONTENTS : Zihad with a commander is wajib—34 : 472. An Imam to lead prayer shall not be found before the Hour—34 : 37. The prayer of three men brings no merit : An Imam disliked by men, wife on whom husband is displeased and two contending brothers—34 : 476.

466. **Abu Mas'ud** reported that the Messenger of Allah said: He who is the most excellent reader of the Book of Allah from a people shall be their Imam. If they are equal in knowledge of the Quran, then he who is the most learned of them in hadis 1842; if they are equal in hadis, then he who is the foremost of them in hijrat, and if they are equal in hijrat; then he who is the oldest of them in age. No man shall ever be Imam of (another) man in his rule, nor shall he sit in his house by way of respect to him except by his permission. *Muslim narrated it. And in a narration reported by him:* And no man shall ever be an Imam of a man in his family. 1843

467. **Abu Sayeed** reported that the Apostle of Allah said:

عَنْ أَبِي مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ يَوْمَ الْقَوْمِ اقْرَؤْهُمْ بِكِتَابِ اللَّهِ فَإِنْ
كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسَّنَةِ
فَإِنْ كَانُوا فِي السَّنَةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً
فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سِنًا
وَلَا يُؤْمِنُ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ وَلَا
يَقْعُدُ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ
رَوَاهُ مُسْلِمٌ وَفِي رِوَايَةٍ لَهُ وَلَا يُؤْمِنُ الرَّجُلُ
الرَّجُلَ فِي أَهْلِهِ *

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ

1842. Imam Ahmad and Abu Yusuf follow this tradition. In other words, a Quran-reader is superior to a learned man. Imams Abu Hanifa, Muhammad, Malek and Shafeyi hold that a learned man is superior to a Quran reader, as the learned man has got also correct knowledge of Quran-reading. During the time of the Prophet, Quran-reading received the deep attention of the people.

1843. There is no longer emigration from the place of birth to another land for religious cause. The jurists therefore interpret this hizrat as flight from all sorts of sins.

When there are three, let one of them be their Imam; and the fittest to be Imam is he who is the most well-read among them. —*Muslim.*

468. **Ibn Abbas** reported that the Apostle of Allah said: Let the best of you be your Muazzen, and let the most well-read of you be your Imam.

—*Abu Daud.*

469. **Abu Atiyyah al-Oqaili** reported: Malek-b-Huwaires used to come to us in our praying-place to hold conversation. There came one-day the prayer time. Abu Atiyyah said: We asked him: Step forward and lead prayer. He said to us: Let a man come forward from you to pray with you, and soon I shall inform you why I am not leading prayer for you. I heard the Messenger of Allah say: Whoso visits a people, shall not be their Imam; and let a man from them be their Imam.

—*Abu Daud, Tirmizi.*

470. **Anas** reported that the Apostle of Allah left the son of Omme Muktum to succeed as Imam of the people although he was blind. —*Abu Daud.*

471. **Ibn Omar** reported that the Messenger of Allah said: There are three persons whose prayers shall not be accepted from them: 1844 one who leads a

صلعم الله اذا كانوا ثلاثة فليؤمهم احدهم

واحقهم بالامامة اقرأهم * (مسلم)

عن ابن عباس قال قال رسول الله

صلعم ليدؤن لكم خيياركم وليؤمكم

قراءكم * (ابوداود)

عن ابي عطية العقبلي قال كان

مالك بن الحويرث ياتينا الى مصلانا

يتحدث فحضرت الصلاة يوما قال ابو عطية

فقلنا انه تقدم فصله قال لئذا قدموا رجلا

منكم يصلي بكم وسأحدثكم لم لا اصلي

بكم سمعت رسول الله صلعم يقول من

زار قوما فلا يؤمهم وليؤمهم رجل منهم *

(ابوداود والترمذي)

عن انس قال استخاف رسول الله

صلعم ابن ام مكتوم يؤم الناس وهو

اعمى (ابوداود)

عن ابن عمر قال قال رسول الله

صلعم ثلاثة لا تقبل منهم صلواتهم من

44. They don't get religious merits for their prayers. The last sentence means

people while they do not like him, a man who comes to prayer behind (and praying behind means that one comes to it beyond its time), and a man who brings a freed woman under slavery.

—*Abu Daud, Ibn Majah.*

472. **Abu Hurairah** reported that the Messenger of Allah said: Jihad is binding on you with every commander, whether he be pious or impious, and though he may commit great sins. And prayer is binding on you behind every Muslim, whether he be pious or impious, and though he may commit great sins, and prayer is binding on every Muslim, whether he be pious or impious, and though he may commit great sins. 1845

—*Abu Daud.*

473. **Salamah-bn-al Hurre** reported that the Messenger of Allah said: Verily it is one of the signs of the Hour that the people of the mosque will push one another. They will not find an Imam to lead prayer for them.

—*Ahmad, Abu Daud, Ibn Majah.*

474. **Amr-b-Salamah** reported: We were by the side of a water

تَقْدَمُ قَوْمًا وَهُمْ لَهُ كِرْهُونَ وَرَجُلٌ أَتَى
الصَّلَاةَ دُبَارًا وَالدُّبَارُ أَنْ يَأْتِيَهَا بَعْدَ أَنْ
تَقَوَّتْهُ وَرَجُلٌ اعْتَبَدَ مُحَرَّرَةً *

(أَبُو دَاوُدَ وَابْنُ مَاجَةَ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّعَ الْجِهَانِ وَاجِبٌ عَلَيْكُمْ مَعَ كُلِّ أَمِيرٍ
بِرٍّ كَانَ أَوْ فَاجِرًا وَإِنْ عَمِلَ الْكَبَائِرَ وَ
الصَّلَاةَ وَاجِبَةً عَلَيْكُمْ خَلْفَ كُلِّ مُسْلِمٍ بِرٍّ
كَانَ أَوْ فَاجِرًا وَإِنْ عَمِلَ الْكَبَائِرَ وَالصَّلَاةَ
وَاجِبَةً عَلَى كُلِّ مُسْلِمٍ بِرٍّ كَانَ فَاجِرًا وَ
إِنْ عَمِلَ الْكَبَائِرَ * (أَبُو دَاوُدَ)

عَنْ سَلَامَةَ بَنِي هُرَيْرَةَ قَالَتْ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ
أَنْ يَتَدَا فَعَ أَهْلُ الْمَسْجِدِ لَا يَجِدُونَ إِمَامًا
يُصَلِّي بِهِمْ - (أَحْمَدُ وَابْنُ دَاوُدَ وَابْنُ مَاجَةَ)

عَنْ عَمْرِو بْنِ سَلَمَةَ قَالَ كُنَّا بِمَاءٍ

either to enslave a freed slave or to enslave a free woman who was never a slave.

1845. It is Makruh (abominable) to read prayer behind a transgressor, but such thing is perfectly lawful.

the resort of man. The caravan used to pass by us and we used to ask them—what is for men? What is for men? Who is this man? They used to say: Methinks Allah sent him, revealed to him and revealed thus to him. I used to commit that word to memory which was as if boiling in my mind. The Arabs liked to coincide their acceptance of Islam with victory (of Mecca). They used to say: Leave him (Muhammad) and his people. If he gets victory over them, he is a true Prophet. So when the victory came to pass, every people hastened with the acceptance of their Islam, and my father made my people soon to accept Islam. When he approached, he said: I have brought you, by Allah, from the Prophet a mission. He said: Pray such prayer at such time. an such prayer at such time. When the prayer time comes, let a man call for prayer, and let one who is the most well-read of you in the Quran become Imam over you. Then they looked and did not find one more well-read of the Quran than myself, as I used to meet the caravan. Then they sent me forward in front of them, while I was a boy of six or seven years. And there was a sheet upon me. When I prostrated, it slipped away from me. A woman of the tribe

مِمَّنِ النَّاسِ يَمُرُّ بِنَا الرِّكْبَانِ نَسَاءَهُمْ مَا
الَّذِينَ مَا لِلَّذِينَ مَا هَذَا الرَّجُلُ فَيَقُولُونَ
يَزْعُمُ أَنَّ اللَّهَ أَرْسَلَهُ أَوْحَى إِلَيْهِ أَوْحَى
إِلَيْهِ كَذَا فَكَذَبْتُ أَحْفَظُ ذَلِكَ الْكَلَامَ
فَكَأَنَّمَا يَغْرَى فِي صَدْرِي وَكَأَنَّتِ الْعَرَبُ
تَلُومُ بِإِسْلَامِهِمُ الْفَتْحَ فَيَقُولُونَ أَتَرْكُوهُ
وَقَوْمَهُ فَإِنَّهُ إِنْ ظَهَرَ عَلَيْهِمْ فَهُوَ نَبِيٌّ صَادِقٌ
فَلَمَّا كَانَتْ وَقْعَةُ الْفَتْحِ بَادَرَ كُلُّ قَوْمٍ
بِإِسْلَامِهِمْ وَبَدَرَ أَبِي قُرَيْشٍ بِإِسْلَامِهِمْ فَلَمَّا
قَدِمَ قَالَ جِئْتُكُمْ وَاللَّهِ مِنْ عِنْدِ النَّبِيِّ
حَقًّا فَقَالَ صَلُّوا صَلَاةَ كَذَا فِي حِينِ كَذَا
وَصَلَاةَ كَذَا فِي حِينِ كَذَا فَإِذَا حَضَرَتِ
الصَّلَاةُ فَلْيُؤْذِنِ أَحَدٌ فَلْيُؤَمِّمْكُمْ أَكْثَرَكُمْ
قِرَاءًا فَنَظَرُوا فَلَمْ يَكُنْ أَحَدٌ أَكْثَرَ قِرَاءًا
مَنْنِي لَمَّا كُنْتُ أَتَلْقَى مِنَ الرِّكْبَانِ
فَقَدِمُونِي بَيْنَ أَيْدِيهِمْ وَأَنَا ابْنُ سِتٍّ
أَوْ سَبْعِ سِنِينَ وَكَأَنَّتْ عَلَيَّ بَرْدَةٌ كُنْتُ

told me: Do you not screen away from us the private parts of your reader (Imam)? Then they purchased (a cloth) and made for me a shirt. I did not feel more joy for anything than what I felt for that shirt. 1846 —*Bukhari*.

475. **Ibn Omar** reported that when the first Refugees arrived at Medina, Salem, a freed slave of Abu Huzaifah, used to act as their Imam, and there were Omar and Abu Salamah (son of Abdul Asad) among them.

—*Bukhari*.

476. **Ibn Abbas** reported that the Messenger of Allah said: As for three (persons), their prayer will not be raised up beyond a cubit above their heads: A man who became Imam while they did not like him, and a woman who passed the night while her husband was displeased with her, and two contending brothers.

—*Ibn Majah*.

اِذَا سَجَدْتَ اَقَاصْتَ حِدِي فَقَالَتْ امْرَاةٌ

مِّنَ الْاَحْيَاءِ اَلَا نَعْلَمُ عِذَا اسْتَقَرَّ رُءُوسُكُمْ

فَاسْتَرَوْا فَقَطَّعُوا لِي قَبِيضًا فَمَا فَرِحْتُ بِشَيْءٍ

فَرِحِي بِذَلِكَ الْقَمِيصِ * (الْبُخَارِيُّ)

عَنِ ابْنِ عُمَرَ قَالَ لَمَّا قَدِمَ الْمُهَاجِرُونَ

الْاَوَّلُونَ الْمَدِينَةَ كَانَ يَوْمَهُمُ سَالِمٌ مَوْلَى

اَبِي حَذِيفَةَ وَفِيهِمْ عُمَرُ وَابُو سَلَمَةَ بْنُ

عَبْدِ الْاَسَدِ * (الْبُخَارِيُّ)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ

صَلَامٌ ثَلَاثَةٌ لَا تَرْفَعُ لَهُمْ صَلَاتُهُمْ فَوْقَ رُءُوسِهِمْ

شَبْرًا رَجُلٌ اِمَامٌ قَوْمًا وَهُمْ لَهٗ كَارِهُونَ وَامْرَاةٌ

بَاتَتْ وَزَوْجُهَا عَلَيْهَا سَاخِطٌ وَاخْوَانٌ

مُتَصَارِمَانِ * (ابْنُ مَاجَةَ)

SECTION 27

1847. Duties of the Imam

It is the primary duty of the Imam to make the prayer short, because there might be in the congregation the ill, the weak, the old, the needy, and possibly the women who left their suckling children at home. He shall neither be more hasty in prayer, nor shorter than what has been already prescribed. He should not lengthen his prayer to give time to the worshippers to join their prayers.

1846. Imam Shafeyi holds on the authority of this tradition that it is lawful

477. **Anas** reported: I did never pray behind an Imam a prayer, shorter and more perfect (than that of the) Prophet. If he heard the crying of a child, he used to make it short out of fear lest its mother would be anxious. —*Agreed.*

478. **Abu Qatadah** reported that the Messenger of Allah said: Verily I enter in prayer intending to prolong it. Then I hear the crying of a child and I make my prayer short on account of what I know of the over-anxiety of its mother because of its crying. —*Bukhari.*

479. **Qais-b Abi Ha'zem** reported: Abu Mas'ud informed me that a man enquired: By Allah, O Ms. of Allah, I shall certainly remain behind from the early morning prayer on account of so and so who is used to prolong it for us. Then I did not see the Prophet more enraged in a sermon than on him at the time. Afterwards he said: Verily there are those among you who give annoyance. So whoso of you prays with men, let him be short; because there may be among them the weak, the old and the needy. —*Agreed.*

480. **Abu Hurairah** reported that the Messenger of Allah

عَنْ أَنَسٍ قَالَ صَلَّيْتُ وَرَاءَ إِمَامٍ قَطُّ
أَخَفَ صَلَاةً وَلَا أَتَمَّ صَلَاةً مِنَ النَّبِيِّ صَلَّعُمْ
وَإِنْ كَانَ لَيَسْمَعُ بُكَاءَ الصَّبِيِّ فَيُخَفِّفُ
مَخَافَةَ أَنْ تَفْتَنَ أُمُّهُ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي قَتَادَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّعُمْ إِنِّي لَا دُخْلَ فِي الصَّلَاةِ وَأَنَا أُرِيدُ
إِطَالَتَهَا فَاسْمَعُ بُكَاءَ الصَّبِيِّ فَاتَجُوزُ فِي
صَلَاتِي مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ
مِنْ بُكَائِهِ * (الْبُخَارِيُّ)

عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ
أَخْبَرَنِي أَبُو مَسْعُودٍ أَنَّ رَجُلًا قَالَ وَاللَّهِ
يَا رَسُولَ اللَّهِ إِنِّي لَا تَأْخُرُ عَنْ صَلَاةِ الْغَدِ
مِنْ أَجْلِ فَلَانٍ مِمَّا يَطِيلُ بِنَا فَمَا رَأَيْتُ
رَسُولَ اللَّهِ صَلَّعُمْ فِي مَوْعِظَةٍ أَشَدَّ غَضَبًا
مِنْهُ يَوْمَئِذٍ ثُمَّ قَالَ إِنَّ مِنْكُمْ مُنْفَرِّقِينَ
فَإِيكُمْ مَا صَلَّى بِاللَّاسِ فَلْيَتَجُوزُوا فَإِنَّ
فِيهِمُ الضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ

for a boy of under-age to be Imam. Imams Ahmad, Malek and Abu Hanifa hold the contray view. The inhabitants of Balkh held a minor to be a competent Imam in optional prayers. This has been followed by the Syrians and Egyptians. The

said : Your prayer will be led. If they (Imams) are right, then it is for you ; and if they commit mistake, then it is for you but against them. —*Bukhari.*

481. **Osman-b-Abil A's** reported : The last of what the Prophet instructed me was : When you become the Imam of a people, make the prayer easy for them. *Muslim narrated it. And in a narration reported by him, the Messenger of Allah said to him : Be Imam of your people. I asked : O Ms. of Allah ! verily I find something in myself. 1847 He said : Come near. Then he seated me in front of him and afterwards placed his palms upon my chest between my breasts and then said : Turn. Then he placed them upon my back between my shoulders and then said : Be Imam of your people. Whoso becomes Imam of a people, let him make (prayer) easy, because there are among them the old, and there are among them the sick, and there are among them the weak and there are among them those that have needs. Then when one of you prays singly, let him pray as he likes.*

481(a). **Ibn Omar** reported : The Messenger of Allah used to direct us to make (prayer) easy, and he used to be our Imams with the rows. —*Nisai.*

صَلُّوا لَكُمْ فَإِنْ أَصَابُوا فَلَكُمْ وَإِنْ

أَخْطَئُوا فَلَكُمْ وَعَلَيْهِمْ * (الْبُخَارِيُّ)

عُثْمَانُ بْنُ أَبِي الْعَاصِ قَالَ أَخْرَجَ مَا

عَهِدَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَمَمْتَ

قَوْمًا فَاخْفِ بِهِمُ الصَّلَاةَ رَوَاهُ مُسْلِمٌ وَفِي

رَوَايَةٍ لَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ أَم

قَوْمَكَ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَجِدُ

فِي نَفْسِي شَيْئًا قَالَ ادْنُ فَاجْلِسْ بَيْنَ

يَدَيْهِ ثُمَّ وَضَعَ كَفَّهُ فِي صَدْرِي بَيْنَ

تَدْيِي ثُمَّ قَالَ تَحَوَّلْ فَوَضَعَهَا فِي ظَهْرِي

بَيْنَ كَتِفَيَّ ثُمَّ قَالَ أَم قَوْمَكَ فَمَنْ أَم

قَوْمًا فَلْيَخَفْ فَإِنَّ فِيهِمُ الْكَبِيرَ وَإِنْ

فِيهِمُ الْمَرِيضُ وَإِنْ فِيهِمُ الضَّعِيفُ وَإِنْ

مِنْهُمْ ذَا الْحَاجَةِ فَإِذَا صَلَّى أَحَدُكُمْ وَحْدَهُ

فَلْيَصِلْ كَيْفَ شَاءَ *

عَنْ ابْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَأْمُرُنَا بِالْتَّخْفِيفِ يَا مَعْزَنَا بِالصَّافَاتِ *

(النَّسَائِيُّ)

three Imams base their conclusion on the hadis of Ibn Mas'ud, 'None on whom the prescribed sentence can not be passed can be an Imam.'

SECTION 28

1848. Duties of the followers

It is the duty of the *Muqtadis* (followers) not to go ahead of the Imam in standing, bowing, and prostration. If anybody joins the congregation after the prayer has begun and advanced, he must follow the Imam in the condition in which he remains in prayer at that time—34:489. He who gets the last rak'at gets the whole prayer provided he finishes the remaining rak'ats after the Imam closes the prayer with Taslim. Anybody who overtaken the prostration shall count the number of the rak'ats he shall have to pray from the following rak'at (bowing). When the Imam recites ضالين, the followers either in silence or in loud voice shall recite امين. When the Imam says سمع الله لمن حمده, the followers shall recite ربنا لك الحمد. When the Imam recites in prayer loudly, the followers shall listen to the reading; but when he recites within himself the Fatihah, they may read the Fatihah in silence. In other matters, the Imam shall be followed.

482. **Bara'a-b-A'jeb** reported: We were praying behind the Messenger of Allah. When he said, "Allah hears one who praises Him," none of us behind him bent his back, till the Prophet placed his forehead upon the ground. —*Agreed.*

483. **Anas** reported: The Messenger of Allah one day prayed with us. When he finished his prayer, he turned his face towards us and said: O men! verily I am your Imam. So don't precede me in bowing, nor in prostration, nor in standing, nor in returning; because I see you from my front and from my back. —*Muslim.*

عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ كُنَّا نُصَلِّي
خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَإِذَا قَالَ سَمِعَ اللَّهُ
لِمَنْ حَمْدَهُ لَمْ يَحْنِ أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى
يَضَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَبْهَتَهُ عَلَى الْأَرْضِ *

(متفق عليه)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ عَلَيْهِ وَسَلَّمَ يَوْمَ فُلَمَا قَضَى صَلَاتَهُ أَقْبَلَ
عَلَيْنَا بِوَجْهِهِ فَقَالَ أَيُّهَا النَّاسُ إِنِّي
إِمَامُكُمْ فَلَا تُسَبِّقُونِي بِالرُّكُوعِ وَلَا
بِالسُّجُودِ وَلَا بِالْإِقَامِ وَلَا بِالْأَنْصِرَافِ فَإِنِّي
أَرَاكُمْ أَمَامِي وَمِنْ خَلْفِي * (مسلم)

484. **Abu Hurairah** reported that the Messenger of Allah said: Don't go ahead of the Imam. Recite Takbir when he recites, and say Ameen when he says "And not of those who have gone astray", and when he bows down, bow down, and when he says 'Allah hears one who praises him,' 1849 say 'O Allah Thine is all Praise, O our Lord!' —*Agreed.*

485. **Anas** reported that the Apostle of Allah rode on a horse and had a fall from it, and consequently his right side was fractured. He prayed a prayer out of the prayers while he was sitting, and we prayed also sitting behind him. When he finished, he said: Verily an Imam is appointed to be followed. When he prays standing, pray standing; and when he bends down, bend down; and when he rises up, rise up; and when he says 'Allah hears one who praises Him,' say 'O our Lord! Thine is all praise'; and when he prays sitting, pray sitting in a body. 1850 —*Agreed.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّمْ لَا تُبَادِرُوا الْإِمَامَ إِذَا كَبَّرَ فَكَبِّرُوا
وَإِذَا قَالَ وَلَا الضَّالِّينَ فَقُولُوا آمِينَ وَإِذَا
رَكَعَ فَارْكَعُوا وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ
حَمْدَهُ فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ *

(متفق عليه)

عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلِّمْ رَكِبَ
فَرَسًا فَصَرَعَ عَنْهُ فَجَحَّشَ شِقَّهُ الْيَمِينِ
فَصَلَّى صَلَاةً مِنَ الصَّلَاةِ وَهُوَ قَاعِدٌ فَصَلَّيْنَا
وَرَأَاهُ قَاعِدًا فَلَمَّا انْصَرَفَ قَالَ إِنَّمَا جُعِلَ
الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا صَلَّى قَائِمًا فَصَلُّوا
قِيَامًا وَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا رَفَعَ فَارْفَعُوا
وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمْدَهُ فَقُولُوا
رَبَّنَا لَكَ الْحَمْدُ وَإِذَا صَلَّى جَالِسًا فَصَلُّوا
جُلُوسًا أَجْمَعِينَ * (متفق عليه)

1849. Bukhari did not mention—'And when he says 'not of those who have gone astray.'

1850. Humaidi, a teacher of Bukhari, says about the Prophet's saying 'When he (Imam) prays sitting, pray sitting' that it was uttered at the previous illness of the Prophet. Afterwards the Prophet prayed sitting while the people were standing behind him. He did not still order them to sit. The last is to be followed as it was the last act of the Prophet. The above has been added by Bukhari alone to the text of this hadis. It appears from this that in case the Imam sits for some reason or other in prayer, the followers should pray standing.

486. **Ayesha** reported that when the Apostle of Allah was seriously ill, Bilal came to call him for prayer. He said: Direct Abu Bakr to lead the prayer of the people. So Abu Bakr led the prayer for those days. Afterwards the Holy Prophet felt better and so he walked supported by two men, while his feet were putting steps on the ground till he entered the mosque. When Abu Bakr heard his movement, he went behind. The Apostle of Allah hinted at him not to go behind. Then he advanced, till he sat by the left side of Abu Bakr, and Abu Bakr was praying standing and the Messenger of Allah praying in sitting. Abu Bakr was following the prayer of the Messenger of Allah, and the people were following the prayer of Abu Bakr. 1851 —*Agreed.*

487. **Abu Hurairah** reported that the Messenger of Allah said: Does he who raises up his head before the Imam not fear that Allah will exchange his head for the head of an ass? 1852 —*Agreed.*

عَنْ عَائِشَةَ قَالَتْ لَمَّا ثَقُلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَ بِلَالٌ يُؤَذِّنُهُ بِالصَّلَاةِ فَقَالَ مَرُّوا أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ فَصَلَّى أَبُو بَكْرٍ تِلْكَ الْأَيَّامَ ثُمَّ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَدَ فِي نَفْسِهِ خَفَةً فَقَامَ يَهَادِي بَيْنَ رَجُلَيْنِ وَرَجُلَاةٍ تَخْطِئَانِ فِي الْأَرْضِ حَتَّى دَخَلَ الْمَسْجِدَ فَلَمَّا سَمِعَ أَبُو بَكْرٍ حَسَّهُ ذَهَبَ يَتَأَخَّرُ فَأَوْمَى إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا يَتَأَخَّرَ فَجَاءَ حَتَّى جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ فَكَانَ أَبُو بَكْرٍ يُصَلِّيُ قَائِمًا وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيُ قَاعِدًا يُقْتَدِي أَبُو بَكْرٍ بِصَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ يُقْتَدُونَ بِصَلَاةِ أَبِي بَكْرٍ *

(متفق عليه)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَّا يَخْشَى الَّذِي يُرْفَعُ رَأْسُهُ قَبْلَ الْإِمَامِ أَنْ يَحُولَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ *

(متفق عليه)

1851. In a narration, Abu Bakr read Takbir to the hearing of the people. There is difference of opinion whether Abu Bakr led the prayer when the Prophet arrived or the Prophet himself. This was consequent upon Abu Bakr's following the Prophet, as no Imam can lawfully follow his follower. Some say that it was special in case of the Prophet.

1852. In other words, Allah will make him devoid of common sense like an ass which is the weakest of all animals in intellect. Mulla Ali Qari says that it was said by way of threat and warning.

488. **Ali and Mu'az-b-Jabal** reported that the Apostle of Allah said: When one of you comes to prayer while the Imam is in a state, let him do like what the Imam does.

—*Tirmizi (Rare).*

488a. **Abu Hurairah** reported that the Messenger of Allah said: When you come to prayer while we are in prostration, then fall in prostration, and count nothing for it, and whoso overtakes a rak'at, overtakes the prayer.

—*Abu Daud.*

489. **Anas** reported that the Messenger of Allah said: Whoso prays in congregation for Allah for forty days after overtaking the first bowing, two securities are recorded for him—one security from the fire, and another from hypocrisy.

—*Tirmizi.*

490. **Abu Hurairah** reported that the Apostle of Allah said: Whoso makes ablution and makes ablution well, and then goes and finds that the people have prayed, the Almighty Allah will give him the equal reward of one who prayed it and witnessed it without anything being diminished from their rewards.

—*Abu*

Daud, Nisai.

491. **Abu Sayeed al-Khodri** reported that a man came while the Messenger of Allah had already prayed. He said: Is there no man to show generosity to this man and to pray with him?

عَنْ عَلِيٍّ وَمُعَاذِ بْنِ حَبَلٍ قَالَا قَالَ رَسُولُ
اللَّهِ صَلَّيْهِ وَسَلَّمَ إِذَا أَتَى أَحَدُكُمْ الصَّلَاةَ وَالْإِمَامُ
عَلَى حَالٍ فَلْيَصْنَعْ كَمَا يَصْنَعُ الْإِمَامُ *

(التِّرْمِذِيُّ (غَرِيبٌ))

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّيْهِ وَسَلَّمَ
إِذَا جِئْتُمْ إِلَى الصَّلَاةِ وَنَحْنُ سَاجِدُونَ
فَاسْجُدُوا وَلَا تَعْدُوا شَيْئًا وَمَنْ أَدْرَكَ
رَكْعَةً فَقَدْ أَدْرَكَ الصَّلَاةَ * (أَبُو دَاوُدَ)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّيْهِ وَسَلَّمَ
مَنْ صَلَّى لِلَّهِ أَرْبَعِينَ يَوْمًا فِي جَمَاعَةٍ
يَدْرِكُ التَّكْبِيرَةَ الْأُولَى كُتِبَ لَهُ بَرَاءَتَانِ
بَرَاءَةٌ مِنَ النَّارِ وَبَرَاءَةٌ مِنَ النَّفَاقِ *

(التِّرْمِذِيُّ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ فَاخْسَنَ وَجْوهَهُ ثُمَّ رَاحَ
فَوَجَدَ النَّاسَ قَدْ صَلَّوْا أَعْطَاهُ اللَّهُ تَعَالَى
مِثْلَ أَجْرِ مَنْ صَلَّاهَا وَحَضَرَهَا لَا يَنْقُصُ
ذَلِكَ مِنْ أَجْرِهِمْ شَيْئًا *

(أَبُو دَاوُدَ وَالنَّسَائِيُّ)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ جَاءَ
رَجُلٌ وَقَدْ صَلَّى رَسُولُ اللَّهِ صَلَّيْهِ وَسَلَّمَ فَقَالَ
أَلَا رَجُلٌ يَتَصَدَّقُ عَلَيَّ هَذَا فَيَصِلِي مَعَهُ

A man got up and prayed with him. 1853 — *Tirmizi, Abu David.*

492. **Obaidullah-b-Abdullah** reported : I went to A'yesha and said : Will you not inform me of the illness of the Prophet? She said : Yes. The Apostle of Allah was seriously ill. He asked : Did the people say prayer? 'No' we replied, 'O Ms. of Allah ! they are waiting for you.' He said : Put water for me in a pot. He said : We have done. He took wash and intended to stand up but fell down senseless. Then he came to senses and enquired : Did the people pray? 'No' replied we 'they are waiting for you, O Ms. of Allah.' He said : Put water for me in a pot. He said : He sat down and washed and then he was going to stand but fell down senseless. Then he regained senses and enquired : Did the people pray? 'No' we said, 'they are waiting for you, O Ms. of Allah'. He said : Put water for me in a pot. He sat down and took a wash and then went to stand up but fell down senseless. Thereafter he recovered and asked : Did the people pray? We said : No, O Ms. of Allah, they are waiting for you. The people were waiting for the Holy Prophet for the last night prayer : Then the Apostle sent for Abu Bakr to

فَقَامَ رَجُلٌ فَصَلَّى مَعَهُ *

(الترمذي و ابو داود)

عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ قَالَ
دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ أَلَا تَحْدِثِينِي
عَنْ مَرَضِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ بَلَى
تَقُلُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَصَلَّى النَّاسُ فَقُلْنَا
لَا يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُمْ يَنْتَظِرُونَكَ فَقَالَ
ضَعُوا لِي مَاءً فِي الْمِخْضَبِ قَالَتْ فَفَعَلْنَا
فَاغْتَسَلَ فَذَهَبَ لِيَنْوُوءَ فَأَغْمِيَ عَلَيْهِ ثُمَّ
أَفَاقَ أَصَلَّى النَّاسُ فَقُلْنَا لَا هُمْ يَنْتَظِرُونَكَ
يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ضَعُوا لِي مَاءً
فِي الْمِخْضَبِ قَالَتْ فَقَعَدَ فَاغْتَسَلَ ثُمَّ
ذَهَبَ لِيَنْوُوءَ فَأَغْمِيَ عَلَيْهِ ثُمَّ أَفَاقَ فَقَالَ
أَصَلَّى النَّاسُ قُلْنَا لَا هُمْ يَنْتَظِرُونَكَ
يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ضَعُوا لِي مَاءً
فِي الْمِخْضَبِ فَقَعَدَ فَاغْتَسَلَ ثُمَّ ذَهَبَ لِيَنْوُوءَ
فَأَغْمِيَ عَلَيْهِ ثُمَّ أَفَاقَ فَقَالَ أَصَلَّى النَّاسُ
قُلْنَا لَا هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
النَّاسُ عَكُوفٌ فِي الْمَسْجِدِ يَنْتَظِرُونَ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَارْسَلْنَا الْآخِرَةَ فَارْسَلْنَا النَّبِيَّ

1853. The name of the man was Sadka as he used to give alms The last portion being by way of proof is annexed in the note.

lead the prayer of the people. The Messenger came to him and said: Verily the Apostle of Allah directs you to lead the prayer of the people. Abu Bakr being a man full of compassion said: O Omar! lead the prayer of the people. Omar said to him: You are more deserving of it. Then Abu Bakr led the prayer for those days. Afterwards, the Holy Prophet felt rather better within himself and came out (leaning) against two persons (one of them was Abbas) for the Zuhr prayer, while Abu Bakr was praying with the people. When Abu Bakr saw him, he was about to go behind, but the Prophet hinted at him not to retrace back. He said: Make me sit by his side. Then they made him sit by the side of Abu Bakr, and the Prophet sat. 1854

—*Agreed.*

512w. **Abu Hurairah** reported that he used to say: Whoso overtakes a rak'at, overtakes the prostration; and whoso misses the reading of the Mother of the Quran, loses indeed many good things.

—*Malek*

513w. **Same** reported that he said: One who raises up his head and guards it before the Imam, verily his forehead is in the hand of the devil. —*Malek*

صَلَّمَ إِلَى أَبِي بَكْرٍ بَانَ يُصَلِّي بِالنَّاسِ
فَسَاذَهُ الرَّسُولُ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى
يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ فَقَالَ أَبُو بَكْرٍ
وَكَانَ رَجُلًا رَقِيقًا يَا عُمَرُ صَلِّ بِالنَّاسِ
فَقَالَ لَهُ عُمَرُ أَنْتَ أَحَقُّ بِذَلِكَ فَصَلَّى
أَبُو بَكْرٍ تِلْكَ الْيَّامَ ثُمَّ إِنَّ النَّبِيَّ صَلَّى
وَجَدَ فِي نَفْسِهِ خَفَّةً وَخَرَجَ بَيْنَ رَجُلَيْنِ أَحَدُ
هُمَا الْعَبَّاسُ أَصْلُوهُ الظُّهْرُ وَأَبُو بَكْرٍ يُصَلِّي
بِالنَّاسِ فَلَمَّا رَأَاهُ أَبُو بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ
فَأَوْمَأَ إِلَيْهِ النَّبِيُّ صَلَّى عَلَيْهِ وَسَلَّمَ بَانَ لَا يَتَأَخَّرَ
فَقَالَ أَجْلِسْ أُنِي إِلَى جَنْبِهِ فَاجْلِسَا إِلَى
جَنْبِ أَبِي بَكْرٍ وَالنَّبِيُّ صَلَّى عَلَيْهِ وَسَلَّمَ قَاعِدٌ *
(مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ مَنْ
أَدْرَكَ الرُّكْعَةَ فَقَدْ أَدْرَكَ السُّجْدَةَ
وَمَنْ فَاتَتْهُ قِرَاءَةُ أُمِّ الْقُرْآنِ فَقَدْ فَاتَتْهُ
خَيْرٌ كَثِيرٌ *
(مَالِكٌ)

عَنْهُ أَنَّهُ قَالَ الَّذِي يَرْفَعُ رَأْسَهُ وَ
يَحْفَظُهُ قَبْلَ الْإِمَامِ فَإِنَّمَا نَاصِيَتُهُ بِيَدِ
الشَّيْطَانِ -
(مَالِكٌ)

1854. Obaidullah said: I went to Abdullah-b-Abbas and said to him—Shall I not present to you what A'yesah informed me about the illness of the Apostle of Allah? He said: Narrate. Then I presented her tradition to him. He did deny

SECTION 29

1855 Praying the same prayer twice

If a man performs a prayer and then wishes to say it again in another place, he can lawfully do it, the latter being considered as an optional prayer. In case a prayer is said in congregation and a worshipper witnesses it after previously he said the same prayer elsewhere, he has been directed to join the congregation and not to leave it. Imam Malek held that this direction is with regard to prayers other than sun-set and morning prayers. Imam Abu Hanifa adds Asr prayer to them. According to Imam Shafeyi, there is no distinction in prayers.

493. **Ja'ber** reported that Mu'az-b-Jabal used to pray with the Prophet and then come to his people and lead their prayer. —*Agreed.*

494. **Same** reported that Mu'az used to pray I'sha with the Prophet, and then return to his people and lead I'sha for them. And that was optional for him.

—*Mishkat.*

495. **Yezid-b-al Aswad** reported: I was present with the Prophet in his pilgrimage and prayed Fajr with him in the mosque at Khaif. When he finished his prayer and intended to depart when lo! there were two men at the last (row) of the people who did not pray with him. He said: Bring them to me. Then they were brought, while their skin

عَنْ جَابِرٍ قَالَ كَانَ مُعَاذُ بْنُ جَبَلٍ
يُصَلِّي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَأْتِي قَوْمَهُ
فَيُصَلِّي بِهِمْ * (مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ كَانَ مُعَاذٌ يُصَلِّي مَعَ النَّبِيِّ
صَلَّمَ الْعِشَاءَ ثُمَّ يَرْجِعُ إِلَى قَوْمِهِ فَيُصَلِّي بِهِمْ
الْعِشَاءَ وَهِيَ لَهُ نَافِلَةٌ * (مِشْكَاةٌ)

عَنْ يَزِيدَ بْنِ الْأَسَدِ قَالَ شَهِدْتُ
مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُجَّتَهُ فَصَلَّيْتُ مَعَهُ صَلَاةَ
الصُّبْحِ فِي مَسْجِدِ الْخَيْفِ فَلَمَّا قَضَى
صَلَاتَهُ وَانْحَرَفَ فَإِذَا هُوَ بِرَجُلَيْنِ فِي آخِرِ
الْقَوْمِ لَمْ يُصَلِّيَا مَعَهُ قَالَ عَلَيَّ بِهِمَا فَجِئَا

nothing therefrom except that he asked: Has she named the man who was with Abbas? 'Nay' said I. He said: He was Ali.

was trembling. He asked : What prevented you from praying with us ? They said : O Ms. of Allah ! we had prayed in our houses. He said : Don't do (it). When you have prayed in your houses and then come to a congregational mosque, pray with them ; and verily it will be optional for you.

—*Tirmizi, Abu Daud, Nisai.*

496. **Bosr-b-Mihjan** reported from his father that he was in the assembly of the Messenger of Allah. Then there was Azan for prayer. The Apostle of Allah stood, prayed and returned while Mihzan was in his assembly. The Messenger of Allah asked him : What prevented you to pray with the people ? Are you not a Muslim male ? 'Yes, O Prophet' said he, 'but I have already prayed at home.' Then the Apostle of Allah said to him : When you come to the mosque while you have already prayed, and then Aqamat is read for prayer, pray with the people though you have already prayed.

—*Malek, Nisai.*

497. **A man from Asad-b-Khuzaimah** reported that he asked Abu Ayyub al Ansari who said : One of us prays in his abode and then he comes to the mosque and the prayer begins—shall I pray with him ? I find something in me from that Abu

بِهِمَا تَوَعَّدُ فَرَأَيْتُهُمَا فَقَالَ مَا مَنَعَكُمَا أَنْ تَصَلِيَا مَعَنَا فَقَالَ يَا رَسُولَ اللَّهِ صَلَّيْنَا فِي بُيُوتِنَا إِذَا صَلَّيْنَا فِي رَحَالِنَا قَالَ فَلَا تَفْعَلَا إِذَا صَلَّيْتُمَا فِي رَحَالِكُمَا ثُمَّ أَتَيْتُمَا مَسْجِدَ جَمَاعَةٍ فَصَلُّوْا مَعَهُمْ فَإِنَّهَا لَكُمْ ذَا فَالَةٍ *

(التِّرْمِذِيُّ وَ ابُو دَاوُدَ وَ النَّسَائِيُّ)

عَنْ بَسْرِ بْنِ مِجْزَانَ عَنْ أَبِيهِ أَنَّهُ كَانَ فِي مَجْلِسٍ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاذِنَ بِالصَّلَاةِ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجَعَ وَصَلَّى فِي مَجْلِسِهِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مَنَعَكَ أَنْ تَصَلِّيَ مَعَ النَّاسِ أَلَسْتَ بِرَجُلٍ مُسْلِمٍ فَقَالَ بَلَى يَا رَسُولَ اللَّهِ وَلَكِنِّي كُنْتُ قَدْ صَلَّيْتُ فِي أَهْلِي فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جِئْتَ الْمَسْجِدَ وَكُنْتَ قَدْ صَلَّيْتَ فَاقِمْتِ الصَّلَاةَ فَصَلِّ مَعَ النَّاسِ وَإِنْ كُنْتَ قَدْ صَلَّيْتَ

(مَالِكٌ وَ النَّسَائِيُّ)

عَنْ رَجُلٍ مِنْ أَصْحَابِ بْنِ خَزِيمَةَ أَنَّهُ سَأَلَ أَبَا أَيُّوبَ الْآنصَارِيَّ قَالَ يُصَلِّي أَحَدُنَا فِي مَنْزِلِهِ الصَّلَاةَ ثُمَّ يَأْتِي الْمَسْجِدَ وَتَقَامُ الصَّلَاةُ فَاصِلِي مَعَهُمْ فَاجِدُ فِي نَفْسِي

Ayyub said : We asked about that to the Prophet. He said : That is his share of congregation. —*Malik, Abu Daud.*

498 **Yezid-b-A'mer** reported : I came to the Messenger of Allah, while he was in prayer. I sat but did not join the prayer with them. When the Apostle of Allah turned, he saw me seated. He said : O Yezid ! have you not accepted Islam ? 'Yes, O Prophet' said I 'I have accepted Islam.' He said : What has prevented you from joining the people in their prayer ? He replied : I prayed in my house, I think, what you have prayed. He said : When you come to prayer and find the people, pray with them though you have already prayed. It will be optional for you, and this will be recorded.

—*Abu Daud.*

499. **Solaiman**, a freed slave of Maimunah, reported : I came to Ibn Omar at Belat while they were praying. I asked : Do you not pray with them ? He said : I have already prayed, and I heard the Messenger of Allah say : Don't say a prayer twice in a day. 1855a

—*Abu Daud, Nisai, Ahmad.*

514w. **Na'fe'** reported : Verily Abdullah-b-Omar used to say :

شَيْئًا مِنْ ذَلِكَ فَقَالَ أَبُو أَيُّوبَ سَأَلْنَا
عَنْ ذَلِكَ النَّبِيِّ صَلَّى قَالَ فَذَلِكَ لَهُ
سَهْمٌ جَمْعٌ * (مَالِكٌ وَابُودَاوُدَ)

عَنْ يَزِيدَ بْنِ عَامِرٍ قَالَ جِئْتُ رَسُولَ
لِلَّهِ صَلَّى وَهُوَ فِي الصَّلَاةِ فَجَلَسْتُ وَهُوَ
أَدْخَلَ مَعَهُمْ فِي الصَّلَاةِ فَلَمَّا أَذْخَرَ رَسُولَ
لِلَّهِ صَلَّى رَأَيْتُ نَبِيَّ جَالِسًا فَقَالَ أَلَمْ تَسْلَمْ
يَا يَزِيدُ قَالَتْ بَلَى يَا رَسُولَ اللَّهِ قَدْ اسَلَمْتُ
قَالَ وَمَا مَنَعَكَ أَنْ تَدْخُلَ مَعَ النَّاسِ
فِي صَلَاتِهِمْ قَالَ إِنِّي كُنْتُ قَدْ صَلَّيْتُ فِي
مَنْزِلِي أَحْسَبُ أَنْ قَدْ صَلَّيْتُمْ فَقَالَ إِذَا
جِئْتَ الصَّلَاةَ فَوَجِدْتَ النَّاسَ فَصَلِّ مَعَهُمْ
وَإِنْ كُنْتَ قَدْ صَلَّيْتَ تَكُنْ لَكَ نَافِلَةٌ وَ
هَذِهِ مَكْتُوبَةٌ (ابُودَاوُدَ)

عَنْ سُلَيْمَانَ مَوْلَى مَيْمُونَةَ قَالَتْ أَتَيْنَا
ابْنَ عَمَرَ عَلَى الْبَلَاطِ وَهُمْ يَصَلُّونَ فَقُلْتُ
أَلَا تَصَلِّي مَعَهُمْ قَالَ قَدْ صَلَّيْتُ وَ إِنِّي
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى يَقُولُ لَا تَصَلُّوا صَلَاةً
فِي يَوْمٍ مَرَّتَيْنِ -

(أَحْمَدُ وَابُودَاوُدَ وَالتِّرْمِذِيُّ)
عَنْ نَافِعٍ قَالَ إِنَّ عَبْدَ اللَّهِ بْنَ عَمَرَ

1855a. This has been explained to be applicable in case of Magrib and Fajr prayers but the traditions do not support this contention.

and then he used to pray two rak'ats in his house. 1830 — *Agreed*.

503. **Abdullah-b-Shaqiq** reported: I asked Ayesha about the prayer of the Messenger of Allah out of his voluntary acts. She said: He used to pray in my house four (rak'ats) before the Zuhr and then come out and pray with the people, then enter and pray two rak'ats; and he used to pray the Magrib with the people, and then enter and pray two rak'ats; afterwards he used to pray the I'sha with the people, and then enter in my house and pray two rak'ats. And he used to pray at night nine rak'ats wherein there was Witr; and he used to pray at night for long, standing and at night for long sitting; and when he read while standing, he bent down and prostrated in standing, and when he read sitting, he bent down and prostrated in sitting; and when there was the rise of dawn, he prayed two rak'ats. *Muslim narrated it. And Abu Daud added:* Afterwards he came out to pray the Fajr with the people. 1861

بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّي
رَكْعَتَيْنِ فِي بَيْتِهِ * (وَتَفَقَّ عَلَيْهِ)
وَعَنْ عَبْدِ اللَّهِ ابْنِ شَقِيقٍ قَالَ سَأَلْتُ
عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ
تَطَوُّعِهِ فَقَالَتْ كَانَ يُصَلِّي فِي بَيْتِي قَبْلَ
الظُّهْرِ أَرْبَعًا ثُمَّ يَخْرُجُ فَيُصَلِّي بِالنَّاسِ
ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ وَكَانَ يُصَلِّي
بِالنَّاسِ الْمَغْرِبَ ثُمَّ يَدْخُلُ فَيُصَلِّي
رَكْعَتَيْنِ ثُمَّ يُصَلِّي بِالنَّاسِ الْعِشَاءَ وَ
يَدْخُلُ بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ وَكَانَ يُصَلِّي
مِنَ اللَّيْلِ تِسْعَ رَكْعَاتٍ فَيُهِنُّ الْوُتْرَ وَ
كَانَ يُصَلِّي لَيْلًا طَوِيلًا قَائِمًا وَ لَيْلًا طَوِيلًا
قَاعِدًا وَ كَانَ إِذَا قَرَأَ وَهُوَ قَائِمٌ رَكَعَ وَ
سَجَدَ وَهُوَ قَائِمٌ وَ كَانَ إِذَا قَرَأَ قَاعِدًا
رَكَعَ وَ سَجَدَ وَهُوَ قَاعِدٌ وَ كَانَ إِذَا طَلَعَ
الْفَجْرُ صَلَّى رَكْعَتَيْنِ رَوَاهُ مُسْلِمٌ وَ زَادَ
أَبُو دَاوُدَ ثُمَّ يَخْرُجُ فَيُصَلِّي بِالنَّاسِ صَلَاةَ
الْفَجْرِ *

1860. This was followed by Imam Shaf'iyi. He says that there is a prayer of two rak'ats after Farz of Zumma prayer. A contradictory hadis occurs elsewhere. Abu Yusuf holds the view of 6 rak'ats after Zumma.

1861. This is the proof that to say sunnat prayer at home is mustahab. There are differences of opinion with regard to the number of rak'ats he prayed at night. They vary from 6, 8, 9, 10, 11, 13.

504. **Ayesha** reported that the Holy Prophet was not more careful for anything of optional prayers than for two rak'ats of the Fajr prayer. —*Agreed*

505. **Same** reported that the Apostle of Allah said: The two rak'ats of Fajr is better than the world and what is therein. 1861 —*Muslim*.

506. **Abdullah b-Mugaffal** reported that the Messenger of Allah said: Pray two rak'ats before the sun-set prayer. He said at the third time for one who likes, fearing lest people should adopt it as sunnat. 1863 —*Agred*.

507. **Abu Hurairah** reported that the Apostle of Allah said: Whoso among you wishes to pray after Zumma, let him pray four (rak'ats). *Muslim narrated it. In his another narration, he said: When one of you prays the Zumma, let him pray four (rak'ats) after it.*

508. **Omme Habibah** reported: I heard the Messenger of Allah say: Whoso takes care of four rak'ats before the Zuh, and four after it, Allah will make him unlawful for the fire.

—*Ahmad, Tirmizi, Abu Daud, Nisai, Ibn Majah.*

عَنْ عَائِشَةَ قَالَتْ لَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى شَيْءٍ مِنَ النَّوَافِلِ أَشَدَّ تَعَاهُداً مِنْهُ عَلَى رَكْعَتَيِ الْفَجْرِ * (متفق عليه)
عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا *

(مسلم)

عَنْ عَبْدِ اللَّهِ ابْنِ مَعْقِلٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلُّوا قَبْلَ صَلَاةِ الْمَغْرِبِ رَكْعَتَيْنِ قَالَ نَبِيُّ الْثَّلَاثَةِ لِمَنْ شَاءَ كَرَاهِيَةً أَنْ يَتَّخِذَهَا النَّاسُ سُنَّةً * (متفق عليه)
عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ مِنْكُمْ مَصَالِيًا بَعْدَ الْجُمُعَةِ فَلْيَصِلْ أَرْبَعًا رَوَاهُ مُسْلِمٌ وَفِي أُخْرَى لَهُ قَالَ إِذَا صَلَّى أَحَدُكُمْ الْجُمُعَةَ فَلْيَصِلْ بَعْدَهَا أَرْبَعًا *

عَنْ أُمِّ حَبِيبَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ حَافِظٌ عَلَى أَرْبَعِ رَكْعَاتٍ قَبْلَ الظُّهْرِ وَ أَرْبَعٍ بَعْدَهَا حَرَمَهُ اللَّهُ عَلَى النَّارِ *

(أحمد و الترمذي و أبو داود و ابن ماجه)

1832. The learned jurists have laid down that the Sunnat of Fajr prayer is the best, next the sunnat of Magrib prayer, next the sunnat of Zuh, next the sunnat of I'sha and next four rak'ats previous to Zuh, prayer.

1863. The Prophet repeated—"Pray two rak'ats before the sun-set prayer" three

509. **Abu Ayyub al-Ansari** reported that the Apostle of Allah said: There are four (rak'ats) before Zuhr prayer in which there is no greeting. For them, the doors of heaven are kept open.

— *Abu Daud, Ibn Majah.*

510. **Abdullah-b-Sa'yeb** reported that the Apostle of Allah used to pray four (rak'ats) before Zuhr after the sun declined. And he said: It is an hour wherein the doors of heaven are opened. So I like that pious actions may be lifted up therein for me. — *Tirmizi.*

511. **Ibn Omar** reported that Ms. of Allah said: May Allah show mercy on one who prays four before the afternoon-prayer. — *Ahmad, Tirmizi, Abu Daud.*

512. **Ali** reported that the Messenger of Allah used to pray four rak'ats before the afternoon prayer, which were separated by greeting the near angels, and also those who followed them out of the Muslims and the believers. — *Tirmizi.*

513. **Same** reported that the Apostle of Allah used to say two rak'ats before Asr.

— *Abu Daud.*

514. **Abu Hurairah** reported that the Messenger of Allah

عن أبي أيوب الأنصاري قال قال رسول الله صلى الله عليه وسلم أربع قبل الظهر ليس فيهن تسليم تفتح لهن أبواب السماء (ابوداود وابن ماجه)

عن عبد الله ابن سائب قال كان رسول الله صلى الله عليه وسلم يصلي أربعاً بعد أن تزل الشمس قبل الظهر قال إنها ساعة تفتح فيها أبواب السماء فأحب أن يصعد لي فيها عمل صالح *

(الترمذي)

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم أربعاً * (أحمد والترمذي و ابوداود)

عن علي قال كان رسول الله صلى الله عليه وسلم يصلي قبل العصر أربع ركعات يفصل بينهن بالتسليم على الملائكة المقربين ومن تبعهم من المسلمين والمؤمنين (الترمذي)

عنه قال كان رسول الله صلى الله عليه وسلم يصلي قبل العصر ركعتين * (ابوداود)

عن أبي هريرة قال قال رسول الله

times. At the third time, he said: It is for one who likes. In other words, it is Sunnah Gair Muakkadah. There is no positive injunction. If it is done, it will be Mustahab.

said: Whoso prays six rak'ats after the sun-set prayer without talking evil of what is between them, will be given an equivalent of the divine service for twelve years. 1864

—*Tirmizi, (Rare)*

515. **Ayesha** reported that the Apostle of Allah said: Whoso prays after Magrib twenty rak'ats, Allah will build for him a house in Paradise. 1865

—*Tirmizi.*

516. **Same** reported: The Apostle of Allah did never pray I'sha and then came to me but prayed four or six rak'ats.

—*Abu Daud.*

517. **Ibn Abbas** reported that the Messenger of Allah said: There are two rak'ats at the setting of the stars before Fajr and two rak'ats after prostration after the sun-set prayer. 1865

—*Tirmizi.*

518. **Omar** reported: I heard the Apostle of Allah say: Four (rak'ats) before Zuhr after declining (of the sun) is counted for their equivalent in the pre-dawn prayer, and there is nothing

صلعم من صلى بعد المغرب ست ركعات
لم يتركها فيما بينهم بسوء عدلن له
بعبدادة ثلثي عشرة سنة *

(الترمذي (غريب)

عن عائشة قالت قال رسول الله صلعم
من صلى بعد المغرب عشرين ركعة بنى
الله له بيتا في الجنة * (الترمذي)

عنها انها قالت ما صلى رسول الله
صلعم العشاء قط فدخل علي الا صلى
اربع ركعات او ست ركعات *

(ابوداود)

عن ابن عباس قال قال رسول الله
صلعم ادبار النجوم الركعتان قبل الفجر
وادبار السجود الركعتان بعد المغرب *

(الترمذي)

عن عمر قال سمعت رسول الله صلعم
يقول اربع قبل الظهر بعد الزوال تحسب

1864. Muhammad-b-Ismail said that it is the least known tradition. He therefore held this hadis as very weak.

1865. The traditionists held this hadis as weak. Ibn Hujr and some learned doctors say that the Prophet sometimes read such number of rak'ats after Magrib.

1866. The Quran says: And glorify the praise of Thy Lord when you rise, and glorify Him at night and setting of the stars—52:49Q. This verse has been explained here by the prayer of two rak'ats of sunnat. Again it refers: Glorify the praise of Thy Lord before the rising of the sun and before the setting and glorify him at night and "at the back of prostration". The last word means 'at the back of early morning prayer.'

but to glorify Allah at that hour. Afterwards, he read: Its shade comes forth from the right sides and left sides in prostration for Allah, while they are humble. —*Tirmizi*.

519. **Ayesha** reported: The Apostle of Allah did never in my sight leave two rak'ats after Asr, 1867 —*Areed*.

520. **Al-Mukhtar-b-Qulqul** reported: I asked Anas-b-Ma'lek about optional prayer after Asr. He said: Omar used to arrange hands for prayer after Asr. And we used to pray two rak'ats at the time of the Prophet after the setting of the sun before the sun-set prayer. I said to him: Did not the Prophet pray them? He said: He saw us to pray them, but he did neither order us, nor prohibit us. —*Muslim*.

521. **Anas** reported: We were at Medina. When the Muazzen called for the sun-set prayer, they hastened towards the pillars and prayed two rak'ats so much so that a strange man would enter the mosque and think that the prayer had already been prayed on account of the great number of those who prayed them. —*Muslim*.

بِمِثْلِهِنَّ فِي صَاوَةِ السَّحَرِ وَمَا مِنْ شَيْءٍ
أَلَا وَهُوَ يُسَبِّحُ اللَّهَ تِلْكَ السَّاعَةُ ثُمَّ قَرَأَ
يَتَغَيَّرُ ظِلُّهُ عَنِ الْيَمِينِ وَالشَّمَالِ
وَسَجَدَ لِلَّهِ وَهُمْ دَاخِرُونَ * (التِّرْمِذِيُّ)
عَنْ عَائِشَةَ قَالَتْ مَا تَرَكَ رَسُولُ
اللَّهِ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ بَعْدَ الْعَصْرِ عِنْدِي
قَطُّ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ الْمُخْتَارِ بْنِ قُلْقُلٍ قَالَ سَأَلْتُ
أَنَسَ بْنَ مَالِكٍ عَنِ التَّطَوُّعِ بَعْدَ الْعَصْرِ
فَقَالَ كَانَ عَمْرٍو يَضْرِبُ الْأَيْدِيَّ عَلَى صَلَاةِ
بَعْدَ الْعَصْرِ وَكُنَّا نَصَلِّيُ عَلَى عَهْدِ رَسُولِ
اللَّهِ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ بَعْدَ غُرُوبِ الشَّمْسِ
قَبْلَ صَلَاةِ الْمَغْرِبِ فَقُلْتُ لَهُ كَانَ رَسُولُ اللَّهِ
صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ يَصَلِّيهِمَا قَالَ كَانَ يَرَانَا نَصَلِّيهِمَا
فَلَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا * (مُسْلِمٌ)

عَنْ أَنَسٍ قَالَ كُنَّا بِالْمَدِينَةِ فَإِذَا
أَذَّنَ الْمُؤَذِّنُ لَصَلَاةِ الْمَغْرِبِ ابْتَدَرُوا
السَّوَارِيَّ فَرَكَعُوا رَكْعَتَيْنِ حَتَّى إِنْ
الرَّجُلَ الْغَرِيبَ إِذَا دَخَلَ الْمَسْجِدَ فَيَحْسِبُ
أَنَّ الصَّلَاةَ قَدْ صَلَّيَتْ مِنْ كَثَرَةِ مَنْ
يَصَلِّيهِمَا * (مُسْلِمٌ)

1867. Bukhari narrated another: She said: By one who has departed, he did not leave them till he met Allah.

522. **Marsad-b-Abdullah** reported: I came to Oqbah-al-Johani and asked: Shall I not make you wonder about Abu Tamim who prays two rak'ats before the sun-set prayer? Oqbah said: Verily we used to do it at the time of the Apostle of Allah. I said: What is now preventing you? He said: Occupation. — *Bukhari.*

523. **Ka'ab-b-Uzrah** reported that the Prophet came to the mosque of the children of Abdul-Ash'hal and prayed the sun-set prayer therein. When they finished their prayer, he saw them reciting Tasbih after it. He said: This is the prayer of the houses. *Abu Daud narrated it. In a narration of Tirmizi and Nisai:* Some people got up to pray optional prayer. Then the Prophet said: You should say this prayer in the houses.

524. **Ibn Abbas** reported that the Messenger of Allah used to prolong the Quran-reading in the two rak'ats after the sun-set prayer, till the inmates of the mosque would part away.

— *Abu Daud.*

525. **Amr-b-Ata'a** reported that Nafe'-b-Jubair sent him to Saiyeb asking him a thing which Muwayyah had seen him to do in prayer. 'Yes' said he, 'I prayed Zumma with him in shortened form. When the Imam

عَنْ مَرْتَدِ بْنِ عَبْدِ اللَّهِ قَالَ أَتَيْتُ
عَقْبَةَ الْجُهَنِيِّ فَقُلْتُ أَلَا أَعْجَبُكَ مِنْ
أَبِي تَمِيمٍ يَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلَاةِ
الْمَغْرِبِ فَقَالَ عَقْبَةُ زَاكُنَا نَفَعَلَهُ عَلَى
عَهْدِ رَسُولِ اللَّهِ صَلَعِمُ فَقُلْتُ فَمَا يَمْنَعُكَ
الآنَ قَالَ الشَّغْلُ * (البخاري)

عَنْ كَعْبِ بْنِ عَجْرَةَ قَالَ أَنَّ النَّبِيَّ
صَلَعِمُ أَتَى مَسْجِدَ بَنِي عَبْدِ الْأَشْهَلِ فَصَلَّى فِيهِ
الْمَغْرِبَ فَلَمَّا قَضَا صَلَاتَهُمْ رَأَوْهُمْ يَسْبِحُونَ
بَعْدَهَا فَقَالَ هَذِهِ صَلَاةُ الْبُيُوتِ رَوَاهُ
أَبُو دَاوُدَ وَفِي رِوَايَةِ الْقُرْمِذِيِّ وَالنَّسَائِيِّ
قَامَ نَاسٌ يَتَنَفَّلُونَ فَقَالَ النَّبِيُّ صَلَعِمُ
عَلَيْكُمْ بِهَذِهِ الصَّلَاةِ فِي الْبُيُوتِ *

عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَعِمُ
يُطِيلُ الْقِرَاءَةَ فِي الرُّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ
حَتَّى يَتَفَرَّقَ أَهْلُ الْمَسْجِدِ * (أبو داود)

عَنْ عَمْرِو بْنِ عَطَاءٍ قَالَ إِنْ نَافَعَ بَيْنَ
جُبَيْرٍ أَرْسَلَهُ إِلَى السَّائِبِ يَسْأَلُهُ عَنْ
شَيْءٍ رَأَاهُ مِنْهُ مُعَاوِدَةً فِي الصَّلَاةِ فَقَالَ
نَعَمْ صَلَّيْتُ مَعَهُ الْجُمُعَةَ فِي الْمَقْصُورَةِ

greeted, I stood in my place and prayed (the remainder). When he entered, he sent for me and said: Don't repeat what you have done. When you have prayed *Zumma*, don't pray it with a prayer till he speaks or comes out, because the Messenger of Allah ordered us to do that, not to say a prayer till we speak or come out. —Muslim

526. **Ata'a** reported: When Ibn Omar prayed the *Zumma* prayer at Mecca, he advanced and prayed two rak'ats. Then he stepped forward and prayed four rak'ats; when he was at Medina, he prayed *Zumma* prayer and then returned to his house and prayed two rak'ats without praying in the mosque. It was questioned to him. He replied that the Messenger of Allah used to do it. *Abu Dawud narrated it. And in a narration of Tirmizi, he said: I saw Ibn Omar praying two rak'ats after Zumma prayer and then he prayed four (rak'ats) after that.*

415w. **Makhul** reported that it had reached him that the Prophet had said: Whoso prays after Magrib two rak'ats (and in a narration: four rak'ats) before he speaks, his prayer is lifted up to the highest heaven.

—Bazin (Defective).

فَلَمَّا سَلَّمَ الْإِمَامُ قُيِّمْتُ فِي مَقَامِي
فَصَلَّيْتُ فَلَمَّا دَخَلَ أَرْسَلَ إِلَيَّ فَقَالَ لَا
تَعْدِلُمَا فَعَلْتُ إِذَا صَلَّيْتُ الْجُمُعَةَ فَلَا
تَصَلِّيَهَا بِصَلَاةٍ حَتَّى تَكَلِّمَ أَوْ تَخْرُجَ فَإِنَّ
رَسُولَ اللَّهِ صَلَّى عَلَيَّ وَسَلَّمَ أَمَرَنَا بِذَلِكَ أَنْ لَا نُصَلِّ
بِصَلَاةٍ حَتَّى نَكَلِّمَ أَوْ نَخْرُجَ *

(مسلم)

عَنْ عَطَاءٍ قَالَ كَانَ ابْنُ عُمَرَ إِذَا صَلَّى
الْجُمُعَةَ بِمَكَّةَ تَقْدَمُ فَصَلَّى رَكْعَتَيْنِ
يَتَقَدَّمُ فَيَصَلِّي أَرْبَعًا وَإِذَا كَانَ بِالْمَدِينَةِ
صَلَّى الْجُمُعَةَ ثُمَّ رَجَعَ إِلَى بَيْتِهِ فَصَلَّى
رَكْعَتَيْنِ وَلَمْ يَصَلِّ فِي الْمَسْجِدِ فَقِيلَ لَهُ
فَقَالَ كَانَ رَسُولُ اللَّهِ صَلَّى عَلَيَّ وَسَلَّمَ يَفْعَلُهُ رَوَاهُ
أَبُو دَاوُدَ وَفِي رِوَايَةِ التِّرْمِذِيِّ قَالَ رَأَيْتُ
ابْنَ عُمَرَ صَلَّى بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ
ثُمَّ صَلَّى بَعْدَ ذَلِكَ أَرْبَعًا *

عَنْ مَكْحُولٍ يُبَلِّغُ بِهِ أَنَّ رَسُولَ اللَّهِ
صَلَّى عَلَيَّ وَسَلَّمَ قَالَ مَنْ صَلَّى بَعْدَ الْمَغْرِبِ قَبْلَ أَنْ
يَتَكَلَّمَ رَكْعَتَيْنِ وَفِي رِوَايَةٍ أَرْبَعِ
رَكْعَاتٍ رَفَعَتْ صَلَاتُهُ فِي عَالِيَيْنِ (رَزِين مَرْسَلًا)

516w. **Huzaifah** reported a similar thing and he added: He used to say: Hasten the two rakiats after the sun-set prayer because they rise up with the ordained prayer. 1868

—*Razin, Baihagi.*

عَنْ حَدِيثِ نَحْوِهِ وَزَادَ فَكَانَ يَقُولُ

عَجَلُوا الرُّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ فَسَأَلَهَا تَرْفَعَانِ

مَعَ الْمَكْتُوبَةِ * (رَزِيْنٌ وَابْنُ أَبِي هَاشِمٍ)

SECTION 31

1869. Tahajjud Prayer

(a) **Tahajjud.** In this section, the night prayer means the Tahajjud prayer. Tahajjud is derived from Hujud meaning sleep. Tahajjud literally signifies giving up of sleep. This prayer was observed by the Prophet from the mid-night up to the appearance of the early dawn. This prayer was specially ordained for the Holy Prophet by the following verses: And forsake sleep by it during a part of the night, being optional for you, Perchance thy Lord will send thee to the Praised Abode—12:79Q. The Prophet was asked to stand up in prayer at night to seek nearness to God by the following verse: O thou who hast wrapped up thyself! rise to pray in the night except a little or add to it, and recite it with a little or add to it, and recite the Quran well-arranged. Surely the rising by night is the firmest way to tread and most impressive in speech—73:1—6Q. According to this direction of the Almighty, the Prophet imposed upon himself the additional prayer of Tahajjud and spent the major portion of his night in divine service. To this effect, the Quran says: Surely thy Lord knows that thou passest in prayer nearly two-thirds of the night and (sometimes) half of it, and also a party of those who are with thee—73:20Q. These risings of the Prophet were generally interrupted by short naps for few minutes. In this prayer at night, the Prophet unveiled his mind before his great Maker with his entire self-surrender, and remained standing so long in prayer that his feet used to get swollen—34:559. Was this the Prophet who was villified by some European writers for his many marriages?

1868. Baihagi added something to this tradition as reported in Shuabul I'man,

There is no fixed number of rak'ats in Tahajjud prayer. It is generally a prayer without any fixity of rituals and verses. The great object is to outpour one's heart before his Maker most submissively and with the utmost self-surrender and self-effacement in the worshipper's own language and preferably with the verses of the Quran which he likes most. The number of rak'ats varies from three to thirteen including the Witr prayer. The Prophet used to awaken his wives and the people of the House to come to God by praying at night—34:561.

(b) **Excellence of night prayer.** Great rewards and merits have been promised for night prayer. Allah descends to the lowest heaven in the latter part of the night and invites invocations and petitions—34:562. Therefore the latter part of the night, specially the middle of the latter half of the night is the opportune moment for acceptance of prayer—34:570. There is a moment in the night in which the prayer of a devotee is accepted—34:563. Night prayer expiates and prevents sins—34:566. The honourable of the Muslims are the learned in the Quran and those that pray at night—34:521w.

527. **Ayesha** reported that when the Messenger of Allah read two rak'ats of Fajr prayer, he used to talk with me if I were awake; and if not, he used to go to bed. 1870 —*Muslim*.

528. **Same** reported that when the Prophet prayed two rak'ats of Fajr, he used to lie down upon his right side. —*Agreed*.

529. **Ayesha** reported that the Prophet used to pray eleven rak'ats from the time he finished his I'sha prayer up to Fajr, greeting at every two rak'ats and praying Witr with one (rak'at)

عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى إِذَا صَلَّى رَكْعَتَيِ الْفَجْرِ فَإِنْ كُنْتُ مُسْتَيْقِظَةً حَدَّثَنِي وَإِلَّا أَضْطَجَعَ * (مُسْلِمٌ)

عَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى إِذَا صَلَّى رَكْعَتَيِ الْفَجْرِ أَضْطَجَعَ عَلَى شِقِّهِ الْيَمَنِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى إِذَا صَلَّى فِيمَا بَيْنَ أَنْ يَفْرَغَ مِنْ صَلَاةِ الْعِشَاءِ إِلَى الْفَجْرِ أَحَدَى عَشْرَةَ رَكْعَةً

1870. This tradition indicates that there should be some sort of distinction between obligatory and sunnat prayers—either by talking, or by lying upon a side or by reading the Quran.

making prostration in that, so long as one of you reads fifty verses before he raises up his head. When the Muazzen remained silent at the Fajr prayer and the dawn appeared for him, he used to stand up and pray two light rak'ats and then go to lie down upon his right side, till the Muazzen used to come to him for Aqamat, and then he used to come out. 1871

—*Agreed.*

530. **Same** reported that the Prophet used to pray thirteen rak'ats at night, out of which there were Witr and two rak'ats of Fajr.

—*Muslim.*

531. **Masruq** reported : I asked A'yesha about the prayer of the Apostle of Allah at night. She said : Seven, nine, or eleven rak'ats excepting the two rak'ats of Fajr.

—*Bukhari.*

532. **A'yesha** reported that when the Prophet stood to pray at night, he used to open his prayer with two light rak'ats. 1872

—*Muslim.*

533. **Abu Hurairah** reported that the Messenger of Allah said : When one of you gets up at night, let him open the prayer

يُسَلِّمُ مِنْ كُلِّ رَكْعَتَيْنِ
وَيُوتِرُ بِوَاحِدَةٍ فَيَسْجُدُ السَّجْدَةَ
مِنْ ذَلِكَ قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ
آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ فَإِذَا سَكَتَ
الْمُؤَذِّنُ مِنْ صَلَاةِ الْفَجْرِ وَنَبَّيْنِ لَهُ
الْفَجْرَ قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ ثُمَّ
اضْطَجَعَ عَلَى شَقِيهِ الْيَمِينِ حَتَّى يَأْتِيَهُ
الْمُؤَذِّنُ لِلْإِقَامَةِ فَيُخْرِجُ * (مُتَّفَقٌ عَلَيْهِ)
عَنْهَا قَالَتْ كَانَ النَّبِيُّ ﷺ صَلَّي
مِنْ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً مِنْهَا الْوُتْرُ
وَرَكْعَتَا الْفَجْرِ * (مُسْلِمٌ)
عَنْ مَسْرُوقٍ قَالَ سَأَلْتُ عَائِشَةَ عَنْ
صَلَاةِ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ فَقَالَتْ سَبْعٌ
وَتِسْعٌ وَاحِدَى عَشْرَةَ رَكْعَةً سَرَى
رَكْعَتَيِ الْفَجْرِ * (الْبُخَارِيُّ)
عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ ﷺ صَلَّي
إِذَا قَامَ مِنَ اللَّيْلِ لِيُصَلِّيَ افْتَتَحَ صَلَاتَهُ
بِرَكْعَتَيْنِ خَفِيفَتَيْنِ * (مُسْلِمٌ)
عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
صَلِّ إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلْيَفْتَحْ

1871. Imam Shafeyi holds that the witr prayer is one rak'at in the least. The two other Imams follow this opinion in modified form except Abu Hanifa.

1872. These two rak'ats are said to have been meant for ablution. It is Mustahab.

with two light rak'ats. — *Muslim*.

534. **Ibn Abbas** reported : I passed one night near my maternal aunt Maimunah 1873 while the Prophet was near her. The Apostle of Allah talked with his wife for one hour and then fell asleep. When one-third of the latter portion of the night or a portion therefrom passed away, he sat down and looked towards heaven and said : Verily in the creation of heavens and earth, and the changing of night and day, there are surely signs for those who possess understanding—till he finished the chapter. Then he went to the water skin, opened its mouth and then poured water in a pot. After that, he made ablution well between two ablutions without making excess. He stood and then prayed. Then I got up and made ablution and stood on his left side. He caught my ears and led me to his right side. Then he completed thirteen rak'ats of his prayer and after that fell asleep. Then he slept till he snored ; and whenever he slept, he snored. Bilal called him to prayer and then he prayed without making ablution. And there was (the following) in his invocation : O Allah ! give light to my heart, and light to my sight, and light to my ears, and light to my right,

الصَّلَاةَ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ * (مُسْلِمٌ)
عَنِ ابْنِ عَبَّاسٍ قَالَ بَدَأَ رَسُولُ اللَّهِ ﷺ عِنْدَ خَالَتِهِ
مَيْمُونَةَ لَيْلَةً وَالنَّبِيُّ ﷺ صَلَّعَ عِنْدَهَا فَتَحَدَّثَ
رَسُولُ اللَّهِ ﷺ مَعَ أَهْلِهِ سَاعَةً ثُمَّ رَقَدَ فَلَمَّا
كَانَ ثُلُثُ اللَّيْلِ الْآخِرِ أَوْ بَعْضُهُ قَعَدَ فَنَظَرَ
إِلَى السَّمَاءِ فَقَرَأَ إِنَّ فِي خَلْقِ السَّمَوَاتِ
وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِلَّذِينَ
أَلْبَابٌ حَتَّى خَتَمَ السُّورَةَ ثُمَّ قَامَ إِلَى
الْقُرْبَةِ فَاطْلَقَ شَتَاتَهَا ثُمَّ صَبَّ فِي الْجَفْنَةِ
ثُمَّ تَوَضَّأَ وَضَوَّءَ حَسَنًا بَيْنَ الْوُضُوءَيْنِ لَمْ يَكْثُرْ
وَقَدْ أَدْبَغَ فَقَامَ فَصَلَّى فَقَمَتَ وَتَوَضَّأَتْ فَقَمَتَ عَنْ
يَسَارِهِ فَاخَذَ بِأُذُنِي فَأَدَا رَنِي عَنْ يَمِينِهِ
فَتَنَامَتُ صَلَاتُهُ ثَلَاثَ عَشْرَةَ رَكْعَةً ثُمَّ
اضْطَجَعَ نَامَ حَتَّى نَفَخَ وَكَانَ إِذَا نَامَ نَفَخَ
فَإِنَّهُ بِلَالٌ بِالصَّلَاةِ فَصَلَّى وَلَمْ يَتَوَضَّأْ
وَكَانَ فِي دُعَائِهِ اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا
وَفِي بَصَرِي نُورًا وَفِي سَمْعِي نُورًا وَعَنْ يَمِينِي

and light to my left, and light above me, and light below me, and light to my front and light to my back, and make light for me. And some has added: And light to my tongue. And he recited: to my bones, my flesh, my blood, my hairs, and to my person. 1874 *Agreed upon it, In a narration reported by both:* Give light to my soul, and magnify light for me.

535. **Same** reported that he fell asleep near the Apostle of Allah. He awoke, cleansed the teeth and made ablution, while he was saying: Verily in the creation of heavens and earth—till he finished the chapter. Afterwards he stood and prayed two rak'ats wherein he prolonged standing, bowing and prostration. Then he went away and slept till he snored. After that, he did it thrice for six rak'ats, every time using tooth-stick, making ablution, and reading these verses. Then he prayed Witr with three (rak'ats).

—Muslim

536. **Zaid-b-Khalid al-Johani** reported that he said: I must

نُورًا وَ مِنْ يَسَارِي نُورًا وَ فَوْقِي نُورًا وَ
تَحْتِي نُورًا وَ أَمَامِي نُورًا وَ خَلْفِي
نُورًا وَ اجْعَلْ لِي نُورًا وَ زَادَ بَعْضُهُمْ وَ فِي
لِسَانِي نُورًا وَ ذَكَرُوا عَصْبِي وَ لَحْمِي وَ
دَمِي وَ شَعْرِي وَ بَشَرِي مُتَّفَقٌ عَلَيْهِ وَ فِي
رَوَايَةٍ لَهُمَا وَاجْعَلْ فِي نَفْسِي نُورًا وَ
أَعْظَمْ لِي نُورًا *

عَنْهُ أَنَّهُ رَقَدَ عِنْدَ رَسُولِ اللَّهِ صَلَّى
فَاسْتَيْقَظَ وَ تَسَوَّكَ وَ تَوَضَّأَ وَ هُوَ يَقُولُ
أَنَّ فِي خَلْقِ السَّمَوَاتِ وَ الْأَرْضِ حَتَّى
خَتَمَ السُّورَةَ ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ اطَّالَ
فِيهِمَا الْقِيَامَ وَ الرُّكُوعَ وَ السُّجُودَ ثُمَّ انْصَرَفَ
فَتَامَ حَتَّى نَفَخَ ثُمَّ فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ
سِتْ رَكْعَاتٍ كُلَّ ذَلِكَ يَسْتَأْذِنُ وَ يَتَوَضَّأُ
وَ يَقْرَأُ هَؤُلَاءِ الْآيَاتِ ثُمَّ أَوْتَرَ بِثَلَاثٍ *

(بِمُسْلِمٍ)
عَنْ زَيْدِ بْنِ خَالِدٍ بْنِ الْجُهَنِيِّ أَنَّهُ قَالَ

1874. It thus indicates that to talk after I'sha prayer is not Makruh (abominable). Any religious talk by the way of sermon or teaching is allowed. With regard to the number of night prayers, this hadis differs from that of Ayesha. The Prophet's prayer was different at different times. This supplication as in this tradition should be recited after Tahajjud. Imam Sheik Shihabuddin Suhrawardy greatly recommended this invocation.

be examining to night the prayer of the Apostle of Allah. He prayed two short rak'ats and then he prayed two long, long, long rak'ats. Next he prayed two rak'ats, and they were shorter than the two before them. Next he prayed two rak'ats, and they were shorter than the two before them. Next he prayed two rak'ats, and they were shorter than the two before them. Next he prayed two rak'ats, and they were shorter than the two before them. Next he prayed Witr. And that was thirteen rak'ats. 1875

—Muslim.

537. **A'yeshah** reported that when the Apostle of Allah was old and he was heavy, most of his prayers were said in sitting posture. 1876

—Agreed.

538. **Abdullah-b-Mas'ud** reported: Verily I knew the forms which the Prophet used to observe. He mentioned twenty chapters from the beginning of 'Mufasssal' in agreement with the collection of Ibn Mas'ud—two chapters in one rak'at, of which the last was "Ham, Meem, the Cloud" and "Of what they ask." 1877

Agreed.

لَا رَمَقْنَ مَلَوَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَلَاءُ
فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ ثُمَّ صَلَّى
رَكْعَتَيْنِ طَوِيلَتَيْنِ طَوِيلَتَيْنِ طَوِيلَتَيْنِ
ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُونَ اللَّتَيْنِ
قَبْلَهُمَا ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُونَ
اللَّتَيْنِ قَبْلَهُمَا ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُونَ
اللَّتَيْنِ قَبْلَهُمَا ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُونَ
اللَّتَيْنِ قَبْلَهُمَا ثُمَّ أَوْتَرَ فَذَلِكَ ثَلَاثُ
عَشْرَةَ رَكْعَةً * (مسلم)

عَنْ عَائِشَةَ قَالَتْ لَمَّا بَدَأَ رَسُولُ اللَّهِ
صَلَاةً رَاقِلًا كَانَ أَكْثَرَ صَلَاتِهِ جَالِسًا *
(متفق عليه)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ لَقَدْ
عَرَفْتُ النُّظَائِرَ الَّتِي كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقْرَأُ فِيهَا مِنْ ذِكْرِ عَشْرِينَ سُورَةً مِنْ
أَوَّلِ الْمُفَصَّلِ عَلَى تَأْلِيفِ ابْنِ مَسْعُودٍ
سُورَتَيْنِ فِي رَكْعَةٍ أُخْرَاهُنَّ حَمَّ الدُّخَانِ
وَعَمَّ يَتَسَاءَلُونَ * (متفق عليه)

1875. In Sahih Muslim, this has been repeated four times, but in the books—Al-Humaidi, Muatta of Malek and sunan of Abu Daud', this occurs only once.

1876. This refers to optional prayers.

1877. Mufasssal are the last short chapters of the Quran. The chapters referred to here are 44 and 78. Here there is reference that Ibn Mas'ud collected the Quran in a book from.

539. **Huzaifah** reported that he saw the Prophet praying at night. He was praying thrice 'O Allah! Lord of power, prowess, glory and greatness!' Afterwards he opened with 'Alhamdo' and read 'The Cow,' and then he bowed down and his bowing was as long as his standing. He was saying in his bowing: Glory to my Lord, the Great. Then he raised up his head from the bowing, and his standing was as long as his bowing. He was saying: Praise be to my Lord! Next he prostrated, and his prostration was as long as his standing, and he was saying in his prostration: Glory to my Lord, the Highest! Next he raised up his head from prostration, and he was seated between the two prostrations as long as his prostration, and he was saying: O Lord! pardon me! O Lord! pardon me. Then he prayed four rak'ats, wherein he read 'The Cow', 'The Family of Imran,' 'The Women' and 'The Food' (or 'the Cattle' as Shu'bah doubted). —*Abu Dawd.*

540. **Abullah-b-Amr-b-al A's** reported that the Messenger of Allah said: Whoso stands up (in prayer) with ten verses is not recorded as one of the heedless ones, and whoso stands

عَنْ حَدِيثِهِ أَنَّهُ رَأَى النَّبِيَّ صَلَّى
يُصَلِّي مِنَ اللَّيْلِ فَكَانَ يَقُولُ اللَّهُ
أَكْبَرُ ثَلَاثًا ذُو الْمَلَكُوتِ وَ الْجَبَرُوتِ
وَ الْكِبَرِيَاءِ وَ الْعِظَمَةِ ثُمَّ اسْتَفْتَحَ فَقَرَأَ
الْبَقَرَةَ ثُمَّ رَكَعَ فَكَانَ رُكُوعُهُ نَحْوًا مِنْ
قِيَامِهِ فَكَانَ يَقُولُ فِي رُكُوعِهِ سُبْحَانَ رَبِّي
الْعَظِيمِ ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَكَانَ
قِيَامُهُ نَحْوًا مِنْ رُكُوعِهِ يَقُولُ لِرَبِّي الْحَمْدُ
ثُمَّ سَجَدَ فَكَانَ سَجْدَتُهُ نَحْوًا مِنْ قِيَامِهِ
فَكَانَ يَقُولُ فِي سَجْدَتِهِ سُبْحَانَ رَبِّي الْأَعْلَى
ثُمَّ رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ وَ كَانَ يَقْعُدُ
فِيمَا بَيْنَ السَّجْدَتَيْنِ نَحْوًا مِنْ سَجْدَتِهِ
وَ كَانَ يَقُولُ رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي
فَصَلَّى أَرْبَعَ رَكَعَاتٍ قَرَأَ فِيهِنَّ الْبَقَرَةَ
وَ آلَ عِمْرَانَ وَ النَّسَاءَ وَ الْمَائِدَةَ
وَ الْأَنْعَامَ شَكَّ شُعْبَةُ * (ابوداود)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَامَ بِعَشْرِ
آيَاتٍ لَمْ يَكُتَبْ مِنَ الْغَافِلِينَ وَ مَنْ

with one hundred verses, is recorded as one of those who are obedient; and whoso stands with one thousand verses, is recorded as one of those who are well-pleased (with Him). — *Abu Daud.*

541. **Abu Hurairah** reported that the Quran-reading of the Prophet at night was raised by degrees and lowered by degrees.

— *Abu Daud.*

542. **Ibn Abbas** reported that the Quran-reading of the Prophet was of such measure as it would make one hear who was in a compartment while he was in the house. — *Abu Daud.*

543. **Abu Qatadah** reported that the Messenger of Allah came out one night when lo! he was by Abu Bakr who was praying and reading with his low voice. He passed by Omar, while he was praying with his voice raised high. When they both came together to the Prophet, he said: O Abu Bakr! I passed by you while you were praying, making your voice very low. He said: I made One hear with whom I whispered, O Ms. of Allah. He said to Omar: I passed by you while you were praying with your voice highly raised up. He said: O Ms. of Allah! I was making sleepers awake and driving out the devil. Then the Prophet said: 'O Abu Bakr! raise up your voice a

قَامَ بِمِائَةِ آيَةٍ كُتِبَ مِنَ الْقَانَتِينَ
وَمَنْ قَامَ بِأَلْفِ آيَةٍ كُتِبَ مِنَ
الْمُقْنَطِرِينَ * (ابوداود)

عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَتْ قِرَاءَةُ
النَّبِيِّ ﷺ صَلَاحًا بِاللَّيْلِ يَرْفَعُ طَوْرًا وَيَخْفِضُ
طَوْرًا * (ابوداود)

عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَتْ قِرَاءَةُ
النَّبِيِّ ﷺ صَلَاحًا عَلَى قَدَرِ مَا يَسْمَعُهُ مَنْ فِي
الْحَجَرَةِ وَهُوَ فِي الْبَيْتِ * (ابوداود)

عَنْ أَبِي قَتَادَةَ قَالَ إِنَّ رَسُولَ اللَّهِ
ﷺ خَرَجَ لَيْلَةً فَإِذَا هُوَ بِأَبِي بَكْرٍ
يُصَلِّي وَيَخْفِضُ مِنْ صَوْتِهِ وَمِنْ بَعْمَرٍ وَ
هُوَ يُصَلِّي رَافِعًا صَوْتَهُ فَلَمَّا اجْتَمَعَا
عِنْدَ النَّبِيِّ ﷺ قَالَ أَبَا بَكْرٍ مَرَرْتُ بِكَ
وَأَنْتَ تُصَلِّي تَخْفِضُ صَوْتَكَ قَالَ قَدْ
اسْمَعْتُ مَنْ نَاجَيْتُ يَا رَسُولَ اللَّهِ وَ
قَالَ لَبِعْمَرٍ مَرَرْتُ بِكَ وَأَنْتَ تُصَلِّي
رَافِعًا صَوْتَكَ فَقَالَ يَا رَسُولَ اللَّهِ ارْقِطْ
الْوَسْطَانَ وَاطْرُدِ الشَّيْطَانَ فَقَالَ النَّبِيُّ
ﷺ صَلَاحًا يَا أَبَا بَكْرٍ ارْفَعْ مِنْ صَوْتِكَ شَيْئًا

little', and he said to Omar 'Lower your voice a little'.

—*Abu Daud, Tirmizi.*

544. **Abu Zarr** reported that the Messenger of Allah stood (in prayer) till he reached the dawn with one verse, and the verse is 'If thou shouldst punish them, then surely they are Thy (mere) servants; and if Thou shouldst forgive them, then surely Thou art the Almighty, the Wise.' 1879

—*Nisai, Ibn Majah.*

545. **Abu Hurairah** reported that the Messenger of Allah said: When one of you prays two rak'ats of Fajr, let him lie down upon his right side.

—*Tirmizi, Abu Daud.*

546. **Masruq** reported: I asked Ayesha: which (state of) action was the most pleasing to the Messenger of Allah? She said: Continuity. I asked: At what time did the Prophet use to get up at night? She replied: He used to get up when he heard the crowing of the cock.

—*Agreed.*

547. **Anas** reported: We wished not to see the Prophet praying at night but we saw him praying; and we wished not to see him asleep but we saw him (asleep). 1880 —*Nisai.*

وَقَالَ لِعُمَرَ اخْفِضْ مِنْ صَوْتِكَ شَيْئًا *

(أَبُو دَاوُدَ وَالتِّرْمِذِيُّ)

عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
حَتَّى أَصْبَحَ بَايَةً وَالْآيَةُ أَنْ تُعَذِّبَهُمْ
فَأَنَّهُمْ عِبَادُكَ وَأَنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ
الْعَزِيزُ الْحَكِيمُ (النِّسَائِيُّ وَابْنُ مَاجَةَ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِذَا صَلَّى أَحَدُكُمْ رَكَعَتَيِ الْفَجْرِ
فَلْيَضْطَجِعْ عَلَى يَمِينِهِ *

(التِّرْمِذِيُّ وَابُو دَاوُدَ)

عَنْ مَسْرُوقٍ قَالَ سَأَلْتُ عَائِشَةَ أُمَّ
الْعَمَلِ كَأَنَّ أَحَبَّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَتْ الدَّائِمُ قُلْتُ فَأَيَّ حِينَ كَانَ يَقُومُ
مِنَ اللَّيْلِ قَالَتْ كَانَ يَقُومُ إِذَا سَمِعَ
الصَّارِخَ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَنَسٍ قَالَ مَا كُنَّا نَشَاءُ أَنْ
نَرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي اللَّيْلِ مُصَلِّيًّا
إِلَّا وَآيِنَاهُ وَلَا نَشَاءُ أَنْ نَرَاهُ نَائِمًا
إِلَّا وَآيِنَاهُ * (النِّسَائِيُّ)

1879. The Holy Prophet repeatedly read this verse—5:18Q in Tahajjud prayer. This is the form of pleading with which Jesus Christ would intercede for his followers who held the doctrine of Trinity.

1880. In other words, the Holy Prophet did not sleep the whole night, nor did

548. Humaid-b-Abdur Rahman -b-Auf reported that a man from the companions of the Prophet said: I said while I was in a journey with the Apostle of Allah: By Allah, I must watch the Messenger of Allah over his prayer till I see his action. When he prayed the I'sha prayer (and that is Atamah), he slept for a portion of the night and then awoke and looked towards the horizon and: O our Lord! Thou hast not created this in vain—till he reached up to—verily Thou dost not break promise.' Afterwards the Prophet inclined to his bed, took tooth brush therefrom, then poured water to a pot from a jar near him, made ablution and then stood and prayed till I said: He has prayed as long as he slept. Then he went to bed till I said: He has slept as long as he prayed. Then he got up from sleep and did just as he had done before and prayed like what he had prayed. Thus the Apostle of Allah acted thrice before the early dawn.

—Nisai.

549. Ya'la-b-Mumallak reported that he asked Omme-Salamah, wife of the Prophet, about the Quran-reading of the

عن حميد بن عبد الرحمن ابن عوف
قال ان رجلا من اصحاب النبي صلى
قال قلت وانا في سفر مع رسول الله
صلى الله لا رقيب رسول الله صلى الله للصلاة
حتى ارى فعله فلما صلى صلاة العشاء
وهي العتمة اضطجع هويلا من الليل ثم
استيقظ فنظر في الأفق فقال ربنا ما
خلقت هذا باطلا حتى تبلغ الى انك لا
تخلف الميعاد ثم اهرى رسول الله صلى
الى فراشه فاستل منه سواكا ثم افرغ
في قدح من اداة عذة ماء فاستن ثم
قام فصلى حتى قلت قد صلى قدر ما نام
ثم اضطجع حتى قلت قد نام قدر ما
صلى ثم استيقظ ففعل كما فعل اول
مرة وقال مثل ما قال ففعل رسول الله
صلى ثلاث مرات قبل الفجر *

(النسائي)

عن يعلى ابن مملك انه سأل ام
سلمة زوج النبي صلى عن قراءة النبي

he pray the whole night. He slept at intervals and prayed at intervals till the rising of the sun. Thus his whole life was a dedication to the Almighty.

Prophet and his prayer. She said : He used to pray, and then sleep as long as he prayed ; he used to pray as long as he slept as long as he prayed till dawn. Afterwards she described his Quran-reading when lo ! she was describing the reading which was distinct word by word.

—*Abu Daud, Tirmizi, Nisai.*

صَلَّمَ وَ صَلَّوْتهُ فَقَالَتْ وَمَا أَكْمَرُ صَلَّوْتهُ
كَانَ يُصَلِّي ثُمَّ يَنَامُ قَدْرَ مَا صَلَّى
ثُمَّ يُصَلِّي قَدْرَ مَا نَامَ ثُمَّ يَنَامُ قَدْرَ مَا صَلَّى
حَتَّى يَصْبَحَ ثُمَّ نَعَتَتْ قِرَاءَتَهُ فَإِذَا هِيَ
تَنَعَّتْ قِرَاءَةً مَفْسُورَةً حَرْفًا حَرْفًا *
(أَبُو دَاوُدَ وَ التِّرْمِذِيَّ وَ النَّسَائِيَّ)

SECTION 32

1881. Recitations in night prayer

550. **Ibn Abbas** reported that when the Prophet stood at night for *Tahajjud* prayer, he used to say : O Allah ! Thine is all praise ; Thou art the supporter of heavens and earth and what is therein, and Thine is all praise ; Thou art the light of heavens and earth and what is therein, and Thine is all praise ; Thou art the King of heavens and earth and what is therein, and Thine is all praise. Thou art the Truth and Thy promise is a truth, and meeting with Thee is a truth, and Thy word is a truth, and Paradise is a truth, and the fire is a truth, and the prophets are true, and Muhammad is a truth, and the Hour is a truth. O Allah ! to Thee I have submitted, and in Thee I have put faith, and on Thee I have relied, and to Thee I have turned,

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّمَ
إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ اللَّهُمَّ
لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ
وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ نُورُ
السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ
الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ
وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَ
رَعْدُكَ الْحَقُّ وَلِقَائُكَ حَقٌّ وَقَوْلُكَ حَقٌّ
وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَ
مُحَمَّدٌ حَقٌّ وَالسَّاعَةُ حَقٌّ اللَّهُمَّ لَكَ
اسْتَلَمْتُ وَبِكَ أَمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ

and with Thy help I have fought, and to Thee I have turned for justice. So pardon me for what I sent before and what I shall send latter ; and for what I have kept secret, and for what I have disclosed, and what Thou knowest best than myself. Thou art the First, and Thou art the Last. There is none to be served but Thee, and there is no deity besides Thee. — *Agreed.*

551. **A'ysha** reported that when the Prophet stood at night, he opened his prayer and said : O Allah ! Lord of Gabriel, and Michael and Israfeil ! Creator of heavens and earth ! Knower of the unseen and the seen ! Thou dost judge among Thy servants in what they differ. Guide me in what they differ from truth with Thy permission ; verily Thou guidest whom Thou likest to the straight path. — *Muslim.*

552. **Obadah-b-Swa'met** reported that the Messenger of Allah said : Whoso gets up from sleep at night and says 'There is no god but Allah ; He is One ; there is no partner for Him ; for Him is the kingdom, and for Him is all praise, and He is Powerful over all things, and glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is the greatest, and there is no power and no strength except through Allah' and next says : 'O Lord ! forgive me (or

وَاِلَيْكَ اَتَّيْتُ وَبِكَ خَاصَمْتُ وَ اِلَيْكَ

حَاكَمْتُ فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا اَخَّرْتُ

وَمَا اسَرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَنْتَ اَعْلَمُ

بِهِ مِنْي اَنْتَ السَّمِيقُ وَاَنْتَ السَّمُوعُ خَرِّ

اِلَهَ اِلَهَ اِلَهَ اَنْتَ وَلَا اِلَهَ غَيْرُكَ (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى

صَلَامُهُ مِنَ اللَّيْلِ افْتَتَحَ صَلَاتَهُ فَقَالَ اَللّٰهُمَّ

رَبَّ جِبْرِائِلَ وَمِيكَائِيلَ وَ اسْرَافِيلَ فَاطِرَ

السَّمَوَاتِ وَ الْاَرْضِ عَالِمَ الْغَيْبِ وَ الشَّهَادَةِ

اَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فَيَمَّا كَانُوا فِيهِ

يَخْتَلِفُونَ اِهْدِنِي لِمَا خُتِفَ فِيهِ مِنَ الْحَقِّ

بَاِذْنِكَ اِنَّكَ تَهْدِي مَنْ تَشَاءُ اِلَى

صِرَاطٍ مُسْتَقِيمٍ * (مُسْلِمٌ)

عَنْ عُبَادَةَ ابْنِ الصَّامِتِ قَالَ قَالَ رَسُولُ

اللّٰهِ صَلَّى عَلَيْهِ وَسَلَّمَ مَنْ تَعَارَى مِنَ اللَّيْلِ فَقَالَ

لَا اِلَهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ

وَلَهُ الْحَمْدُ وَ هُوَ عَالِمُ كُلِّ شَيْءٍ قَدِيرٌ وَ

وَسُبْحَانَ اللّٰهِ وَ الْاَعْدَدِ لِلّٰهِ وَلَا اِلَهَ اِلَّا اللّٰهُ

وَ اللّٰهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ثُمَّ

he said—he will be responded to). If he makes ablution and prays, his prayer will be accepted.

—*Bukhari.*

553. **A'yesha** reported that when the Messenger of Allah got up from sleep, he said: There is no god but Thou. Glory be to Thee! O Allah! and with Thy praise! I seek pardon of Thee for my sins, and I ask Thee of Thy mercy. O Allah! increase my knowledge, and misguide not my heart after Thou hast shown me path, and bestow on me mercy from Thee. Verily Thou art the great Bestower. —*Abu David.*

554. **Mu'az-b-Jabal** reported that the Apostle of Allah said: There is no Muslim who goes to bed with the remembrance of Allah in pure state and then gets up at night and begs Allah of good except that Allah gives it to him. —*Ahmad, Abu David.*

555. **Shariq al Haozani** reported: I went to A'yesha and asked her: With what thing did the Prophet open (his prayer) when he got up from sleep at night? She said: You have asked me a thing which none before you had asked me. When he got up at night, he used to read *Takbir* ten times, *Tahmid* ten times and *Sobhan-Allah wa-Behamdihi* ten times, (and he said—"Glory to the Purest King" ten times), *Istigfar* ten times,

قَالَ رَبِّ اغْفِرْ لِي أَوْ قَالَ ثُمَّ دَعَا اسْتَجِيبَ
لَهُ فَإِنْ تَرْضَاهُ وَصَلَّى قُبِلَتْ صَلَاتُهُ *

(البخاري)

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى
إِذَا اسْتَيْقَظَ مِنَ اللَّيْلِ قَالَ لَا إِلَهَ إِلَّا
أَنْتَ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ
اسْتَغْفِرُكَ لِذَنْبِي وَأَسْأَلُكَ رَحْمَتَكَ اللَّهُمَّ
زِدْنِي عِلْمًا وَلَا تُزِغْ قَلْبِي بَعْدَ أَنْ
هَدَيْتَنِي وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً
إِذْ أَنْتَ الرَّهَابُ * (أبو داود)

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ مَا مِنْ مُسْلِمٍ يَبِيتُ عَلَى ذِكْرِ طَاهِرٍ
فَيَتَعَارَّ مِنَ اللَّيْلِ فَيَسْأَلُ اللَّهَ خَيْرًا إِلَّا
أَعْطَاهُ اللَّهُ إِيَّاهُ * (أحمد و أبو داود)

عَنْ شَرِيقِ الْهَوْزَنِيِّ قَالَ دَخَلْتُ
عَلَى عَائِشَةَ فَسَأَلْتُهَا بِمَ كَانَ رَسُولُ اللَّهِ
صَلَّمَ يَفْتَتِحُ إِذَا هَبَّ مِنَ اللَّيْلِ فَقَالَتْ
سَأَلْتَنِي عَنْ شَيْءٍ مَا سَأَلَنِي عَنْهُ أَحَدٌ
قَبْلَكَ كَانَ إِذَا هَبَّ مِنَ اللَّيْلِ كَبَّرَ
عَشْرًا وَحَمْدَ اللَّهِ عَشْرًا وَقَالَ سُبْحَانَ اللَّهِ بِحَمْدِهِ

and *Tahlil* ten times. Afterwards he used to say: O Allah! I seek refuge to Thee from the turmoils of the world, and the turmoils of the Resurrection Day. After that, he used to open the prayer. —*Abu Daud.*

556. **Abu Sayeed** reported that when the Messenger of Allah got up at night, he used to recite Takbir and then say: Glory be to Thee! O Allah! and with Thy praise; and Thy name is Blessed, and Thy fortune is High, and there is no deity but Thou. Then he said: Allah is Greatest of the great; then he said: I seek refuge to Allah, the Hearing, the Knowing, from the accursed devil from his evil suggestion, and his breath and his impurities. —*Tirmizi, Abu Daud, Nisai.*

557. **Rabia-b-Ka'ab al Aslami** reported: I was passing the night near the compartment of the Prophet, and I was hearing him say for long when he got up from sleep at night, 'Glory be to the Lord of the worlds', and then say for long 'Glory be to Allah and with His praise'.

—*Nisai, Tirmizi (Approved, Correct)*

عَشْرًا وَقَالَ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ
عَشْرًا وَاسْتَغْفِرُ عَشْرًا وَهَلِّلُ عَشْرًا ثُمَّ قَالَ
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ضَيْقِ الدُّنْيَا
وَضَيْقِ يَوْمِ الْقِيَمَةِ عَشْرًا ثُمَّ يَفْتَتِحُ الصَّلَاةَ
(أَبُو دَاوُدَ)

عَنْ أَبِي سَعِيدٍ قَالَ كَانَ رَسُولُ اللَّهِ
صَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ كَبَّرَ ثُمَّ يَقُولُ
سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ
اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ
ثُمَّ يَقُولُ اللَّهُ أَكْبَرُ كَبِيرًا ثُمَّ يَقُولُ أَعُوذُ
بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ
مِنْ هَمْزَةٍ وَنَفْخَةٍ وَنَفْثَةٍ *

(التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ)

عَنْ رَبِيعَةَ بِنِ كَعْبٍ بْنِ الْأَسْلَمِيِّ
قَالَ كُنْتُ أَبِيتُ عِنْدَ حَجْرَةِ النَّبِيِّ
صَلَّمَ فَكُنْتُ أَسْمَعُهُ إِذَا قَامَ مِنَ اللَّيْلِ
يَقُولُ سُبْحَانَ رَبِّ الْعَالَمِينَ إِلَهِي ثُمَّ
يَقُولُ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ إِلَهِي *
النَّسَائِيُّ وَالتِّرْمِذِيُّ (حَسَنٌ صَحِيحٌ)

SECTION 33

1882. Excellence of Night prayer

[See note 1879]

558. **Abu Hurairah** reported that the Messenger of Allah said:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ

The devil binds three knots upon the scalp of the head of someone of you when he is asleep by striking on every knot (saying): There is long night for you, so sleep. If he gets up from sleep and then remembers Allah, one knot is loosened; and if he makes ablution, one knot is loosened; and if he prays, one knot is loosened. Then he rises up at dawn happy, self-contented; and if not, he rises at dawn discontented, idle.

—*Agreed.*

559. **Mugirah** reported that the Prophet kept standing (in prayer so long that his feet got swollen. It was questioned to him: Why do you do this, while you have been forgiven of your sins what you have sent in advance and what will come latter. He said: Should I not be a grateful servant? —*Agreed.*

560. **Ibn Mas'ud** reported that there was mention of a man before the Prophet. It was said of him that he continued to sleep till morning and did not stand up for prayer. A man said: The devil has passed urine in his ear (or he said—in his ears)

—*Agreed.*

561. **Omme-Salamah** reported that the Messenger of Allah got up frightened one night from sleep saying: Glory be to Allah! What has come down of treasures to night! And what has

صَلَّمَ يَعْقِدُ الشَّيْطَانُ عَلَى قَائِمَةٍ رَأْسِ
أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ يَضُرُّ
عَلَى كُلِّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ
فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ فَإِنْ
تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ فَإِنْ صَلَّى انْحَلَّتْ
عُقْدَةٌ فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ وَإِلَّا
أَصْبَحَ خَبِيثَ النَّفْسِ كَسَالًا *

(متفق عليه)

عَنِ الْمُغِيرَةِ قَالَ قَامَ النَّبِيُّ حَتَّى
تَوَرَّعَتْ قَدَمَاهُ فَقِيلَ لَهُ لِمَ تَصْنَعُ هَذَا
وَقَدْ غُفِرَ لَكَ مَا تَقْدِمُ مِنْ ذُنُوبِكَ وَمَا
تَأْخُرُ قَالَ أَفَلَا أَكُونُ عَبْدًا شَكُورًا *

(متفق عليه)

عَنِ ابْنِ مَسْعُودٍ قَالَ ذَكَرَ عِنْدَ النَّبِيِّ
رَجُلٌ فَقِيلَ لَهُ مَا زَالَ نَائِمًا حَتَّى أَصْبَحَ
مَا قَامَ إِلَى الصَّلَاةِ قَالَ رَجُلٌ بَالَ الشَّيْطَانُ
فِي أُذُنِهِ وَقَالَ فِي أُذُنَيْهِ *

(متفق عليه)

عَنْ أُمِّ سَلَمَةَ قَالَتْ اسْتَيْقَظَ رَسُولُ اللَّهِ
صَلَّمَ لَيْلَةً فَرَعَا يَقُولُ سُبْحَانَ اللَّهِ مَاذَا
أَنْزَلَ اللَّيْلَةَ مِنَ الْخَزَائِنِ وَمَاذَا أُنْزِلَ

come down of the turmoils!
Who will awaken the inmates
of the rooms (that is his wives),
so that they may pray. How
many a one having dress in the
world will be naked in the next
world! 1883 —*Bukhari.*

562. **Abu Hurairah** reported
that the Messenger of Allah
said: Our Lord, the Blessed
and High, comes down to us
every night 1884 to the nearest
heaven at the time when one-
third of the latter portion of
the night remains, and says:
Whoso calls Me, I shall respond
to him; Whoso begs of Me,
I shall give him; whoso seeks
pardon of Me, I shall forgive
him. *Agreed upon it. And in
a narration of Muslim, he said:*
Then He spreads His Hand
saying till there appears the
dawn: Who is to give loan
to One who is neither needy,
nor an oppressor.

563. **Ja'ber** reported: I heard
the Prophet say: Verily there
is an hour at night which no
resigning man begging therein
of Allah about the good of the
affairs of world and the here-
after finds, except that He gives
it to him; and that is in
every night. —*Muslim.*

مِنْ الْفِتَنِ مَنْ يَسْقُطُ صَوَابُ الْحَبْرَاتِ

يُرِيدُ أَزْوَاجَهُ أَكْبَرُ يَصْلِيْنَ رَبِّ كَاسِيَةٍ

فِي الدُّنْيَا عَارِيَةً فِي الْآخِرَةِ - (الْبُخَارِيُّ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ

صَلُّوا يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ

إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ

الَّيْلِ الْآخِرِ يَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ

لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي

فَأَغْفِرَ لَهُ مَنْ تَفَقَّحَ عَلَيْهِ وَفِي رِوَايَةٍ لِمُسْلِمٍ

قَالَ ثُمَّ يَبْسُطُ يَدَيْهِ يَقُولُ مَنْ يَقْرُضُ غَيْرَ

عَدُوِّ وَلَا ظَلَمٍ حَتَّى يَنْفَجِرَ الْفَجْرُ *

عَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلُّوا

يَقُولُ إِنْ فِي اللَّيْلِ سَاعَةٌ لَا يُرَافِقُهَا رَجُلٌ

مُسْلِمٌ يَسْأَلُ اللَّهَ فِيهَا خَيْرًا فِي أَمْرِ الدُّنْيَا

وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ وَذَلِكَ كُلُّ

لَيْلَةٍ * (مُسْلِمٌ)

1883. This refers to those women who put on clothes and dresses of varied hues and kinds. They will find no reward in the next world.

1884. Ibn Hajar, Imam Malek and others interpret it by saying that Allah's mercy come down at particular times at night. As Allah is everywhere present, his

564. **Abdullah-b-Amr** reported that the Messenger of Allah said: The most pleasing of prayers to Allah was the prayer of David, and the most pleasing of fasting to Allah was the fasting of David. He used to sleep for half the night, and stand up (in prayer) for one-third of it, and then sleep one-sixth of it; and fast for one day and break (it) for another day. —*Agreed.*

565. **Aysha** reported that the he (she meant the Messenger of Allah) used to sleep in the first part of the night and remain awake in its latter part. After that, if he felt any need to go to his wife, he used to finish his need and then sleep. If he was in impure state at the time of the first call, he used to jump up and pour water hastily on him. And when he was not impure, he make ablution for prayer and prayed two rak'ats. —*Agreed.*

566. **Abu Omamah** reported that the Messenger of Allah said: You should take to standing at night (for prayer), because it was the practice of the pious before you, and it is the means of nearness for you to your Lord and the means of expiation for sins, and

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّعُمْ أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ
دَاوُدَ وَ أَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ
دَاوُدَ كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثَلَاثَةَ
وَيَنَامُ سُدُسَهُ وَيَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا *

(مُتَّفَقٌ عَلَيْهِ)
عَنْ عَائِشَةَ قَالَتْ كَانَ تَعْنِي رَسُولُ
اللَّهِ صَلَّعُمْ يَنَامُ أَوَّلَ اللَّيْلِ وَيَجِبُ آخِرَهُ
ثُمَّ إِنْ كَانَتْ لَهُ حَاجَةٌ إِلَى أَهْلِهِ قَضَى
حَاجَتَهُ ثُمَّ يَنَامُ وَإِنْ كَانَ عِنْدَ النَّدَاءِ
الْأَوَّلِ جُنُبًا وَثَبَّ فَاغْتَسَلَ عَلَيْهِ الْمَاءُ وَإِنْ
لَمْ يَكُنْ جُنُبًا تَوَضَّأَ لِلصَّلَاةِ ثُمَّ صَلَّى
رَكْعَتَيْنِ *

عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّعُمْ عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَابُّ
الصَّالِحِينَ قِيَادَكُمْ وَهُوَ قُرْبَةٌ لَكُمْ إِلَى

coming down is only metaphorical. It gives a clear idea to the readers about the importance of the time for divine service.

a preventive measure for sin.
—*Tirmizi*.

567. **Abu Sayeed and Abu Hurairah** reported that the Messenger of Allah said: When a man awakens his wife at night and both pray or he prays two rak'ats in congregation, they are enrolled among those who remember (Allah) from the males and those who remember (Allah) from the females. —*Abu Daud, Ibn Majah*.

563. **Amr-b-Abasah** reported that the Apostle of Allah said: The Lord comes nearest to a servant at the middle of the latter half of the night. 1885 If you are able to become one of those who remember Allah at that hour, be so.

—*Tirmizi (Correct, Rare)*.

569. **Abu Hurairah** reported that the Messenger of Allah said: May Allah show mercy on a person who gets up at night and then prays and awakens his wife who also prays. If she declines, he throws water upon her face. May Allah show mercy on a woman who gets up at night and then prays, and awakens her husband who also prays. If he declines, she throws water upon his face.

—*Abu Daud, Nisai*.

570. **Abu Omamah** reported that it was questioned: O

رَبِّكُمْ وَمَكْفَرَةً لِّلْسَيِّئَاتِ وَمِنْهُمَا عَنِ الْاِثْمِ -
(التِّرْمِذِيّ)

عَنِ اَبِي سَعِيدٍ رَاى اَبِي هُرَيْرَةَ قَالَا
قَالَ رَسُولُ اللّٰهِ صَلَّعَمَ اِذَا اَيَّظَّ الرَّجُلُ
اَهْلَهُ مِنَ اللَّيْلِ فَصَلَّى اَوْ صَلَّى رَكَعَتَيْنِ
جَمِيعًا كُتِبَ فِي الذَّاكِرِينَ وَ الذَّاكِرَاتِ -

(ابوداود و ابن ماجة)
عَنِ عُمَرَ بْنِ عَبْسَةَ قَالَ قَالَ رَسُولُ
اللّٰهِ صَلَّعَمَ اقْرَبُ مَا يَكُونُ الرَّبُّ مِنَ
الْعَبْدِ فِي جَوْفِ اللَّيْلِ الْاٰخِرِ فَاِنْ اسْتَطَعْتَ
اَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللّٰهَ فِي تِلْكَ السَّاعَةِ
فَكُنْ - التِّرْمِذِيّ (حَسَنٌ صَحِيحٌ غَرِيبٌ)

عَنِ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ
صَلَّعَمَ رَحِمَ اللّٰهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى
وَاَيَّظَّ امْرَأَتَهُ فَصَلَّتْ فَاِنْ اَبَتْ نَضَحَ
فِي وَجْهِهَا الْمَاءَ رَحِمَ اللّٰهُ امْرَأَةً قَامَتْ
مِنَ اللَّيْلِ فَصَلَّتْ وَ اَيَّظَّتْ زَوْجَهَا فَصَلَّى
فَاِنْ اَبَى نَضَحَتْ فِي وَجْهِ الْمَاءِ -

(ابوداود و النسائي)

عَنِ اَبِي اِمَامَةَ قَالَ قِيلَ يَا رَسُولَ

1885. This explains that invocations are easily acceptable at that particular time of night.

Apostle of Allah! which invocation is the most acceptable? He said: That in the middle of the latter night and after the obligatory prayers.

—*Tirmizi.*

571. **Abdullah-b-Amr-b-al A's** reported: The Messenger of Allah said to me: O Abdullah! don't be like so and so. He used to stand up (in prayer) at night and then gave up standing at night. 1886

—*Agreed.*

517w. **Abu Sayeed al Khodri** reported that the Messenger of Allah said: There are three with whom Allah 1837 is pleased: A man when he stands up (to pray) at night, and a people when they stand in rows in prayer, and a people when they stand in rank in a battle with the enemies.

—*Sharhi Sunnat.*

518w. **Osman-b-Abil-A's** reported: I heard the Messenger of Allah say that David (peace be on him) had an hour at night wherein he aroused his family from sleep saying: O family of David! stand up and pray, because this is an hour in which the Glorious and Almighty Allah responds to supplication except that of a

اللَّهُ أَيُّ الدُّعَاءِ أَسْمَعُ قَالَ جَوْفُ اللَّيْلِ
الْآخِرِ وَدُبُرُ الصَّلَوَاتِ الْمَكْتُوبَاتِ -

(التِّرْمِذِيُّ)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ
قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَا تَكُنْ مِثْلَ فُلَانٍ كَانَ يَقُومُ مِنَ اللَّيْلِ
فَتَرَكَ قِيَامَ اللَّيْلِ - (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي سَعِيدٍ بْنِ الْخَدْرِيِّ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ يُضَاهِيهِمُ اللَّهُ الْكَبِيرُ
الرَّجُلُ إِذَا قَامَ بِاللَّيْلِ يُصَلِّي رَ الْقَوْمُ إِذَا
صَفُّوا فِي الصَّلَاةِ وَالْقَوْمُ إِذَا صَفُّوا فِي
قِتَالِ الْعَدُوِّ - (شَرْحُ السُّنَنِ)

عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كَانَ لِدَاوُدَ عَلَيْهِ
السَّلَامُ مِنَ اللَّيْلِ سَاعَةٌ يُوقِظُ فِيهَا أَهْلَهُ
يَقُولُ يَا آلَ دَاوُدَ قُومُوا فَصَلُّوا فَإِنَّ هَذِهِ
سَاعَةٌ يُسْتَجِيبُ اللَّهُ عَزَّ وَجَلَّ فِيهَا الدُّعَاءَ

1886. This gives an indication that Abdullah was in a declining state in the region of spirituality. The real progress is on onward march by gradual degrees.

1837. Allah 1837 means Allah is pleased with.

sorcerer or a tax-collector (illegally) —*Ahmad*.

519w. **Abu Hurairah** reported : I heard the Apostle of Allah say : The best prayer after the obligatory prayers is a prayer at dead night. —*Ahmad*.

520w. **Same** reported that a man came to the Prophet and said : Verily so and so prays at night. When it is dawn, he steals. He said : What you say will soon prevent it.

—*Ahmad, Baihaqi*.

521w. **Ibn Abbas** reported that the Apostle of Allah said : The most honourable of my followers are those who carry the Quran, and the inmates of night. 1888 —*Baihaqi*.

522w. **Ibn Omar** reported that his father Omar-b-al Khattab used to pray at night as long as pleased, till when there came the latter part of the night, he roused his family from sleep for prayer by calling out to them 'Prayer'. After that, he used to read this verse : Enjoin your family for prayer, and be steadfast to it. We do not ask provision from you, We shall give you provision and the result is for the pious. —*Malek*.

الْأَسَاحِرَ أَوْ عَشَّارَ - (أَحْمَدُ)

عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ

اللَّهِ صَلَّيْهُ عَلَى أَفْضَلِ الصَّلَاةِ بَعْدَ الْمَفْرُوضَةِ

صَلَاةٍ فِي جَوْفِ اللَّيْلِ * (أَحْمَدُ)

عَنْهُ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّيْهُ عَلَى

فَقَالَ إِنَّ فُلَانًا يُصَلِّي بِاللَّيْلِ فَإِذَا أَصْبَحَ

سَرَقَ فَقَالَ إِنَّهُ سَيَنْهَاهُ مَا تَقُولُ *

(أَحْمَدُ وَابْنُ أَبِي شَيْبَةَ)

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ

صَلَّيْهُ عَلَى أَشْرَافِ أُمَّتِي حَمَلَةُ الْقُرْآنِ وَ

أَصْحَابُ اللَّيْلِ - (ابْنُ أَبِي شَيْبَةَ)

عَنْ ابْنِ عُمَرَ أَنَّ أَبَاهُ عُمَرَ ابْنَ

الْخَطَّابِ كَانَ يُصَلِّي مِنَ اللَّيْلِ مَا شَاءَ

اللَّهُ حَتَّى إِذَا كَانَ مِنَ آخِرِ اللَّيْلِ أَيْقَظَ

أَهْلَهُ لِلصَّلَاةِ وَيَقُولُ لَهُمُ الصَّلَاةُ ثُمَّ يَتْلُوا

هَذِهِ الْآيَةَ وَ أَمْرًا هَلْكَ بِالصَّلَاةِ وَاصْطَبِرْ

عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ

وَالْعَاقِبَةُ لِلتَّقْوَى - (مَالِكُ)

1888. Those who read the Quran, commit it to memory and act up to it are the bearers of the Holy Quran. The inmates of night are those who remain awake at night, pray and read the Quran.

SECTION 34

1889. Middle course in Prayer

The best of affairs, whether worldly or religious, is the most continuing one though it be little—4:142, and the best of affairs is the mean between the two extremes—4:142w. In praying at night, all should remember that it is entirely optional. In observing it, no obligatory duties shall be sacrificed. Health should not be neglected entirely for worship at night because there is a duty also on body—4:146. The Prophet said : When one of you inclines to sleep while he prays, let him lie down till sleep goes away from him—4:143. Let one of you pray cheerfully—4:141. See the traditions of section 10 and note §52 for details.

572. **Omar** reported that the Apostle of Allah said : Whoso sleeps from his habits (of glorification) or anything therefrom and reads it between Fajr prayer and Zuhr prayer, there is written for him as if he read it at night. —*Muslim*.

573. **Imran-b-Hussain** reported that he asked the Apostle of Allah about the prayer of a man in sitting posture. He said : If he prays standing, it is better ; and whoso prays sitting, there is reward for him equal to half of the reward of a man praying in standing ; and whoso prays lying, there is the reward for him equivalent to half of the reward of a man praying sitting.

—*Bukhari*.

574. **Abdullah-b-Amr** reported : I was informed that the

عَنْ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَنْ نَامَ عَنْ حَرْبَةٍ أَوْ عَنْ شَيْءٍ مِنْهُ
فَقَرَأَهُ فِيمَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ
كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ - (مُسْلِمٌ)
عَنْهُ أَنَّهُ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلَاةِ
الرَّجُلِ قَاعِدًا قَالَ إِنْ صَلَّى قَائِمًا فَهُوَ
أَفْضَلُ وَمَنْ صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ
القَائِمِ وَمَنْ صَلَّى نَائِمًا فَلَهُ نِصْفُ أَجْرِ
القَاعِدِ - (الْبُخَارِيُّ)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ حَدَّثْتُ

Apostle of Allah said: Prayer of a man in sitting is half of prayer. He said: Then I came to him and found him praying in sitting. Then I placed my hand upon his head and said: What is the matter with you, O Abdul lah-b-Amr? I replied: I have been informed, O Ms. of Allah, that verily you said that the prayer of a man in sitting is half of prayer, and you are saying prayer in sitting. He said: Yes, but I am not like any one of you.

—Muslim.

575. **Sa'lem-b-Abil Ja'ad** reported that a man from Khuja'a said: Woe to me! I have prayed and then taken rest. They found, as it were, defect over it regarding that. He said: I heard the Messenger of Allah say: O Bilal, keep up prayer and give us consolation therewith.

—Abu Daud.

523w. **Abu Omamah** reported: I heard the Apostle of Allah say: Whoso takes shelter to his bed after being purified and remembers Allah till sleep overtakes him, does not spend an hour at night begging Allah of the good of this world therein and the hereafter except that He gives it to him. 1890 —Nawbi.

524w. **Abdullah-b-Mas'ud** reported that the Messenger of Allah said: Our Lord became pleased with two men: A man

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ صَلَاةُ الرَّجُلِ قَاعِدًا نِصْفُ الصَّلَاةِ قَالَ فَأَتَيْتُهُ فَوَجَدْتُهُ يُصَلِّي جَالِسًا فَرَضَعْتُ يَدِي عَلَى رَأْسِهِ فَقَالَ مَا لَكَ يَا عَبْدَ اللَّهِ بْنِ عَمْرٍو قُلْتَ حَدَّثْتُ يَا رَسُولَ اللَّهِ إِنَّكَ قُلْتَ صَلَاةُ الرَّجُلِ قَاعِدًا عَلَى نِصْفِ الصَّلَاةِ وَأَنْتَ تُصَلِّي قَاعِدًا قَالَ أَجَلٌ وَلَكِنِّي أَسْتُ كَأَحَدٍ مِنْكُمْ (مسلم)

عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ قَالَ رَجُلٌ مِنْ خُزَاعَةَ لَيْتَنِي صَلَّيْتُ فَاسْتَرَحْتُ فَكَانَهُمْ عَابُوا ذَلِكَ عَلَيْهِ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَقِمِ الصَّلَاةَ يَا بِلَالُ ارْحَنَّا بِهَا * (أبو داود)

عَنْ أَبِي إِسْمَاعِيلَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ أَوَى إِلَى فِرَاشِهِ ظَاهِرًا وَذَكَرَ اللَّهَ حَتَّى يَدْرِكَهُ النَّعَاسُ لَمْ يَتَقَلَّبْ سَاعَةً مِنَ اللَّيْلِ يَسْأَلُ اللَّهَ فِيهَا خَيْرًا مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ * (النسائي)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَجِبَ رَبُّنَا مِنْ رَجُلَيْنِ

who lifts up his soft bed and quilt from between his beloved and his household for his prayer ; then Allah says to his angels : Look to My servant who has lifted up his bed and his soft bed from between his beloved and his household for his prayer out of desire of what is near Me and out of fear of what is near Me ; and a man who fights in the way of Allah and is defeated with his followers and knows what is against him out of defeat and what is for him in retracing and then returns till his blood is shed ; then Allah says to his angels : Look to My servant. He has returned out of desire of what is near Me and being his fearful of what is near Me, till blood was shed. —*Sharhi Sunnat.*

رَجُلًا تَبَارَعَ عَنْ رِطَائِهِ وَلِحَافِهِ مِنْ بَيْنِ
حُبِّهِ وَآهْلِهِ إِلَى صَلَاتِهِ فَيَقُولُ اللَّهُ لِمَلَائِكَتِهِ
انْظُرُوا إِلَى عَبْدِي تَبَارَعَ عَنْ فِرَاشِهِ وَوِطَائِهِ
مِنْ بَيْنِ حُبِّهِ وَآهْلِهِ إِلَى صَلَاتِهِ رَغْبَةً
فِيمَا عِنْدِي وَشَقَقًا مِمَّا عِنْدِي وَرَجُلٌ
غَزَا فِي سَبِيلِ اللَّهِ فَانْهَزَمَ مَعَ أَصْحَابِهِ
فَعَلِمَ مَا عَلَيْهِ فِي الْأَنْهَزَامِ وَمَا لَهُ فِي
الرَّجُوعِ فَرَجَعُ حَتَّى هَرَقَ دَمَهُ فَيَقُولُ اللَّهُ
لِمَلَائِكَتِهِ انْظُرُوا إِلَى عَبْدِي رَجَعَ رَغْبَةً
فِيمَا عِنْدِي وَشَقَقًا مِمَّا عِنْدِي حَتَّى هَرَقَ
دَمَهُ * (شرح السنة)

SECTION 35

1891. Witr Prayer

Witr prayer is practically a night prayer. The Holy Prophet used to observe it along with Tahajjud prayers and hence it is found mixed with them. Sometimes he prayed it at the end of I'sha prayer. Later on, the practice came into vogue to say it at the end of I'sha prayer, because it may not be said by the majority of the people at the latter part of the night. Imam Abu Hanifa held the view that it is Wajeb prayer while the three other Imams held it to be sunnat. Regarding the number of rak'ats, there is also difference of opinion. According to Imam Abu Hanifa, it is observed in three rak'ats which is now the general observance, while according to the other three Imams it is only one rak'at.

576. **Ibn Omar** reported that the Messenger of Allah said: Prayer at night is by two rak'ats each. When one of you fears the dawn, pray one rak'at, praying Witr of what he has prayed. 1892 — *Agreed.*

577. **Same** reported that the Messenger of Allah said: Witr is one rak'at at the latter part of the night. — *Muslim.*

578. **Ayesha** reported that the Apostle of Allah used to pray 13 rak'ats at night, of which he prayed Witr of 5 rak'ats without sitting in any rak'at except in the last of them. 1893 — *Agreed.*

579. **Sa'ad-b-Hisham** reported: I went to Ayesha and asked: O mother of the Faithful, inform me about the morals of the Apostle of Allah. She asked: Do you not read Quran? 'Yes' replied I. She said: Verily the morals of the Prophet are the Quran. 1894 I asked: O mother of the Faithful! inform me about Witr prayer of the Prophet. She said: We used to prepare his tooth stick and his ablution, and Allah would arouse him as He pleased to rouse him at night. Then he

عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خَشِيَ أَحَدُكُمْ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً تَوَيْتُ بِهِ مَا قَدْ صَلَّى * (متفق عليه)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الْوَيْتِ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ * (مسلم)

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً وَيُتَوِّتُ مِنْ ذَلِكَ بِخَمْسٍ لَا يَجْلِسُ فِي شَيْءٍ إِلَّا فِي آخِرِهَا * (متفق عليه)

عَنْ سَعْدِ بْنِ هِشَامٍ قَالَ انْطَلَقْتُ إِلَى عَائِشَةَ فَقُلْتُ يَا أُمَ الْمُؤْمِنِينَ أَنْبِئْنِي عَنْ خُلُقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ أَلَسْتُ تَقْرَأُ الْقُرْآنَ قُلْتُ بَلَى قَالَتْ فَإِنَّ خُلُقَ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ الْقُرْآنَ قُلْتُ يَا أُمَ الْمُؤْمِنِينَ أَنْبِئْنِي عَنْ وَتْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ كَذَا نَعْدُ لَسَدَ سِرَاكِهِ وَطَهْرَةَ فَيْبَعْتَهُ اللَّهُ مَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ

1892. Imams Shafeyi, Abu Yusuf and Muhammad hold that night prayer is to be said by two rak'ats and not by four.

1893. The jurists are unanimous in holding that five rak'ats at a time may be prayed lawfully. Imam Abu Hanifa extends it to 8 rak'ats without Makruh, and beyond that with Makruh.

1894. This undoubtedly bespeaks of the Holy Quran as the best illustration of the Prophet's life. Whatever he preached, he did; and whatever he did, he preached. Therefore the Quran is the monument of commemorating the morals of the Prophet.

used to use tooth stick, make ablution and pray nine rak'ats without sitting therein, (except at the eighth rak'at), remember Allah, praise Him, call Him and then get up without greeting. Then he used to read the ninth rak'at, and after that sit, remember Allah, praise Him, call Him and then make *Taslim* to our hearing. Then he used to pray two rak'ats after he greeted in sitting. These are eleven rak'ats, O darling. When the Prophet grew in years and became fleshy, he prayed Witr with seven, and he did in the two rak'ats like his action in the first, and these are nine, O darling. When the Prophet prayed a prayer, he desired to continue it, and when slumber or pain prevailed over him for (long) standing at night, he prayed 12 rak'ats at day time; and I know not whether the Prophet read the whole Quran in a night, or prayed the whole night up to the dawn, or fasted a whole month besides the Ramadhan. 1895

—Muslim.

580. **Ibn Omar** reported that the Apostle of Allah said: Make Witr the last of your prayer at night.

—Muslim.

581. **Same** reported from the Prophet who said: Hasten the dawn by Witr.

—Muslim,

فَيَتَسَوَّلُ وَيَتَوَضَّأُ وَيُصَلِّي تِسْعَ رَكَعَاتٍ
لَا يَجْلِسُ فِيهَا إِلَّا فِي الثَّامِنَةِ وَيَذْكُرُ
اللَّهَ وَيُحَمِّدُهُ وَيَدْعُوهُ ثُمَّ يَنْهَضُ وَلَا يَسْلَمُ
فَيُصَلِّي التَّاسِعَةَ ثُمَّ يَقْعُدُ فَيَذْكُرُ اللَّهَ وَيُحَمِّدُهُ
وَيَدْعُوهُ ثُمَّ يَسْلَمُ تَسْلِيمًا بِسْمِعًا ثُمَّ يَصَلِّي
رَكَعَتَيْنِ بَعْدَ مَا يَسْلَمُ وَهُوَ قَاعِدٌ فَإِنَّكَ
أَحَدَى عَشْرَةَ رَكَعَةً يَا بَنِي فُلَمَا أَسَنَ

صَلَعُمْ وَآخِذَ اللَّحْمِ أَوْ تَرَبَّسَبَعٌ وَصَنَعَ فِي
الرَّكَعَتَيْنِ مِثْلَ صَنِيعِهِ فِي الْأُولَى فَمِثْلُكَ
تِسْعَ يَا بَنِي وَكَانَ نَبِيُّ اللَّهِ صَلَعُمْ
أَذَا صَلَّى صَلَاةً أَحَبَّ أَنْ يَدَاوِمَ
عَلَيْهَا وَكَانَ إِذَا غَلَبَهُ نَوْمٌ أَوْ رَجَعَ عَنْ
قِيَامِ اللَّيْلِ صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ
رَكَعَةً وَلَا أَعْلَمُ نَبِيَّ اللَّهِ صَلَعُمْ قَرَأَ الْقُرْآنَ
كُلَّهُ فِي لَيْلَةٍ وَلَا صَلَّى لَيْلَةً إِلَى الصُّبْحِ
وَلَا صَامَ شَهْرًا كَامِلًا غَيْرَ رَمَضَانَ * (مُسْلِمٌ)

عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَعُمْ قَالَ
اجْعَلُوا آخِرَ صَلَوَاتِكُمْ بِاللَّيْلِ وَتَرَا - (مُسْلِمٌ)
عَنْهُ عَنِ النَّبِيِّ صَلَعُمْ قَالَ بَادِرُوا
الصُّبْحَ بِالْوُتْرِ * (مُسْلِمٌ)

1895. This hadís indicates that there is no 'Sunnat' prayer after Witr, but many traditions contradict this. Imam Malek says that this hadís is not genuine.

582. **Ja'ber** reported that the Apostle of Allah said: Whoso fears that he is unable to stand up (in prayer) at the latter part of the night, let him pray Witr at the first part of it; and whoso has desire to stand up at the latter part of it, let him pray Witr at the end of the night, because prayer at the end of the night is witnessed and that is better. —*Muslim*.

583. **A'yesha** reported that in every night the Holy Prophet used to pray Witr at the first portion of the night, or its middle or its last, and he extended his Witr up to pre-dawn tiffin. —*Agreed*.

584. **Abu Hurairah** reported: My friend gave me three instructions: Fasting for three days in each month, praying two rak'ats of Zuha 1896 and praying Witr before I sleep. —*Agreed*.

585. **Gudaif-b-al Hares** reported: I said to A'yesha: Inform me whether you have seen the Apostle of Allah taking bath from impure state at the first of the night or at its last? She said: Sometimes he took bath at the first part of the night

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَنْ خَافَ أَنْ لَا يَقُومَ مِنْ آخِرِ اللَّيْلِ
فَلْيُوتِرْ أَوَّلَهُ وَمَنْ طَمَعَ أَنْ يَقُومَ آخِرَهُ
فَلْيُوتِرْ آخِرَ اللَّيْلِ فَإِنَّ صَلَاةَ آخِرِ اللَّيْلِ
مَشْهُودَةٌ وَذَلِكَ أَفْضَلُ * (مُسْلِمٌ)

عَنْ عَائِشَةَ قَالَتْ مِمَّنْ كُلِّ اللَّيْلِ أَوْتِرَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَوَّلِ اللَّيْلِ وَآرِطَهُ
وَآخِرَهُ وَانْتَهَى رِثْرَهُ إِلَى السَّحَرِ *
(مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ أَرَصَانِي خَلِيبِي
بثَلَاثَ صِيَامٍ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ
وَرَكْعَتَيِ الضُّحَى وَأَنْ أُرْتَقِبَ أَنْ
أَنَامَ - (مُتَّفَقٌ عَلَيْهِ)

عَنْ خُضَيْفِ بْنِ الْحَارِثِ قَالَ قُلْتُ
لِعَائِشَةَ أَرَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ
يَغْتَسِلُ مِنَ الْجَنَابَةِ فِي أَوَّلِ اللَّيْلِ أَمْ
فِي آخِرِهِ قَالَ رَبَّمَا اغْتَسَلَ فِي أَوَّلِ اللَّيْلِ

1896. Zuha is a prayer of two rak'ats said when the sun is high in the eastern horizon. It is also called ISHRAQ prayer by which name it is commonly known in this part of the country. These two rak'ats are the lowest number of Zuha, and 6 rak'ats are the highest. Abu Hurairah was engaged in preserving traditions. Therefore he was advised to read Witr at the early part of the night, as he could not get up early owing to over-engagement at night. This indicates that occupation in religious learning is better than optional prayers.

and sometime at its last. I said : Allah is greatest ; all praise is for Allah who has granted ease in affairs. I asked whether he used to read Witr at the first part of the night or at its last. She said : Often he read Witr at the first part of the night and often at its last. I said : Allah is Greatest. All praise is for Allah who granted ease in affairs. I asked : Whether he used to be loud in Quran-reading or low. She said : Sometimes he was loud and and sometimes low. I said : Allah is Greatest, all praise is for Allah who granted ease in affairs. 1797

—*Abu Daud, Ibn Majah.*

586. **Abdullah-b-Ali Qais** reported : I asked A'yesha : With how many (rak'ats) did the Prophet pray Witr ? She said ; He used to pray Witr with four and three, six and three, eight and three, ten and three, and he used not to say Witr with less than seven, nor with more than thirteen. 1898 —*Abu Daud.*

587. **Abu Ayyub** reported that the Apostle of Allah said : Witr is incumbent upon every Muslim. 1899 Whoso likes to pray Witr with five, let him pray ; and whoso likes to pray Witr

وَرَبَّمَا اغْتَسَلَ فِي آخِرِهِ قُلْتُ اللَّهُ أَكْبَرُ
الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً
قُلْتُ كَانَ يَوْتِرُ أَوَّلَ اللَّيْلِ أَمْ فِي آخِرِهِ
قَالَتْ رَبَّمَا أَوْتِرُ فِي أَوَّلِ اللَّيْلِ وَرَبَّمَا
أَوْتِرُ فِي آخِرِهِ قُلْتُ اللَّهُ أَكْبَرُ الْحَمْدُ
لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً قُلْتُ كَانَ
يَجْهَرُ بِالْقِرَاءَةِ أَمْ يَخْفِئُ قَالَتْ رَبَّمَا جَهَرَ
وَرَبَّمَا خَفِيَ قُلْتُ اللَّهُ أَكْبَرُ الْحَمْدُ لِلَّهِ
الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً *

(ابوداود و ابن مساجه)

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ قَالَ
سَأَلْتُ عَائِشَةَ بِكُمْ كَانَ رَسُولُ اللَّهِ صَلَّى
يَوْتِرُ قَالَتْ كَانَ يَوْتِرُ بِأَرْبَعٍ وَثَلَاثٍ وَسِتٍّ
وَثَلَاثٍ وَثَمَانٍ وَثَلَاثٍ وَعَشْرٍ وَثَلَاثٍ
وَلَمْ يَكُنْ يَوْتِرُ بِأَنْقَصَ مِنْ سَبْعٍ وَلَا
بِأَكْثَرَ مِنْ ثَلَاثِ عَشْرَةٍ * (ابوداود)

عَنْ أَبِي أَيُّوبَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى الْوَيْتْرُ حَقٌّ عَلَى كُلِّ مُسْلِمٍ فَمَنْ
أَحَبَّ أَنْ يَوْتِرَ بِخَمْسٍ فَلْيَفْعَلْ وَمَنْ

1897. Ibn Majah narrated the last portion of this hadis.

1898. Three rak'ats belong to Witr prayer and the other numbers of rak'ats are for Tahajjud or pre-dawn prayer at night.

1899. Imam Abu Hanifah explains the word 'Haqqun' as binding (wajib), while Imam

with three, let him pray; and whoso likes to pray Witr with one, let him pray.

—*Abu Daud, Nisai, Ibn Majah.*

588. **Ali** reported that the Apostle of Allah said: Verily Allah is Witr (odd); He likes Witr. So pray the Witr prayer, O people of the Quran.

—*Tirmizi, Abu Daud, Nisai.*

589. **Kharezah-b Huzaifah** reported: The Apostle of Allah came out to us and said: Verily Allah helped you with a prayer which is better for you than the red camels, (that is) Witr. Allah has ordained it for you between what is between the I'sha and the rising of dawn.

—*Tirmizi, Abu Daud.*

590. **Zaid-b Aslam** reported that the Apostle of Allah said: Whoso sleeps from his Witr, let him pray when it is dawn, 1900

—*Tirmizi (Defective).*

591. **Abdul Aziz-b-Juraih** reported: I asked A'yesha with what thing did the Prophet use to pray Witr? She said: He used to read in the first (rak'at) with—'Glorify the name of your Lord, the Highest' and in the second with 'Say, O you

أَحَبُّ أَنْ يُوتَرَ بِثَلَاثٍ فَلْيَفْعَلْ وَمَنْ
أَحَبُّ أَنْ يُوتَرَ بِوَاحِدَةٍ فَلْيَفْعَلْ *

(أَبُو دَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)
عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِنَّ اللَّهَ وَتُرِّيحُ الْوُتْرِ فَأَتَسَرَّوْا يَا أَهْلَ
الْقُرْآنِ - (التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ)

عَنْ خَارِجَةَ بِنْتِ حُذَافَةَ قَالَ خَرَجَ
عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ إِنَّ اللَّهَ
أَمَدَّكُمْ بِصَلَاةٍ هِيَ خَيْرٌ لَكُمْ مِنْ حُمْرِ
الذَّعَمِ الْوُتْرِ جَعَلَهُ اللَّهُ لَكُمْ فَيْدًا بَيْنَ صَلَاةِ
الْعِشَاءِ إِلَى أَنْ يَطْلُعَ الْفَجْرُ *

(التِّرْمِذِيُّ وَأَبُو دَاوُدَ)

عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَامَ عَنْ وَتْرِهِ فَلْيُصَلِّ إِذَا
أَصْبَحَ * (التِّرْمِذِيُّ) (مَوْسِلًا)

عَنْ عَبْدِ الْعَزِيزِ بْنِ جَرِيحٍ قَالَ سَأَلْتُ
عَائِشَةَ بَأَيِّ شَيْءٍ كَانَ يُوتَرُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَتْ كَانَ يَقْرَأُ فِي الْأُولَى بِسْمِ اللَّهِ
رَبِّكَ الْأَعْلَى وَفِي الثَّانِيَةِ بِقُلْ يَا أَيُّهَا

Shafeyi explains it as 'ordained' or sunnat. Sufyan Saori has preferred five rak'ats for the Witr prayer.

unbelievers' and in the third with 'Say, He is Allah the One,' and the two refuting chapters. 1901 —*Tirmizi,*

Abu Daud, Nisai, Ahmad.

592. **Hasan-b-Ali** reported: The Apostle of Allah taught me some words which I should utter in Witr prayer: O Allah! guide me among those whom Thou hast guided aright, and pardon me among those whom Thou hast pardoned, and befriend me among those whom Thou hast befriended, and give blessing to me in what Thou hast bestowed, and protect me from the evils which Thou hast created; verily Thou judgest, and none can judge against Thee; surely he whom Thou befriendeth is not disgraced. Blessed art Thou and Exalted, O our Lord 1902

—*Tirmizi, Abu Daud, Nisai, Ibn Majah.*

593. **Obay-b-Ka'ab** reported that when the Apostle of Allah returned greeting in Witr, he used to say: Glory be to the Holy King. —*Abu Daud, Nisai.*

الْكَافِرُونَ وَفِي الثَّالِثَةِ بَقُلْ هُوَ اللَّهُ أَحَدٌ
وَالْمَعْرُوفَيْنِ *

(الترمذي وابدودارد والنسائي و احمد)
عن الحسن بن علي قال علمني
رسول الله صلعم كلمات اقولهن في قنوت
الوتر اللهم اهديني فيمن هديت وعافني
فيمن عافيت وتولني فيمن توليت وبارك
لي فيما اعطيت وقني من شر ما قضيت
فانك تقضي ولا يقضي عليك انه
لا يذل من واليت تباركت ربنا وتعاليت -

(الترمذي وابدودارد والنسائي وابن ماجة)
عن ابي بن كعب قال كان رسول
الله صلعم اذا سلم في الوتر قال سبحان
الملك القدوس - (ابدودارد و النساى)

1900 In this case, Witr may be prayed after Fajr prayer.

1901. Nisai narrated from Abdur Rahman and Ahmad from Obay-b-Ka'ab. Darimi also narrated it from Ibn Abbas.

1902. There are three differences for recitation of this supplication. Firstly—whether it should be read in the first rak'at of Witr prayer or at its end. Secondly—whether it should be read throughout the year or at the latter part of the fasting month; thirdly—whether it is exclusively for Witr prayer or for other prayers as well. With regard to the first question, Imam Shafeyi says that it should be read at the end

594. **Ali** reported that the Prophet used to say at the last of his Witr : O Allah ! verily I seek refuge to Thy pleasure from Thy anger, and to Thy pardon from Thy punishment, and I seek refuge to Thee from Thee ; I count not praise on Thee ; Thou art as Thou hast described Thyself. 1903 *Abu Daud,*

Tirmizi, Nisai, Ibn Majah.

595. **Ibn Abbas** reported that he was asked : Have you got (anything) of Muwayyah, the Commander of the Faithful ? 1904 He did not pray Witr but with one (rak'at). He said : It is meet that he should be a theologian. In a narration : *Ibn Abi Mulaikah said that Muwaiyah had used to pray Witr with one rak'at after Isha prayer, and there was a freed slave of Ibn Abbas near him. He came to Ibn Abbas and informed him. He said : Leave him, because he has enjoyed the company of the Apostle of Allah. —Bukhari.*

596. **Boraidah** reported : I heard the Apostle of Allah say : Witr is a truth. Whoso does not pray Witr is not of us. Witr is a truth. Whoso does not say Witr is not of us. Witr is a

عَنْ عَلِيٍّ قَالَ إِنَّ النَّبِيَّ صَلَّى صَلَاحُ كَانَ يَقُولُ فِي آخِرِ وَتْرِهِ اللَّهُمَّ إِنِّي أَعُوذُ بِرَفْعَتِكَ مِنْ سَخَطِكَ وَبِمَعَانِكَ مِنْ عِقَابِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

(ابوداود والترمذي والنسائي وابن ماجة)

عَنْ ابْنِ عَبَّاسٍ قِيلَ لَهُ هَلْ لَكَ فِي أَمِيرِ الْمُؤْمِنِينَ مُعَاوِيَةَ مَا أَوْتَرَ إِلَّا بِوَاحِدَةٍ قَالَ أَصَابَ إِنَّهُ فُقِيهِ وَفِي رِوَايَةٍ قَالَ ابْنُ أَبِي مُلَيْكَةَ أَوْتَرَ مُعَاوِيَةَ بَعْدَ

الْعِشَاءِ بِرُكْعَةٍ وَعِنْدَهُ مَوْلَى لِبْنِ عَبَّاسٍ فَأَتَى ابْنَ عَبَّاسٍ فَأَخْبَرَهُ فَقَالَ دَعَهُ فَأَنَّهُ قَدْ صَحِبَ النَّبِيَّ صَلَّى صَلَاحُ (البخاري)

عَنْ بَرِيدَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى صَلَاحُ يَقُولُ الْوِتْرَ حَقٌّ فَمَنْ لَمْ يَوْتِرْ فَلَيْسَ مِنَّا الْوِتْرُ حَقٌّ فَمَنْ لَمْ يَوْتِرْ فَلَيْسَ مِنَّا

of Witr, while Iman Abu Hanifa holds its recitation in the first rak'at. For the other points, see note 1907.

1903 Nisai says that the Prophet read it aloud three times. Nisai narrated : When he greeted, he used to say thrice—Glory be to the Holy King—raising his voice low at the third time.

1604 There is no fixed supplication for Witr prayer: The Prophet used to take

truth. Whoso does not pray Witr is not of us. —*Abu Daud.*

597. **Abu Sayeed** reported that the Apostle of Allah said : Whoso sleeps at the time of Witr or forgets it, let him pray when he remembers and when he wakes up from sleep. —*Tirmizi.*

—*Abu Daud, Ibn Majah.*

597a. **Ali** reported that the Apostle of Allah used to pray Witr with three (rak'ats), reading therein nine chapters from Mufasssal, reading three chapters in each rak'at, the last of them being 'Say, He is Allah, the One.'

—*Tirmizi, Abu Daud, Ibn Majah, Nisai.*

598. **A'yesha** reported that the Apostle of Allah was praying in sitting and he was reading while he was sitting. When there remained from his reading the porportionate time of what would be taken for (reading) thirty or forty verses, he stood and read while he was standing. Then he bent low and next he prostrated. Afterwards he did like that in the second rak'at. —*Muslim.*

599. **Omme-Salamah** reported that the Prophet used to read after Witr two rak'ats. 1905

—*Tirmizi, Ibn Majah.*

الْوَيْتْرِ فَمَنْ لَمْ يُوَيْتِرْ فَلَيْسَ مِنَّا -

(ابوداود)

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَامَ عَنِ الْوَيْتْرِ أَوْ نَسِيَهُ فَلْيُصَلِّ

إِذَا ذَكَرَهُ إِذَا اسْتَيْقَظَ -

(التِّرْمِذِيُّ وَابْنُ مَاجَةَ)

عَنْ عَلِيٍّ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوَيْتِرُ بِثَلَاثٍ يَقْرَأُ فِيهِمْ بِتِسْعِ سُورٍ مِنَ الْمُفَصَّلِ يَقْرَأُ فِي كُلِّ رَكْعَةٍ بِثَلَاثِ سُورٍ آخِرُهُنَّ قُلْ هُوَ اللَّهُ أَحَدٌ * (التِّرْمِذِيُّ)

عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي جَالِسًا فَيَقْرَأُ وَهُوَ جَالِسٌ فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ قَدْرٌ مَا يَكُونُ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً قَامَ وَقَرَأَ وَهُوَ قَائِمٌ ثُمَّ رَكَعَ ثُمَّ سَجَدَ ثُمَّ يَفْعَلُ فِي الرُّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ * (مُسْلِمٌ)

عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصَلِّي بَعْدَ الْوَيْتْرِ رَكْعَتَيْنِ *

(التِّرْمِذِيُّ وَابْنُ مَاجَةَ)

recourse to various supplications were as proper under each circumstance. This distinctly shows that rituals are secondary, while spirit in prayer is primary. Companions agreed with the formula as recorded in the tradition of Hasan (34: 592), but other formulas may lawfully be recited. Those who do not remember any of these formulas should read 'O our Lord! give us good in this world and good in the hereafter, and protect us from the fire.'

1905. This means: What do you say or what is your opinion about the allegation that Muwayyah is reading Witr prayer by one rak'at?

600. **Ayesha** reported that the Prophet used to pray Witr with one (rak'at) and then bow two bowings, reading the Quran therein while he was sitting. When he intended to bow low, he stood and bowed. —*Ibn Majah*.

601. **Saoban** reported from the Prophet who said: Verily this keeping awake at night is difficult and troublesome. So when one of you prays Witr, let him pray two rak'ats if he stands at night; and if not, they are for him. 1906 —*Tirmizi, Darimi*.

525w. **Malek** reported that it had reached him that a man had asked Ibn Omar about Witr whether it is binding. Abdullah said: Verily the Apostle of Allah prayed Witr, and the Muslims prayed Witr. Then the man began to doubt about it and Abdullah was saying: The Messenger of Allah prayed Witr and the Muslims prayed Witr.

—*Muatta*.

526w. **Nafe'** reported: I was with Ibn Omar at Mecca, while the heaven was beset with cloud. He feared the dawn, and prayed Witr of one (rak'at). Then it disappeared. He saw that there was (still) night over it. Then he made odd by one and prayed two rak'ats by two rak'ats. When he feared

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْتِرُ بِوَاحِدَةٍ ثُمَّ يَرْكَعُ رَكَعَتَيْنِ يَقْرَأُ فِيهِمَا وَهُوَ جَالِسٌ فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ - (ابْنُ مَاجَةَ)

عَنْ ثَوْبَانَ عَنِ الذَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنْ هَذَا السَّهْرُ جَهْدٌ وَثِقَلْ فَإِذَا أَوْتَرَ أَحَدُكُمْ فَلْيَرْكَعْ رَكَعَتَيْنِ فَإِنْ قَامَ مِنَ اللَّيْلِ وَالْإِلاَّ كَانَتْ لَهُ * (التِّرْمِذِيُّ وَالدَّارِمِيُّ)

عَنْ مَالِكٍ بَلَّغَهُ أَنَّ رَجُلًا سَأَلَ ابْنَ

عُمَرَ عَنِ الْوُتْرِ وَاجِبٌ هُوَ فَقَالَ عَبْدُ اللَّهِ قَدْ

أَوْتَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَوْتَرَ الْمُسْلِمُونَ فَجَعَلَ

الرَّجُلُ يَرُدُّ عَلَيْهِ رَعْدٌ اللَّهُ يَقُولُ أَوْتَرَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَوْتَرَ الْمُسْلِمُونَ - (الْمَوْطَأُ)

عَنْ نَافِعٍ قَالَ كُنْتُ مَعَ ابْنِ عُمَرَ بِمَكَّةَ

وَالسَّمَاءُ مَغِيمةٌ فَخَشِيَ الصُّبْحُ فَأَوْتَرَ بِوَاحِدَةٍ

ثُمَّ انْكَشَفَ فَرَأَى أَنَّ عَلَيْهِ لَيْلًا فَشَفَعَ

بِوَاحِدَةٍ ثُمَّ صَلَّى رَكَعَتَيْنِ رَكَعَتَيْنِ فَلَمَّا

1906. If one can pray Tahajjud prayer, that is good for him. If he can not pray, Witr prayer will partly compensate for it.

the dawn, he prayed Witr with one (rak'at). — *Malek*.

527w. **Abu Omamah** reported that the Prophet used to pray them after Witr while he was sitting, reading therein "When there will be shaking," and "Say O you infidels!"

— *Ahmad*.

خَشِيَ الصَّبْحَ أَوْ تَرَوَاحِدَةً - (مَالِكٌ)

عَنْ أَبِي أُمَامَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّيهِمَا بَعْدَ الْوُتْرِ وَهُوَ جَالِسٌ يَقْرَأُ فِيهِمَا إِذَا زَلَزَلَتْ وَقُلْ يَا أَيُّهَا الْكَافِرُونَ - (أَحْمَدُ)

SECTION 36

1907. Qunut

Qunut means obedience to God. Technically it means an invocation of humility. It is offered at the time of a great disaster in order to avert it. It is specially used in Witr prayer in the third rak'at. The form of supplication has been noted down in 34:592 according to Imam Safeyi. According to Imam Abu Hanifah, the following is the invocation of Qunut and is now followed by the Muslims in general:—

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ وَنُشْكُرُكَ وَلَا نَكْفُرُكَ وَنُخْلِجُكَ مِنْ يَفْجُرُكَ اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلكَ نَصْلِي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَعْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ *

"O Allah! we beseech Thee for help, and we seek Thy forgiveness, and we put faith in Thee, and we resign to Thee, and we extol Thee for good, and we are grateful to Thee and we are not ungrateful to Thee, and we forsake and leave him who disobeys Thee. O Allah! Thee do we worship, and for Thee do we pray and prostrate, and to Thee do we betake ourselves, and we are quick and hope Thy mercy, and we fear Thy chastisement. Verily Thy chastisement will overtake the unbelievers." The Holy Prophet prayed with Qunut for punishment

of some particular persons or tribes who butchered and tortured the innocent Muslims as in case of the murder of 70 Muslim missionaries by a tribe. On this occasion, he was prohibited by God to invoke curse upon anybody by the verse: You have got no right in this affair. After that, the Prophet had recourse to the above-mentioned invocations in Witr.

602. **Abu Hurairah** reported that when the Apostle of Allah wished to supplicate against anybody, or to supplicate for anybody, he used to read the Qunut after bowing; and sometimes he used to say when he uttered 'Allah hears one who praises Him: O our Lord! Thine is the praise, O Allah! save Walid-b-Walid, and Salamah-b-Hashem and Ayyash-b-Abi Rabiya. O Allah! bind Thy loin (to fight) against the Modars and make it full of droughts like the drought of Joseph', calling out loudly with that. 1908 And he used to say in some of his prayers: 'O Allah! curse so and so of the tribes of the Arabs'—till Allah revealed: You have got no right in the affair—the verse.

—Agreed.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كَانَ إِذَا أَرَادَ أَنْ يَدْعُوَ عَلَى أَحَدٍ أَوْ يَدْعُوَ
لِأَحَدٍ قَنَتَ بَعْدَ الرُّكُوعِ فَرَبَّمَا قَالَ إِذَا
قَالَ اللَّهُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا لَكَ
الْحَمْدُ اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ
وَسَلَمَةَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ
اللَّهُمَّ أَشَدِّ وَطْأَتِكَ عَلَى مُضَرَ وَاجْعَلْهَا
سَنِينَ كَسَنِي يُوسُفَ يَجْهَرُ بِذَلِكَ وَكَانَ
يَقُولُ فِي بَعْضِ صَلَاتِهِ اللَّهُمَّ الْعَنِ فُلَانًا
وَفُلَانًا لِأَحْيَاءٍ مِنَ الْعَرَبِ حَتَّى أَنْزَلَ
اللَّهُ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ الْآيَةُ *
(مُتَّفَقٌ عَلَيْهِ)

1908. Walid-b-Walid was brother of Khalid-b-Walid. At the time of the battle of Badr, he was taken as a captive by the Prophet and was let off on a ransom of 4000 dirhams. Afterwards he accepted Islam. Salamah-b-Hisham was brother of Abu Jahl. He was one of the early converts and was therefore subject to severe persecutions. He was imprisoned at Mecca and tortured to abjure the new faith. He somehow escaped and fled to the Prophet. Ayyash-b-Abi Rabiya was also brother of Abu Jahl, and was one of the early converts. Being persecuted, he migrated to Abyssinia. Afterwards he returned to Medina. Abu Jahl by a false trick took him to Mecca and imprisoned him. He also escaped and fled to Medina.

603. **A'sem al Ahwal** reported : I asked Anas-b-Ma'lek about Qunut in prayer, whether it is before the bowing or after it. He said : Before the bowing. Verily the Prophet read Qunut after bowing for one month. He sent a people known as the Quran-readers of seventy men. Then they were attacked. The Apostle of Allah then read Qunut for a month after the bowing, praying against them. 1909 —*Agreed*

604. **Ibn Abbas** reported that the Apostle of Allah read Qunut for one month in succession in the Zuhr, Asr, Magrib, I'sha and Fajr prayers. When he said, "Allah hears one who praises Him" in the last rak'at, he supplicated against the tribes of Banu Solaim, Re'el, Zakwan, and Osayyah ; and those who were behind him were saying Ameen. —*Abu Daud.*

605. **Anas** reported that the Prophet read Qunut for a month and then gave it up. —*Abu Daud, Nisai.*

606. **Abu Ma'lek al-Ash'jayi** reported : I asked my father :

عَنْ عَاصِمِ الْأَحْوَلِ قَالَ سَأَلْتُ أَنَسَ
بْنَ مَالِكٍ عَنِ الْقُنُوتِ فِي الصَّلَاةِ كَانَ
قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ قَالَ قَبْلَهُ إِنَّمَا كُنْتُ
رَسُولَ اللَّهِ صَلَّعِم بَعْدَ الرُّكُوعِ شَهْرًا إِنَّهُ
كَانَ بَعَثَ أَذْسًا يُقَالُ لَهُمُ الْقُرَاءُ سَبْعُونَ
رَجُلًا فَأَصَابُوا فَقُنْتُ رَسُولُ اللَّهِ صَلَّعِم بَعْدَ
الرُّكُوعِ شَهْرًا يَدْعُوا عَلَيْهِمْ (مُتَّفَقٌ عَلَيْهِ)
عَنْ أَبِي عَبَّاسٍ قَالَ قُنْتُ رَسُولُ اللَّهِ
صَلَّعِم شَهْرًا مُتَتَابِعًا فِي الظُّهْرِ وَالْعَصْرِ
وَالْمَغْرِبِ وَالْعِشَاءِ وَالصَّلَاةِ الصُّبْحِ إِذَا
قَالَ سَمِعَ اللَّهُ لِمَنْ حَمْدَهُ مِنَ الرُّكْعَةِ
الْآخِرَةِ يَدْعُوا عَلَى أَحْيَاءٍ مِنْ بَنِي سُلَيْمٍ
عَلَى رَعْلٍ وَذُكْرَانٍ وَعَصِيَّةٍ وَيَوْمَئِذٍ مِنْ
خَلْفِهِ *

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّعِم قُنْتُ
شَهْرًا ثُمَّ تَرَكَهُ * (أَبُو دَاوُدَ وَالتِّرْمِذِيُّ)

عَنْ أَبِي مَالِكٍ نِ الشَّجْعِيِّ قَالَ

1909. At the time of the curse on the tribes of Modar, the Prophet was prohibited from doing so by Allah as he came as "a blessing for the whole of mankind." Imam Abu Hanifa holds according to this tradition that Qunut after the bending has been abrogated. These seventy persons were inmates of Suffah lodged in a corner of the mosque for exclusive devotion to Allah. Their whole-time business was divine service, learning of the Quran and tenets of Islam. The Prophet sent 70 persons who committed the Quran to memory towards Najd to preach Islam. When they reached Bire-Ma'unah, a place between Mecca and Asfan, A'mr-b-Tofail, Re-el and Zakwan killed them. Only Ka'ab-b-Zaid al Ansari escaped from being killed. This skirmish took place in 4 A. H.

O my father, verily you prayed behind the Messenger of Allah, Abu Bakr, Omar, Osman, and Ali at Kufa at present for nearly five years. Did they invoke Qunut? He replied: O my darling! it is an innovation. 1910

—*Tirmizi, Nisai, Ibn Majah.*

607. **Hasan** reported that Omar-b-al Khattab collected the people over Obay-b-Ka'ab, and he was praying for them twenty nights without reading Qunut with them except in the last half. When there came the last ten (days), he used to remain behind and prayed in his house. So they were saying: Obay has fled.

—*Abu Daud.*

608. **Anas-b-Ma'lek** was asked about Qunut. He said: The Apostle of Allah read Qunut after bowing, and in a narration, before bowing and after it.

—*Ibn Majah.*

قُلْتُ لِأَبِي يَا أَبَتِ إِنَّكَ قَدْ صَلَّيْتَ
خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَابِي بَكْرٌ وَعُمَرُ
وَعُثْمَانُ وَعَلِيٌّ هَهُنَا بِالْكُوفَةِ نَحْنُ مِنْ
خَمْسِ سِنِينَ أَكُنَّا يَقْتَنِرُونَ قَالَ أَيْ
بَنِي مُحَمَّدٍ *

(الترمذي والنسائي وابن ماجة)
عَنِ الْحَسَنِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ
جَمَعَ النَّاسَ عَلَى أَبِي بَنِي كَعْبٍ فَكَانَ
يُصَلِّيْهِمْ عَشْرِينَ لَيْلَةً وَلَا يَقْنُتُ بِهِمْ إِلَّا
فِي النِّصْفِ الْبَاقِي فَإِذَا كَانَتْ الْعَشْرُ
الْآخِرُ يَتَخَلَّفُ فَصَلَّى فِي بَيْتِهِ فَكَانُوا
يَقُولُونَ ابْقِ أَبِي * (ابوداود)

عَنِ الْحَسَنِ رَوَى أَنَسُ بْنُ مَالِكٍ
عَنِ الْقَنُوتِ فَقَالَ قُنْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بَعْدَ الرُّكُوعِ وَفِي رِوَايَةٍ قَبْلَ الرُّكُوعِ
وَبَعْدَهُ * (ابن ماجة)

SECTION 37

1911. Tarawih prayer

This prayer is called Tarawih meaning the act of taking rest. It seems that because the worshippers take a little rest after every four rak'ats, it is called Tarawih usually said in the month of fasting. The number of rak'ats at first was eleven and it was increased to twenty with an addition of three rak'ats

1910. In other words, the Prophet did not read the Qunut except of course for one month as mentioned above.

of Witr prayer. The Holy Prophet fixed no time at night wherein it can be said, but it must be after I'sha and before Fajr prayers. The Prophet himself generally prayed it at the latter portion of the night after taking rest in the early part, and sometimes when one-third of the night passed away. At the time of the Holy Prophet and of Abu Bakr and of Omar, Tarawih prayer was said separately in respective houses. Then it was Omar who introduced the system of congregation in Tarawih and added it after the I'sha prayer—34:615. The Holy Prophet said this prayer in congregation only thrice or four times in his life. He recommended that such prayers should be said at home. After the completion of every 4 rak'ats, the following invocation is now read by the Muslims:—

سُبْحَانَ ذِي الْمَلِكِ وَالْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَالْعِزَّةِ وَالْهِيبَةِ وَالْقُدْرَةِ
وَالْكَدِّيَّاءِ وَالْجَبْرُوتِ - سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَنَامُ وَلَا يَمُوتُ أَبَدًا أَبَدًا -
سُبْحَانَ قُدُّوسٍ رَبَّنَا وَرَبِّ الْمَلَائِكَةِ وَالرُّوحِ *

“Glory be to One having kingdom and power. Glory be to One possessing honour, greatness, power, might and prowess. Glory be to the living King who neither sleepeth, nor dieth for ever and forever; and He is Glorious, Holy, our Lord, and the Lord of angels and Spirit.

After that the following Monazat is recited:—

اللَّهُمَّ إِنَّا نَسْأَلُكَ الْجَنَّةَ وَنَعُوذُ بِكَ مِنَ النَّارِ يَا خَالِقُ الْجَنَّةِ وَالنَّارِ بِرَحْمَتِكَ
يَا عَزِيزُ يَا غَفَّارُ يَا كَرِيمُ يَا سَتَّارُ يَا رَحِيمُ يَا جَبَّارُ يَا خَالِقُ يَا بَارُّ اللَّهُمَّ أَجِرْنَا مِنَ النَّارِ
يَا مُجِيرُ يَا مُجِيرُ يَا مُجِيرُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ *

“O God ! we seek to Thee of Paradise, and we seek refuge to Thee from the Fire, O Creator of Paradise and Hell, through Thy grace, O Almighty, O Great Forgiver, O Generous One, O Great Coverer (of sins), O Merciful, O Powerful, O Creator, O Pious One, O God, protect us from the fire, O Protector, O Protector, O Protector, through Thy grace, O Merciful of the merciful,”

Night of the Middle Sha'ban. This is generally known as *Shabe-Barat* (Blessed Night). This takes place on the 15th night of the lunar month Sha'ban. Though there is little mention of this night in the holy traditions, still undue importance has been attached to this night. It is said that this importance was first given in the year 448 at Jerusalem when it was celebrated with pomp and grandeur (Mazhari Hoq, P 435, 1st. Vol.). Traditions 655 to 657 refer to the merits of this night. The pious Muslims should not attach undue importance to this night.

609. **Zaid-b-Sa'bet** reported that the Prophet reserved a room in the mosque made of date leaves and prayed therein during some nights, till the people gathered around him. Then they missed his voice one night and thought that he slept. Some of them began to make row in order to take him out to them. He said: What I saw of your actions might continue for you 1912 till I feared lest it should be ordained for you. If there is ordinance for you for what you have stood up (in prayer), then pray, O people, within your houses; because the best prayer of a man is in his house except the prescribed prayers, 1913

— *Agreed.*

عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ النَّبِيَّ صَلَّى
أَتَّخَذَ حَجْرَةً فِي الْمَسْجِدِ مِنْ حَصِيرٍ فَصَلَّى
فِيهَا لَيْالِي حَتَّى اجْتَمَعَ عَلَيْهِ نَاسٌ ثُمَّ
فَقَدُوا صَوْتَهُ لَيْلَةً وَظَنُّوا أَنَّهُ قَدْ نَامَ
فَجَعَلَ بَعْضُهُمْ يَتَنَحَّضُونَ لِيُخْرِجَ إِلَيْهِمْ فَقَالَ
مَا زَالَ بِكُمْ الَّذِي رَأَيْتُمْ مِنْ صَنِيعِكُمْ
حَتَّى خَشِيتُمْ أَنْ يُكْتَبَ عَلَيْكُمْ وَلَوْ
كُتِبَ عَلَيْكُمْ مَا قِمْتُمْ بِهِ فَصَلُّوا فِيهَا
النَّاسُ فِي بَيْوتِكُمْ فَإِنَّ أَفْضَلَ صَلَاةِ
الْمَرْءِ فِي بَيْتِهِ إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ *
(مُتَّفَقٌ عَلَيْهِ)

1912. This was in case of Tarawih prayer during the month of fasting. The Prophet took a corner of the mosque as he was under I'tikaf (whole-time divine service). He went to his room after praying obligatory prayers. In the mean time, the people thought that he was asleep. He wanted to show by this that Tarawih is sunnat.

1913. This applies in case of optional and Sunnat prayers. The reason is that man can be engaged in thoughts of divine love much more at home than in the mosque where there is assemblage of many persons. Standing would always refer to standing in prayer. In subsequent traditions standing in this sense would occur.

610. **Abu Hurairah** reported that the Apostle of Allah was giving stimulus for standing (in prayer) at the fasting month without ordering them for that with compulsion. 1914 He was saying: Whoso stands up in the fasting month, out of faith and hopeful of reward, his sins he sent before are forgiven. The Holy Prophet died, and the injunction rested upon that, and the injunction rested upon that in the Khilafat of Abu Bakr, and half of the Khilafat of Omar was upon that.—*Muslim*.

611. **Ja'ber** reported that the Apostle of Allah said: When some one of you performs prayer in his mosque, let him say a portion of his prayer in his house, because Allah does good to his house on account of his prayer therein. 1914 —*Muslim*.

612. **Abu Zarr** reported: We fasted with the Apostle of Allah but he did not stand up with us for any portion of the month, till there remained only seven (days). Then he stood (in prayer) with us, till one third of the night passed away. When there was one sixth, he did not stand with us; when there was one-fifth he stood with us, till half the night passed away. I asked: O Apostle of Allah: Would that you were to pray

عن أبي هريرة قال قال رسول الله
صلى الله عليه وسلم في قيام رمضان من غير
أن يأمرهم فيه بعزيمة فيقول من قام
رمضان إيماناً واحتساباً غفر له ما تقدم
من ذنبه فتوفي رسول الله صلى الله عليه وسلم
على ذلك ثم كان الأمر على ذلك في
خلافة أبي بكر وصدراً من خلافة عمر
عنى ذلك * (مسلم)

عن جابر قال قال رسول الله صلى الله عليه وسلم
إن تسمى أحدكم الصلوة في مسجده
فليجعل لبنيته نصيباً من صلوته فإن الله
جاءل في بيته من صلوته خيراً *
(مسلم)

عن أبي ذر قال صمنا مع رسول
الله صلى الله عليه وسلم فلم يقم بنا شيئاً من الشهر
حتى بقي سبع فقام بنا حتى ذهب ثلث
الليل فلما كانت السادسة لم يقم بنا
فلما كانت الخامسة قام بنا حتى ذهب
شطر الليل فقلت يا رسول الله لو نفلتنا

optional prayers with us by standing up this night! He said: When a man prays with an Imam till he departs, the standing up of one night is reckoned for him. When there was one-fourth (of the night), he did not stand up with us till one-third of the night remained. When one-third of the night came to pass, he gathered together his family members, his wives and the people. Then he stood with us. I asked: And what is Falah? He said: Pre-dawn tiffin. After that, he did not stand up with us in the remaining month. 1916 — *Abu Daud, Tirmizi, Nisai, Ibn Majah.*

613 **Ayesha** reported: I missed the Apostle of Allah one night when lo! he was at Baqiy. 1917 He said: Don't you fearth at Allah and his Prophet may harass you? I replied: O Ms. of Allah! verily I thought that you have come to some of your wives. He said: The Exalted Allah comes down at night of the middle Sha'ban to the nearest heaven and forgives more (persons) than the

قيام هذه الليلة فقال ان الرجل اذا صلى مع الامام حتى ينصرف حسب له قيام ليلة فلما كانت الرابعة لم يقم بنا حتى بقي ثلث الليل فلما كانت الثالثة جمع اهله ونساءه والذاس فقام بنا حتى خشينا ان يفوتنا الفلاح قلت وما الفلاح قال السحور ثم لم يقم بنا بقية الشهر *
(ابوداود والترمذي والنسائي وابن ماجة)
عن عائشة قالت فقدت رسول الله صلعم ليلة فاذا هو بالبقيع فقال اكنث تخافين ان يخيف الله عليك ورسوله قلت يا رسول الله اني ظننت انك اتيت بعض نساءك فقال ان الله تعالى ينزل ليلة النصف من شعبان

1915. This applies to all sunnat and optional prayers except Tarawih.

1916. Tirmizi did not mention the last sentence. Ibn Majah's wording is slightly different. 'Falah' means success. It is so called because, by pre-dawn tiffin, strength is acquired for fasting which leads to success.

1917. (i) Baqiy is the famous grave-yard at Medina where all the martyrs of Islam lie buried. (ii) Razin added the following to this tradition: Out of those who are destined for the fire. Tirmizi said that he heard Bukhari say that it is a weak tradition. (iii) Razin added also to this tradition. He said that forgiveness also concerns those who have done hellish acts.

numbers of hairs of the flock of sheep of the tribe of Kalb.

—*Tirmizi, Ibn Majah.*

614. **Zaid-b-Sa'bet** reported that the Apostle of Allah said: Prayer of a man in his house is better than his prayer in this mosque of mine except the obligatory prayer. 1918

—*Abu Daud, Tirmizi.*

615 **Abdur Rahman-b-Abdul Qa'riy** reported: I came out one night with Omar-b-al Khat-tab to the mosque, when lo! the people were separate and quite apart from one another. One man was praying for himself, and another man was praying while a party was praying his prayer. Omar said: Verily if I could have gathered these (people) under one Quran reader, it would have been better. Then he firmly resolved and gathered them together under Obay-b-Ka'ab. He narrated: Then I came out with him another night, while the people were praying the prayer of their Quran reader. Omar said: Good is this innovation! Those who sleep away from it is better than those who stand up, wishing (to pray) at latter part of the night, and the people were standing in its first part.

—*Bukhari.*

إِلَى السَّمَاءِ الدُّنْيَا فَيَغْفِرُ لَكُمْ كَثْرَ مَنْ عَدَدِ
شَعْرِ غَنَمِ كَلْبٍ (الترمذي وابن ماجه)
عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ قَالَ رَسُولُ
صَلَوْتِهِ الْمَرْءُ فِي بَيْتِهِ أَفْضَلُ مِنْ
صَلَوْتِهِ فِي مَسْجِدِي هَذَا إِلَّا الْمَكْتُوبَةُ *
(ابوداود و الترمذي)
عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَادِرِ
قَالَ خَرَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ لَيْلَةً
إِلَى الْمَسْجِدِ فَإِذَا النَّاسُ أَوْزَاعَ مُتَفَرِّقِينَ
بِصَلَى الرَّجُلِ لِنَفْسِهِ وَ بِصَلَى الرَّجُلِ
فِي صَلَوَاتِهِ الرَّهْطِ فَقَالَ عُمَرُ إِنِّي
لَوْ جَمَعْتُ هَؤُلَاءَ عَلَى قَارِيٍّ وَاحِدٍ لَكَانَ
أَمْثَلُ ثُمَّ عَزِمَ فَجَمَعَهُمْ عَلَى أَبِي بِنِ
كَعْبٍ قَالَ ثُمَّ خَرَجْتُ مَعَهُ لَيْلَةً أُخْرَى
وَ النَّاسُ يُصَلُّونَ بِصَلَاةِ قَارِئِهِمْ قَالَ عُمَرُ
تَعَمَّتِ الْبِدْعَةُ هَذِهِ وَ الَّتِي تَنَامُونَ عَنْهَا
أَفْضَلُ مِنَ الَّتِي تَقُومُونَ بِهَا فِي آخِرِ اللَّيْلِ
وَ كَانَ النَّاسُ يَقُومُونَ أَوَّلَهُ * (البخاري)

1918. Imam Malek, Abu Yusuf and others held on the authority of this tradition that Tarawih prayer brings greater reward when said at home in single. Imams Abu Hanifa, Shafeyi and others hold that it should be said in congregation. Hazrat Omar

616. Abu Musa al-Ash'ari reported from the Apostle of Allah who said: Verily the Almighty Allah comes down at the night of the middle Sha'ban and then pardons all of His creations except a polytheist or one having malice. 1919

—*Ibn Majah, Ahnad.*

617. Ali reported that the Apostle of Allah said: When the night of the middle Sha'ban comes to pass, stand up its night, and fast its day; because the Almighty Allah comes down therein at the setting of the sun to the nearest heaven and says: Is there no seeker of pardon that I may pardon him? Is there no seeker of provisions that I may give him provisions? Is there no distressed man that I may relieve him? Is there not so and so? Is there not so and so?—till there comes the dawn.

—*Ibn Majah.*

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ عَنْ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ تَعَالَى لَيُطْلَعُ فِي
لَيْلَةِ النِّصْفِ مِنْ شَعْبَانَ فَيَغْفِرُ لِكُلِّ
خَلْقِهِ إِلَّا لِمُشْرِكٍ أَوْ مُشَاحِنٍ *

(ابن ماجه و احمد)

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

إِذَا كَانَتْ لَيْلَةُ النِّصْفِ مِنْ شَعْبَانَ فَقُومُوا

لَيْلَهَا وَصُومُوا يَوْمَهَا فَإِنَّ اللَّهَ تَعَالَى يَنْزِلُ

فِيهَا لَغُرُوبِ الشَّمْسِ إِلَى السَّمَاءِ الدُّنْيَا

فَيَقُولُ أَلَا مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ أَلَا

مُسْتَرْزِقٍ فَأَرْزُقَهُ أَلَا مُبْتَغَىٍّ فَأُعَافِيَهُ أَلَا

كَذَّابٍ أَلَا كَذَّابٌ حَتَّى يَطْلُعَ الْفَجْرُ (ابن ماجه)

used to read it in the mosque. It was Hazrt Omar who introduced congregation in Tarawih.

1919. Ahmad narrated this hadis from Abdullah-b-Amr-b-al A's. In his narration, the following exception was mentioned "One having malice and a murderer of a person." Disloyalty to God is the greatest sin, as disloyalty to a crown is the greatest crime. No amount of good to men can save a disloyal subject or a rebel. Similarly, no amount of good works can save a man if anything is set up in the worship of Allah or Allah's existence is denied. The other sins incurred for breach of duty towards His creation is not so great, but they may be pardoned after full repentance. Some of the following sins come under this category: Sin of murder, malice, letting loose of trousers, disobedience to parents, drinking, adultery, unjust tax collecting, oppression, sorcery, foretelling. About these subjects, traditions will be found in this work.

1920. There are different traditions showing different rak'ats of Tarawih prayer, namely, 11, 13, 20 etc. These numbers were initiated to suit the people at the changed circumstances.

528w. **Sa'yeb-b-Yezid** reported that Omar ordered Obay-b-Ka'ab and Tamin ad-Dari to lead the people's standing (in prayer) during Ramzan with eleven rak'ats, and the Quran-reader used to read 'The Distinction' till we were about to lean against staff on account of prolonged standing. We did not depart except at the rising of dawn. 1921

—Malek.

529w. **A'raj** reported: We found no people who did not but curse the infidels during Ramazan. He narrated: And the Quran-reader used to read the chapter 'Cow' in eight rak'ats. When he stood therein with twelve rak'ats, the people saw that he was short.

—Malek.

530w. **Abdullah-b-Abi Bakr** reported: I heard Obay say: We used to depart from prayer at Ramadhan 1921 and hasten to feed the servants, being fearful of the missing of the pre-dawn tiffin (and in another narration: being fearful of the dawn).

—Malek.

531w. **A'ysha** reported that the Prophet said: Do you all know what is in this night, that is the night of the middle Sha'ban?

عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ أَمَرَ عُمَرُ
أَبِي بَنْ كَعْبٍ وَتَمِيمًا ابْنَ الدَّارِيِّ أَنْ
يَقْرَأَ النَّاسَ فِي رَمَضَانَ بِأَحَدِي عَشْرَةَ
رَكْعَةً وَكَانَ الْقَارِئُ يَقْرَأُ بِالْمَبِيدِ حَتَّى
كُنَّا نَعْتَمِدُ عَلَى الْعَصَا مِنْ طُولِ الْقِيَامِ
فَمَا كُنَّا نَنْصَرِفُ إِلَّا فِي فُرُوعِ الْفَجْرِ *
(مَالِكُ)

عَنِ الْأَعْرَجِ قَالَ مَا أَدْرَكْنَا النَّاسَ
إِلَّا وَهُمْ يَلْعَنُونَ الْكُفْرَةَ فِي رَمَضَانَ قَالَ
وَكَانَ الْقَارِئُ يَقْرَأُ سُورَةَ الْبَقَرَةِ فِي
ثَمَانِي رَكْعَاتٍ فَإِذَا قَامَ بِهَا فِي ثَلَاثِي
عَشْرَةَ رَكْعَةً رَأَى النَّاسَ أَنَّهُ قَدْ خَفَّفَ *
(مَالِكُ)

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ قَالَ سَمِعْتُ
أَبِيًا يَقُولُ كُنَّا نَنْصَرِفُ فِي رَمَضَانَ مِنْ
الْقِيَامِ فَتُسْتَعْجَلُ الْخُدَمُ بِالطَّعَامِ مَخَافَةَ
فُتِّ السَّحُورِ وَفِي أُخْرَى مَخَافَةَ الْفَجْرِ *
عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى قَالَ هَلْ
تَدْرِينَ مَا فِي هَذِهِ اللَّيْلَةِ يَعْنِي لَيْلَةَ

1921. (i) 20 rak'ats are said to have been generally accepted by the companions.
(ii) To lean against staff in optional prayer is allowed when necessary.

1922. Tarawih prayer was so prolonged that it reached the time of pre-dawn tiffin.

She said: What is therein, O Apostle of Allah? He said: Therein there is written every child that will be born of the children of Adam in this year, and therein there is written every man of the children of Adam who will die in this year, and therein their actions are raised up, and therein their provisions are made to come down. She asked: O Ms. of Allah! Is there nobody who will enter Paradise except with the mercy of the Almighty Allah? He repeated thrice: There is none who will enter Paradise except with the mercy of the Almighty Allah. I asked: Nor you too, O Apostle of Allah? Then he placed his hand over his forehead and said: Nor I, except that Allah has kept me covered with His mercy. He uttered it three times. 1923

—*Baihaqi.*

النِّصْفِ مِنْ شَعْبَانَ قَالَتْ مَا فِيهَا يَا رَسُولَ
اللَّهِ فَقَالَ فِيهَا أَنْ يُكْتَبَ كُلُّ مَوْلُودٍ
مِنْ بَنِي آدَمَ فِي هَذِهِ السَّنَةِ وَفِيهَا أَنْ
يُكْتَبَ كُلُّ هَالِكٍ مِنْ بَنِي آدَمَ فِي
هَذِهِ السَّنَةِ وَفِيهَا تَرْفَعُ أَعْمَالُهُمْ وَفِيهَا
تَنْزِلُ أَرْزَاقُهُمْ فَقَالَتْ يَا رَسُولَ اللَّهِ مَا
مِنْ أَحَدٍ يَدْخُلُ الْجَنَّةَ إِلَّا بِرَحْمَةِ اللَّهِ
تَعَالَى فَقَالَ مَا مِنْ أَحَدٍ يَدْخُلُ الْجَنَّةَ
إِلَّا بِرَحْمَةِ اللَّهِ تَعَالَى ثَلَاثًا قَالَتْ وَلَا أَنْتَ
يَا رَسُولَ اللَّهِ فَرَضَ يَدُهُ عَلَى هَامَتِهِ فَقَالَ
وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ مِنْهُ بِرَحْمَتِهِ
يَقُولُهَا ثَلَاثَ مَرَّاتٍ * (الْبَيْهَقِيُّ)

SECTION 38

1924. Fore-noon Prayer

The forenoon prayer comes between the rising of the sun up in the eastern horizon and a little before midday. It is again of two kinds one is called the prayer of Ishraq (early forenoon) and another 'Chasht' (latter forenoon). The former takes place when the sun is nearly in the mid eastern sky and the second a little before noon. The Ishraq consists of 2 to 6 rak'ats and the Chasht 2 to 12 rak'ats: This prayer

1923. These are the questions of T qdir. From this, it should not be understood that it closed the doors of actions. The Quran says: And that is Paradise which I would cause to be inherited on account of what you do.

has got a great merit though it is not Farz, wajebe or sunnat. In order to gain excellence and high divine morals, this prayer has been recommended. Nearly all the Prophets used to observe this prayer—Adam, Noah, Abraham, Moses, Jesus and others. Great rewards for this prayer have been promised in the traditions, of which a few have been given here.

618. **Omme-Hani** reported that the Holy Prophet entered her house on the day of the Conquest of Mecca, took bath and prayed 8 rak'ats. I did never see a prayer shorter than this except that he completed the bending and prostration. And she said in another narration: And that was fore-noon prayer 1925

—*Agreed.*

619. **Mu'azah** reported: I asked A'yesha: How much did the Apostle of Allah pray the fore-noon prayer? She replied: Four rak'ats or more as Allah pleased.

—*Muslim.*

620. **Abu Zarr** reported that the Apostle of Allah said: Charity comes to pass at dawn on every bone of one of you. Every Tasbih is a charity, every Tahmid is a charity; every Tahlil is a charity, every Takbir is a charity, and enjoining good is a charity, and prohibiting evil is a charity; and there is compensation of that in two rak'ats which are said at fore-noon. 1926

—*Muslim.*

عَنْ أُمِّ هَانِيٍّ قَالَتْ إِنَّ النَّبِيَّ صَلَّى
دَخَلَ بَيْتَهَا يَوْمَ فَتْحِ مَكَّةَ فَاسْتَلَّ وَصَلَّى
ثَمَانِي رَكَعَاتٍ فَلَمْ أَرَ صَلَاةً قَطُّ أَخَفَّ
مِنْهَا غَيْرَ أَنَّهُ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ
قَالَتْ فِي رِوَايَةٍ أُخْرَى رَأَيْتُ ذَلِكَ ضَحَى -
(مُتَّفَقٌ عَلَيْهِ)

عَنْ مُعَاذَةَ قَالَتْ سَأَلْتُ عَائِشَةَ كَمْ
كَانَ رَسُولُ اللَّهِ صَلَّى يَصَلِّي صَلَاةَ الضُّحَى
قَالَتْ أَرْبَعَ رَكَعَاتٍ وَيَزِيدُ مَا شَاءَ اللَّهُ *
(مُسْلِمٌ)

عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ
صَلُّوا بِصَبْحٍ عَلَى كُلِّ سَلَامَةٍ مِنْ أَحَدِكُمْ
صَدَقَةٌ فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ وَكُلُّ تَحْمِيدَةٍ
صَدَقَةٌ وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ وَكُلُّ تَكْبِيرَةٍ
صَدَقَةٌ وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ وَنَهْيٌ عَنِ
الْمُنْكَرِ صَدَقَةٌ وَيَجْزِي مِنْ ذَلِكَ رَكَعَتَانِ
يُرْكَعُهُمَا مِنَ الضُّحَى * (مُسْلِمٌ)

1925. Omme Hani was sister of Hazrat Ali. Her real name was Fakhtab.

1926. See note 2266 for full meaning of the Arabic abbreviations.

brought back to life for me, I would not have given it up.

(مَالِكُ)

مَا تَرَكْتُهَا *

—Malek.

SECTION 39

1931. Optional Prayers

These are Nafil prayers which the Holy Prophet said at option and occasionally; they are important than the prayers of *Sunnat Gair Muakkadah*. The more important of these prayers are the following:— (1) 2 rak'ats for sanctity of ablution after ablution is performed; (2) 2 rak'ats on entry into mosque, (3) two rak'ats for seeking good and warding off evils called *Salatul Istakharah* attended with the supplication as recorded in 34:629; (4) 2 rak'ats to ward off griefs and sorrows, (5) 2 rak'ats of prayer for fulfilment of some particular need as laid down in 34:633; (6) 2 rak'ats for rain, (7) and other prayers at the option of the worshipper. If, on the Resurrection Day, anything falls short from obligatory paryers, rewards from this optional prayers will be taken—34:635.

628. **Abu Hurairah** reported that the Messenger of Allah said to Bilal at the time of Fajr prayer: O Bilal! inform me about the most covetous act you have done in Islam, because I heard the step of your shoes in front of mine in Paradise. He said: I have done no act which was the most covetous to me. Verily I did not make ablution in an hour of night or day but I prayed with that ablution what was ordained for me that I should have prayed.

—Agreed.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ لِبِلَالٍ عِنْدَ مَكُورَةِ الْفَجْرِ يَا بِلَالُ
حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمَلْتَهُ فِي الْأَسْلَامِ
فَأَنِّي سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ
فِي الْجَنَّةِ قَالَ مَا عَمَلْتُ عَمَلًا أَرْجَى
عِنْدِي أَنِّي لَمْ أَطْهَرْ طَهُورًا فِي سَاعَةٍ
مِنْ لَيْلٍ أَوْ نَهَارٍ إِلَّا صَلَّيْتُ بِذَلِكَ
الطَّهْرِ مَا كُتِبَ لِي أَنْ أَصَلِّيَ *

(مُتَّفَقٌ عَلَيْهِ)

629. **Ja'ber** reported : The Apostle of Allah used to teach us *Istikharah* (to seek good) in all affairs, as he used to teach us a chapter of the Qur'an, saying : When one of you is going to do a work, let him say two rak'ats, not being an obligatory prayer, and then let him say : O Allah ! I seek good from Thee with Thy knowledge, and seek power from Thee with Thy power, I seek from Thee Thy abundant grace. Verily Thou hast got power and I have no power ; Thou knowest and I know not, and Thou art the Greatest Knower of the unseen. O Allah ! if Thou knowest best that this affair will be better for me, for my religion and my livelihood and the ultimate result of my affairs (or he said : for affairs of the world and of the next world), give me power and make it easy for me. Then give me blessing therein. And if Thou knowest best that this affair will be bad for me, for my religion and my livelihood and the ultimate result of my affairs (or he said : for my affairs of the present as well as of the next world), then remove it from me and turn me therefrom, and give me good wherever it might be. Then give me satisfaction over it. He narrated : He used to name his needs. 1932 —*Bukhari*.

عَنْ جَابِرٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُعَلِّمُنَا الْإِسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَمَا
يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ إِذَا هُمْ
أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ
الْفَرِيضَةِ ثُمَّ لِيَقُلِ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ
بِعِلْمِكَ وَاسْتِقْدَرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ
مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ
وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ
إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي
فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي
أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ فَاقْدِرْهُ
لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ
كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي
وَمَعَاشِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ فِي
عَاجِلِ أَمْرِي وَآجِلِهِ فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي
عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ
ارْضِنِي بِهِ قَالَ وَيُسَمِّي حَاجَتَهُ *

(البخاري)

630. **Ali** reported : Abu Bakr informed me, and he spoke the truth. He said : I heard the Apostle of Allah say : No man commits a sin and then stands, makes ablution and afterwards prays and thereafter seeks forgiveness of Allah, except that Allah forgives him. Next he read : As for those who, when they commit an indecency or are unjust to themselves, remember Allah and seek forgiveness for their sins. 1933

—*Tirmizi, Ibn Majah.*

631. **Huzaiifah** reported that when any affair aggrieved the Prophet, he used to pray. 1934

—*Abu Daud.*

632. **Boraidah** reported that the Apostle of Allah got up at dawn, called Bilal and said : With what thing have you preceded me in Paradise? I did never enter Paradise but heard your noise of step in front

عَنْ عَلِيٍّ قَالَ حَدَّثَنِي أَبُو بَكْرٍ وَ
صَدَقَ أَبُو بَكْرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ
صَلَّمَ يَقُولُ مَا مِنْ رَجُلٍ يَذْنِبُ ذَنْبًا ثُمَّ
يَقُومُ فَيَتَطَهَّرُ ثُمَّ يَصَلِّي ثُمَّ يَسْتَغْفِرُ اللَّهَ إِلَّا
تَغْفِرَ اللَّهُ لَهُ ثُمَّ قَرَأَ الَّذِينَ إِذَا فَعَلُوا
فَاحْشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ
فَلَسْتَغْفِرُوا لَذُنُوبِهِمْ. (التِّرْمِذِيُّ وَابْنُ مَاجَةَ)
عَنْ حُذَيْفَةَ قَالَ كَانَ النَّبِيُّ صَلَّى
إِذَا حَزَنَهُ أَمْرٌ صَلَّى * (أَبُو دَاوُدَ)

عَنْ بَرِيدَةَ قَالَ أَصْبَحَ رَسُولُ اللَّهِ صَلَّى
فَدَعَا بِلَالًا فَقَالَ بِمَا سَبَقْتَنِي إِلَى الْجَنَّةِ
مَا دَخَلْتُ الْجَنَّةَ قَطُّ إِلَّا سَمِعْتُ خَشْخَشَتَكَ

undertaking of importance, such as marriage, trade, compilation of a book etc. There is no Istikhara in compulsory, sunnat or Mustahab prayers, nor in minor duties of daily routine such as eating, drinking etc. Two rak'ats of prayers should be said for Istikharah with the above supplication. There is no fixed hour for this prayer except the prohibited times. If, however, the long formula cannot be recited, the simple form is :—O Allah ! choose for me, and select for me and surrender me not to my choice.

1933. Ibn Majah did not mention the verse. The remaining verse is the following : And who is there to forgive sins except Allah ? And they do not persist in what they did while they know it. These are they whose reward is forgiveness from their Lord and a Paradise beneath which rivers flow.

• 1934. This prayer is quite in accordance with the injunction of the Quran in the following verse :—O those who believe ! seek help with patience and prayer (2:153Q). The significance of this prayer is that when a man is engaged in prayer, his mental out-look becomes broad and he looks to the affairs of the Next World. The world thus becomes insignificant to him with all its sorrows. Such a prayer thus gives solace to the troubled heart.

of mine. He said: O Apostle of Allah! I did never proclaim Azan except that I prayed two rak'ats; and no event afflicted me except that I made ablution at its advent; and I considered that there is over me two rak'ats for Allah. Then the Apostle of Allah said: On account of these two (rak'ats). 1935 —*Tirmizi*.

633. **Abdullah-b-Abi Aufa** reported that the Messenger of Allah said: Whoso stands in need of something to Allah or to anybody from the children of Adam, let him make ablution and make it well, and let him next pray two rak'ats, and let him next praise the Exalted Allah, and let him send blessings on the Holy Prophet, and let him next say: There is no god but Allah, the Forbearing, the Generous, Glory be to Allah, Lord of the Mighty Throne, and praise be to Allah, the Lord of the worlds. I seek from Thee the granting of Thy mercy, and the firm resolve of Thy forgiveness and profit from every virtue, and freedom from every sin. Leave not any sin for me but Thou hast pardoned it for me, nor any anxiety but Thou hast removed it, nor any need which is a pleasure to Thee but Thou hast decreed it, O Merciful of the merciful. —*Ibn Majah, Tirmizi (Rare)*.

أَمَامِي قَالَ يَا رَسُولَ اللَّهِ مَا أَذْنْتُ قَطُّ
إِلَّا صَلَّيْتُ رَكْعَتَيْنِ وَمَا أَصَابَنِي حَدَثٌ
قَطُّ إِلَّا تَرَضَّيْتُ عَنْدَهُ وَرَأَيْتُ أَنَّ اللَّهَ عَلَيَّ
رَكْعَتَيْنِ فَقَالَ رَسُولُ اللَّهِ صَلِّعُمْ بِهِمَا *

(التِّرْمِذِيُّ)

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ
قَالَ رَسُولُ اللَّهِ صَلِّعُمْ مَنْ كَانَتْ لَهُ حَاجَةٌ
إِلَى اللَّهِ أَوْ إِلَى أَحَدٍ مِّنْ بَنِي آدَمَ
فَلْيَتَرَضَّ فَلْيُحْسِنِ الرُّضَا ثُمَّ لْيَصِلْ رَكْعَتَيْنِ
ثُمَّ لْيُسَبِّحْ عَلَى اللَّهِ تَعَالَى وَلْيَصِلْ عَلَى
النَّبِيِّ صَلِّعُمْ ثُمَّ لْيَقُلْ لَا إِلَهَ إِلَّا اللَّهُ
الْعَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ
الْعَظِيمِ وَالْعَهْدِ لِلَّهِ رَبِّ الْعَالَمِينَ أَسْأَلُكَ
بِرَحْمَتِكَ وَرَحْمَتِكَ أَوْ عَزَائِمِ مَغْفِرَتِكَ وَالْغَنِيمَةِ
مِنْ كُلِّ بَرٍّ وَالسَّلَامَةِ مِنْ كُلِّ آثِمٍ لَا تَدْعُ
لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا
حَاجَةً هِيَ لَكَ رِضَى إِلَّا قَضَيْتَهَا يَا أَرْحَمَ
الرَّحِيمِينَ * ابْنُ مَاجَةَ وَالتِّرْمِذِيُّ (غَرِيبٌ)

1935. It appears, therefore, that the prayers for acceptance of ablution and prayer

SECTION 40

1936. Prayer of Glorification

The procedure of this prayer has been described in hadis 634 as narrated below.

634. **Ibn Abbas** reported that the Prophet said to Abbas-b-Abdul Muttalab: O Abbas! O uncle! shall I not give you? Shall I not make a gift to you? Shall I not inform you? Shall I not make you to possess ten virtues? When you will do that, Allah will forgive your sins, its first and its last, its past and its present, its involuntary and its voluntary, its small and its great, its secret and its open. (That is): You should pray four rak'ats reading in each rak'at the Opening of the Book' and a chapter. When you become free from the reading in the first rak'at while you are standing, you shall utter 15 times 'Glory be to Allah', and 'All praise is for Allah' and 'There is no deity but Allah' and 'Allah is Greatest', then you shall bow down and utter it 10 times while you are in bowing; next you shall raise up your head from bowing and utter it ten times:

عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى صَلَاحُ قَالَ
لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ يَا عَبَّاسُ يَا
عَمَّاهُ أَلَا أُعْطِيكَ أَلَا أَمْنَعُكَ أَلَا
أُخْبِرُكَ أَلَا أَفْعَلُ بِكَ عَشْرَ خَصَالٍ إِذَا
أَنْتَ فَعَلْتَ ذَلِكَ غُفِرَ اللَّهُ لَكَ ذَنْبُكَ
أَوَّلُهُ وَآخِرُهُ قَدِيمُهُ وَحَدِيثُهُ خَطَاؤُهُ وَعَمْدُهُ
صَغِيرُهُ وَكَبِيرُهُ سِرُّهُ وَعَلَانِيَتُهُ أَنْ تَصَلِّيَ
أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكَعَةٍ فَاتِحَةَ
الْكِتَابِ وَسُورَةً فَإِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ
فِي أَوَّلِ رَكَعَةٍ رَأَيْتَ قَائِمٌ قُلْتَ سُبْحَانَ
اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ
أَكْبَرُ خَمْسَ عَشْرَةَ مَرَّةً ثُمَّ تَرُكِعُ فَتَقُولُهَا
وَأَنْتَ رَاكِعٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنْ
الرُّكُوعِ فَتَقُولُهَا عَشْرًا ثُمَّ تَهْرِي سَاجِدًا

at the occurrence of any event, favourable or unfavourable, are important and bring great rewards just in case of Bilal. This shows that Islamic prayers are meant for complete devotion to one God in all affairs of life.

next you shall prostrate down and utter it ten times while you are in prostration, next you shall raise up your head from prostration and utter it ten times, next you shall raise up your head and utter it ten times. And that will be 75 times in each ruku.' You shall do it in the four rak'ats. If you are able to pray it once in every day, do; and if you are unable to do, then once in every week; if you are (still) unable to do, then once in every month; if you are still unable to do, then once in a year; if you are (still) unable to do, then once in your life. 1937

—*Abu Daud, Ibn*

Majah, Tirmizi, Baihaqi.

625. **Abu Hurairah** reported: I heard the Apostle of Allah say: Verily the first of what a servant shall be taken account of on the Resurrection Day from his actions, will be prayer. If it is complete, he will attain salvation and success; and if it is defective, he will be disappointed and a loser. If anything is reduced from his compulsory (prayer), the Blessed and Almighty Lord will say: Look; is there any voluntary acts of My servant in order that what fallen short of his obligatory prayers may be filled up

فَتَقُولُهَا وَأَنْتَ سَاجِدٌ عَشْرًا ثُمَّ تَرْفَعُ
رَأْسَكَ مِنَ السُّجُودِ فَتَقُولُهَا عَشْرًا ثُمَّ
تَسْجُدُ فَتَقُولُهَا عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ
فَتَقُولُهَا عَشْرًا فَذَلِكَ خَمْسٌ وَسَبْعُونَ فِي
كُلِّ رُكْعَةٍ تَفْعَلُ ذَلِكَ فِي أَرْبَعِ رُكْعَاتٍ إِنْ
اسْتَطَعْتَ أَنْ تُصَلِّيَهَا فِي كُلِّ يَوْمٍ مَرَّةً
فَأَفْعَلْ فَإِنْ لَمْ تَفْعَلْ فَفِي كُلِّ جُمُعَةٍ مَرَّةً
فَإِنْ لَمْ تَفْعَلْ فَفِي كُلِّ شَهْرٍ مَرَّةً فَإِنْ لَمْ
تَفْعَلْ فَفِي كُلِّ سَنَةٍ مَرَّةً فَإِنْ لَمْ تَفْعَلْ
فَفِي عَمَلِكَ مَرَّةً * (ابوداود)

وَأَبْنُ مَاجَةَ وَالتِّرْمِذِيُّ وَالبَيْهَقِيُّ

عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ

اللَّهِ صَاحِبِ يَقُولُ إِنْ أَوَّلَ مَا يُحَاسَبُ بِهِ

الْعَبْدُ يَوْمَ الْقِيَمَةِ مِنْ عَمَلِهِ صَلَاتُهُ فَإِنْ

صَاحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ وَإِنْ نَسَدَتْ

فَقَدْ خَابَ وَخَسِرَ فَإِنْ انْتَقَصَ مِنْ فَرِيضَتِهِ

شَيْءٌ قَالَ الرَّبُّ تَبَارَكَ وَتَعَالَى انْظُرُوا

هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَيُكَمَّلُ بِهَا مَا

انْتَقَصَ مِنَ الْفَرِيضَةِ ثُمَّ يَكُونُ سَائِرَ عَمَلِهِ

1937. Baihaqi narrated this hadis. D'awatul-Kabir and Tirmizi narrated a similar hadis from Abu Rafe'. Ten virtues are acquired by truly reciting the glorifications of Allah as formulated here and ten sins are removed.

therewith? Next will come his remaining actions in that manner. *And in a narration:* Next the Zakat (will come) like that. Next the actions will be summoned in that manner. 1938

—*Abu Daud, Ahmad.*

636. **Abu Omamah** reported that the Apostle of Allah said: Allah did not direct anybody for anything better than two rak'ats which he prays; and verily virtue certainly spreads over the head of a servant so long as he remains in his prayer, and nothing can bring the servants nearer to Allah as that from which he comes out, that is the Quran. 1939

—*Ahmad, Tirmizi.*

عَلَى ذَلِكَ وَفِي رِوَايَةٍ ثُمَّ الزَّكَاةُ مِثْلُ

ذَلِكَ ثُمَّ تَتَوَخَّذُ الْأَعْمَالُ عَلَى حَسَبِ

ذَلِكَ * (أَبُو دَاوُدَ وَ أَحْمَدُ)

عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ

صَلَّعَ مَا أَدْنَى اللَّهُ لِعَبْدٍ فِي شَيْءٍ أَفْضَلَ

مِنْ رَكْعَتَيْنِ يُصَلِّيهِمَا وَإِنَّ الْبِرَّ لَيَنْزِلُ عَلَى

رَأْسِ الْعَبْدِ مَا دَامَ فِي صَلَاتِهِ وَمَا تَقَرَّبَ

الْعِبَادُ إِلَى اللَّهِ بِمِثْلِ مَا خَرَجَ مِنْهُ يَعْنِي

الْقُرْآنَ * (أَحْمَدُ وَ التِّرْمِذِيُّ)

SECTION 41

1940. Prayer in Journey

Islam as a natural and perfect religion of mankind did not forget to give concession to the travellers in matters of prayer and fasting. The Quran says: And when you are in a journey in the earth, there is no blame on you if you shorten the prayer if you fear that those who disbelieve will cause you distress; surely the unbelievers are your open enemies—4:101Q. It

1938. Imam Ahmad narrated this hadis from another narrator. In another tradition, murder has been said to be the first thing to be asked on the Resurrection Day. The contradiction is met in the way that among the duties towards Allah, prayer will be the first thing, and among the duties towards His creation, murder will be the first thing.

1939. In other words, there is nothing like the Quran-reading, either in prayer or outside it, which can bring us nearer and nearer to Allah.

appears, therefore, from this verse that the traveller has got option either to shorten the prayer or to complete it fully. Imam Shafeyi sponsors this view; but according to Imm Abu Hanifah, to shorten prayer in a journey is Wajeb in as much as it is a gift from God which should not be denied. His view is based on tradition 639. The Zuhr, Asr and I'sha prayers are shortened to two rak'ats, and the Sunnat prayers are dropped with the exception of the two rak'ats before the Fajr prayer. If anybody wishes to pray Sunnat and Nafl prayers attached to each obligatory prayer, he may do them by signs and gestures in walking, sitting or riding. If the Imam is a traveller, he is allowed to shorten prayer but the Muqtadis (followers) who are not travellers shall pray the remaining rak'ats in full. If, however, the Muqtadi is a traveller, he must follow the Imam and not shorten prayer. It is not necessary to face the Ka'ba when praying on riding though it is necessary at the time of the Niyyat. In the midst of prayer, the worshipper shall not move irrespective of the movements of the riding animal or conveyance.

What is the extent of journey in which a man is entitled to shorten a prayer? There is difference of opinion among the Imams. The Quran is, however, silent on the point. The differences are based on different traditions on the subject. It appears from the traditions that the main object of the Prophet was not to make hard and fast rules but to keep the rules always elastic adaptable to particular circumstances of each case looking to the convenience and inconvenience of the particular traveller himself. For information, the main differences have been laid down below. Imam Abu Hanifa says that the required distance is three stations, the distance between the two stations being a journey from morning to mid-day. Imams Shafeyi, Ahmad and Malek fixed the journey of one day, the journey of nearly 50 miles. There are also differences of opinion in case a man breaks a journey abroad for some days. According to Imam Abu Hanifa, if a man stays at a place for at least 15 days with a previous intention, he is to be regarded as a Muqim and is required to pray in full from the beginning of his stay, but he is not required to pray in full if there is no previous intention to stay without having any regard to time for stay. According to Imam Shafeyi, the time limit is

4 days' stay with previous intention and 18 days without intention. In case of further stay, it is wajib to pray in full.

Amalgamation of Prayers. In journey, amalgamation of Zuhr and Asr prayers, and Magrib and I'sha prayers, are allowed. According to Imam Shafeyi, Asr may be said along with Zuhr and vice versa. According to Imam Abu Hanifa, Zuhr and Asr may be prayed at the latest time of the former and the beginning of the latter, and the same case is with the Magrib and I'sha.

It seems, however, that a traveller is free to choose his own line of action for his prayer in a journey provided he is put in inconvenience or trouble for performing his divine service.

637. Anas reported that the Apostle of Allah prayed Zuhr at Medina by four (rak'ats) and prayed Asr at Zul-Hulaifah by two rak'ats. —Agreed.

638. Haresah-b-Wahb al-Khozay reported: The Apostle of Allah prayed two rak'ats at Mina with us while we were so many that we were not so before, and we were secure. 1941

639. Ya'la-b-Umayyah reported: I said to Omar-b-al Khattab: Verily the Almighty Allah said: You should shorten prayer provided you fear that those who are unbelievers may put you to trial. The people have certainly become secure. Omar said: I wonder at what you have wondered. Then I asked the Apostle of Allah. He said: It is a

عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى
صَلَّى الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا وَصَلَّى الْعَصْرَ
بِذِي الْحَلِيفَةِ رَكْعَتَيْنِ * (مُتَّفَقٌ عَلَيْهِ)
عَنْ حَارِثَةَ بْنِ رَجَبٍ الْخَزَاعِيِّ قَالَ
صَلَّى بِذَا رَسُولُ اللَّهِ صَلَّى رَكْعَتَيْنِ أَكْثَرَ
مَا نَزَلَا قَطْرًا مِنْهُ بِمَنْى رَكْعَتَيْنِ *
(مُتَّفَقٌ عَلَيْهِ)

عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ قُلْتُ
لِعُمَرَ بْنِ الْخَطَّابِ إِنَّمَا قَالَ اللَّهُ تَعَالَى
أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ
يَفْتِنَكُمْ الَّذِينَ كَفَرُوا فَقَدْ أَمِنَ النَّاسُ
قَالَ عُمَرُ عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ فَسَأَلْتُ

1941. This journey was undertaken after the Farewell Pilgrimage. Though there was peace and no fear, prayer was shortened by the Prophet. The provision in the Quranic verse was therefore explained in this way. In other words, irrespective of the proviso, prayer must be shortened as denial of God's gift is a sin.

gift which Allah has besowed on you. So accept His gift.

—Muslim.

639a. **Anas** reported: We came out with the Apostle of Allah from Medina to Mecca. He was praying each prayer by two rak'ats, till we returned to Medina. It was questioned to them: Have you stayed for some (days) at Mecca? He replied: We stayed there for ten (days). 1942

—Agreed.

640. **Hafs-b-A'sem** reported: I accompanied Ibn Omar on the way to Mecca. He prayed two rak'ats of Zuhr with us. Then he came to his camel and sat. He saw some people standing (in prayer). So he asked. What do these people do? I replied: They are reading 'Tasbih'. He said: Had I said prayer of Tasbih, I would have perfected my prayer. I accompanied the Apostle of Allah, and he used not to pray more than two rak'ats in journey, and Abu Bakr, Omar, and Osman did in a similar way. —Agreed.

641. **Ibn Abbas** reported that the Apostle of Allah used to combine Zuhr and Asr when he was on the back of a journey, and combine Magrib and Isha. 1948

Bukhari.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ صَدَقَ اللَّهُ بِهَا عَلَيْكُمْ فَاقْبَلُوا صَدَقَتَهُ * (مُسْلِمٌ)
عَنْ أَنَسٍ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَكَانَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ حَتَّى رَجَعْنَا إِلَى الْمَدِينَةِ قِيلَ لَهُمْ أَقَمْتُمْ بِمَكَّةَ شَيْئًا قَالَ أَقَمْنَا بِهَا عَشْرًا * (مُتَّفَقٌ عَلَيْهِ)

عَنْ حَفْصِ بْنِ عَاصِمٍ قَالَ صَحِبْتُ ابْنَ عُمَرَ فِي طَرِيقِ مَكَّةَ فَصَلَّى لَنَا الظُّهْرَ رَكْعَتَيْنِ ثُمَّ جَاءَ رَحْلُهُ وَجَلَسَ فَرَأَى نَاسًا قِيَامًا فَقَالَ مَا يَصْنَعُ هَؤُلَاءُ قُلْتُ يُسَبِّحُونَ قَالَ لَوْ كُنْتُ مُسَبِّحًا أَتَمَمْتُ صَلَاتِي صَحِبْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ لَا يَزِيدُ فِي السَّفَرِ عَلَى رَكْعَتَيْنِ رَأَى أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ كَذَلِكَ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْمَعُ بَيْنَ صَلَاةِ الظُّهْرِ وَالْعَصْرِ إِذَا كَانَ عَلَى ظَهْرِ سَيْرٍ وَيَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ * (الْبُخَارِيُّ)

1942. This occurred at the time of the Farewell Pilgrimage. This hadith indicates that even in case of 10 days' stay in one place, prayer shall be shortened. This is contrary to the view of Imam Shafeyi who holds that in case of four days' stay in one place, to say prayer in full is wajeb.

1948. The prayers of glorification were said after 'Qasar' prayer by some men.

642. **Ibn Omar** reported that the Messenger of Allah used to pray I'sha with signs in journey upon his riding camel towards a place where he turned with him with the exception of the obligatory prayers, and he used to pray Witr upon his riding camel. 1944 —*Agreed.*

643. **Ibn Abbas** reported that the Holy Prophet undertook a journey and stayed for 19 days praying each by two rak'ats. *Ibn Abbas said:* So we prayed each by two rak'ats in what is between us and Mecca for 19 days. When we stayed more than that, we used to pray four. 1945 —*Bukhari.*

644. **Imran-b-Hussain** reported: I accompanied the Prophet in a holy fight and witnessed victory with him. He stayed at Mecca for 18 nights without praying each but by two rak'ats,

عَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُصَلِّي فِي السَّفَرِ عَلَى رَاحِلَتِهِ حَيْثُ
تَوَجَّهَتْ بِهِ يَوْمِيَّ إِيْمَاءَ صَلَاةِ اللَّيْلِ إِلَّا
الْفَرَائِضَ وَيُوتِرُ عَلَى رَاحِلَتِهِ (مُتَّفَقٌ عَلَيْهِ)
عَنِ ابْنِ عَبَّاسٍ قَالَ سَافَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
سَفَرًا فَأَقَامَ تِسْعَةَ عَشَرَ يَوْمًا يُصَلِّي
رَكْعَتَيْنِ رَكْعَتَيْنِ قَالَ ابْنُ عَبَّاسٍ فَتَحْنُ
نُصَلِّي فِيمَا بَيْنَنَا وَبَيْنَ مَكَّةَ تِسْعَةَ عَشَرَ
رَكْعَتَيْنِ رَكْعَتَيْنِ فَإِذَا أَقْمَدَا أَكْثَرَ مِنْ
ذَلِكَ صَلَّيْنَا أَرْبَعًا * (الْبُخَارِيُّ)
عَنِ إِمْرَانَ بْنِ حَصِينٍ قَالَ غَزَوْتُ
مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَهِدْتُ مَعَهُ الْفَتْحَ فَأَقَامَ
بِمَكَّةَ ثَمَانِي عَشْرَةَ لَيْلَةً لَا يُصَلِّي إِلَّا

Ibn Omar prohibited it on the ground that the reason for which obligatory prayer has been shortened will be frustrated by the additional prayer. In such a case, it is better to give up optional prayer. With regard to 'sunnat' prayers, the case is somewhat different.

1944. Imam Shafeyi follows the express meaning of the hadis. In other words, Zuhr and Asr prayers may be said either at the time of Zuhr or Asar. This is the case with Magrib and I'sha. Imam Abu Hanifa explains this hadis to the effect that Zuhr may be said at the lag end of its time and Asar at its earliest time. So it the case with Magrib and Isha.

1946. At the time of the first Takbir, a Muslim shall stand facing the Ka'ba. Thereafter he is not responsible for the direction of the conveyances. It is lawful to read sunnat and optional prayers on riding conveyances. Imam Abu Hanifa excepted the morning sunnat. Without excuse, it is not lawful to pray compulsory prayers on conveyance. If there is any lawful excuse, it is lawful. These rules have been laid down for actual journey. Regarding Witr prayer, Imams Abu Hanifa and Malek rely on other traditions and hold that it shall be said on landing. Imam

saying: 'O citizens! pray four, and verily we are sojourners. 1946

—*Abu Daud.*

645. **Ibn Omar** reported: I prayed Zuhr by two rak'ats along with the Prophet in a journey, and after that by two rak'ats. *And in a narration, he said:* I prayed with the Prophet in habitation and in journey. I prayed with him four rak'ats of Zuhr in habitation, and after that two rak'ats; and I prayed with him in journey two rak'ats of Zuhr and two rak'ats after it, and two rak'ats of Asr. And he did not pray anything after them; and the sunset prayer in habitation and in journey is equal—three rak'ats, and it is not diminished either in residence or in journey. It is Witr of the day, and there are two rak'ats after it,

—*Tirmizi.*

646. **Mu'az-b-Jabal** reported that the Holy Prophet was in the battle of Tabuk. 1947 When the sun inclined a little before he started, he combined Zuhr and Asr. If he started before the sun inclined, he delayed Zuhr

رَكَعَتَيْنِ يَقُولُ يَا أَهْلَ الْبَلَدِ صَلُّوا أَرْبَعًا
فَإِنَّا سَفَرٌ *
(أَبُو دَاوُدَ)

عَنِ ابْنِ عُمَرَ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ
صَلَّمَ الظُّهْرَ فِي السَّفَرِ رَكَعَتَيْنِ وَبَعْدَهَا
رَكَعَتَيْنِ وَفِي رِوَايَةٍ قَالَ صَلَّيْتُ مَعَ
النَّبِيِّ صَلَّمَ فِي الْحَضَرِ وَالسَّفَرِ فَصَلَّيْتُ
مَعَهُ فِي الْحَضَرِ الظُّهْرَ أَرْبَعًا وَبَعْدَهَا رَكَعَتَيْنِ
وَصَلَّيْتُ مَعَهُ فِي السَّفَرِ الظُّهْرَ رَكَعَتَيْنِ
وَبَعْدَهَا رَكَعَتَيْنِ وَالْعَصْرَ رَكَعَتَيْنِ وَلَمْ يَصِلْ
بَعْدَهَا شَيْئًا وَالْمَغْرِبَ فِي الْحَضَرِ وَالسَّفَرِ
سَوَاءً ثَلَاثَ رَكَعَاتٍ وَلَا يَنْقُصُ فِي حَضَرٍ
وَلَا سَفَرٍ وَهِيَ وَتَرُ الْيَوْمَ وَبَعْدَهَا رَكَعَتَيْنِ *

(الْثِّرْمِذِيُّ)

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ كَانَ النَّبِيُّ
صَلَّمَ فِي غَزْوَةِ تَبُوكَ إِذَا زَاغَتِ الشَّمْسُ
قَبْلَ أَنْ يَرْتَحِلَ جَمَعَ بَيْنَ الظُّهْرِ
وَالْعَصْرِ وَأَنْ ارْتَحِلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ

Abu Hanifa says that outside the town, it is lawful. His disciple Muhammad differed from him. Another disciple Abu Yusuf held it as Makruh.

1946 It is Mustahab for an Imam to dictate to his followers before prayer that he is reading Qasar prayer. The followers shall complete their prayers though the Imam shortens them. If however the sojourner follows an Imam who is not on journey, he should follow the Imam fully.

1947. The expedition of Tabuk took place at 9 A. H. This was sent to the Syrian frontier to quell disturbances with the Roman empire.

till he landed for Asr. And similarly in the Magrib prayer. When the sun set in before he started, he combined Magrib and I'sha; and if he started before the sun set in, he delayed Magrib, till he landed for I'sha and then he combined them both.

—*Abu Daud, Tirmizi.*

647. **Anas** reported that when the Apostle of Allah undertook a journey and wished to pray optional prayers, he used to turn his face with his she-camel towards the Ka'ba and recite Takbir. Afterwards he used to pray to whichever direction his riding camel turned him. —*Abu Daud.*

648. **Ja'ber** reported: 'The Apostle of Allah sent me to do a work. Then I came while he was praying upon his riding camel towards the east, and prostrating lower than bowing.

—*Abu Daud.*

649. **Ibn Omar** reported that the Apostle of Allah prayed two rak'ats at Mina, and Abu Bakr after him, and Omar after Abu Bakr, and Osman in the beginning of his Khilafat. Afterwards Osman prayed four. When Ibn Omar prayed with the Imam, he prayed four; and when he prayed it single-handed, he prayed two rak'ats. —*Agreed.*

650. **A'yesha** reported that the prayer of two rak'ats has been made obligatory. Next the Prophet emigrated and four rak'ats were

آخر الظهر حتى ينزل للعصر وفي المغرب مثل ذلك اذا غابت الشمس قبل ان يرتحل جمع بين المغرب والعشاء وان ارتحل قبل ان تغيب الشمس اخر المغرب حتى ينزل للعشاء ثم يجمع بينهما *

(ابوداود والترمذي)

عن انس قال كان رسول الله صلى الله عليه وسلم اذا سافر اراد ان يتطوع استقبل القبلة بذاقته فكبر ثم صلى حيث وجه ركبا *

(ابوداود)

عن جابر قال بعثني رسول الله صلى الله عليه وسلم في حاجة فجئت وهو يصلي على راحلته نحو المشرق ويجعل السجود اخفض من الركوع *

(ابوداود)

عن ابن عمر قال صلى رسول الله صلى الله عليه وسلم بمنى ركعتين وابوبكر بعده وعمر بعد ابي بكر وعثمان صدرا من خلافته ثم ان عثمان صلى بعد اربعاء فكن ابن عمر اذا صلى مع الامام صلى اربعاء واذا دلاها وحده صلى ركعتين * (متفق عليه)

عن عائشة قالت فرضت الصلاة ركعتين ثم هاجر رسول الله صلى الله عليه وسلم ففرضت

made obligatory and the prayer of journey was given up over the first obligatory prayer. *Zuhri said*. I asked *Urwah*: What is the matter with *A'yesha* that she completes. He said: She took proof as *Osman* had taken proof 1943 —*Agreed*.

651. **Ibn Abbas** reported: Allah made the prayer obligatory through the tongue of your Prophet, four rak'ats in residence and two rak'ats in journey, and one rak'at in fear. —*Muslim*.

652. **Same and Ibn Omar** reported that the Apostle of Allah promulgated two rak'ats for the prayer of journey, and these two are complete without abbreviation, and *Witr* in journey is sunnat. —*Ibn Majah*.

653. **Bara'a** reported: I accompanied the Apostle of Allah in 18 journeys. I did not see him giving up two rak'ats when the sun inclined a little before *Zuhr*.

—*Abu Dawd, Tirmizi (Rare)*.

533w. **A'yesha** reported: Everything the Prophet did was that he shortened the prayer as well as completed (it). 1949

—*Sharhi Sunnat*.

534w. **Ma'lek** reported that it had reached him: *Ibn Abbas* used to shorten prayer in the equivalent distance between

أَرْبَعًا وَتَرَكْتُ صَلَاةَ السَّفَرِ عَلَى الْفَرِيضَةِ
الْأُولَى قَالَ الزَّهْرِيُّ قُلْتُ أَعْرُودَ مَا بَالُ
عَائِشَةَ تَتِمُّ قَالَ تَأَوَّلْتُ كَمَا تَأَوَّلَ عُثْمَانُ *
(مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عَبَّاسٍ قَالَ فَرَضَ اللَّهُ الصَّلَاةَ
عَلَى لِسَانِ نَبِيِّكُمْ صَلَعَمَ فِي الْحَضَرِ
أَرْبَعًا وَفِي السَّفَرِ رَكْعَتَيْنِ وَفِي الْخُرُوفِ
رَكْعَةً * (مُسْلِمٌ)

عَنْهُ وَعَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ
اللَّهِ صَلَعَمَ صَلَاةَ السَّفَرِ رَكْعَتَيْنِ وَهُمَا تَمَامٌ
غَيْرُ قَصْرٍ وَالْوُتْرُ فِي السَّفَرِ سُنَّةٌ - (أَبْنُ مَاجَةَ)
عَنِ الْبَرَاءِ قَالَ صَحِبْتُ رَسُولَ اللَّهِ
صَلَعَمَ ثَمَانِيَةَ عَشْرَ سَفَرًا فَمَا رَأَيْتُهُ تَرَكَّ
رَكْعَتَيْنِ إِذَا زَاغَتِ الشَّمْسُ قَبْلَ الظُّهْرِ *
أَبُو دَاوُدَ وَالتِّرْمِذِيُّ (غَرِيبٌ)

عَنْ عَائِشَةَ قَالَتْ كُلُّ ذَلِكَ قَدْ فَعَلَ
رَسُولُ اللَّهِ صَلَعَمَ قَصْرَ الصَّلَاةِ وَأَتَمَّ *

(شَرْحُ السُّنَّةِ)

عَنْ مَالِكٍ بَلَغَهُ أَنَّ ابْنَ عَبَّاسٍ
كَانَ يَقْصِرُ الصَّلَاةَ فِي مِثْلِ مَا يَكُونُ بَيْنَ

1943. Hazrat, *Osman* and *Ayesha* hold that *Qasar* as well as full prayer may be said in journey.

1649. *Imam Shafeyi* holds on the basis of this *hadis* that in case of journey,

Mecca and Tayef, and in the equivalent distance between Mecca and Jeddah. (*Ma'lek said: And that is the distance of four postal stations*). 1950 —*Muatta*.

535w. Nafe reported: Verily Abdullah-b-Omar saw his son Obaidullah saying optional prayer in journey. He did not prohibit him. 1951 —*Malek*.

مَكَّةَ وَالطَّائِفَ وَفِي مِثْلِ مَا بَيْنَ مَكَّةَ
وَعَسْفَانَ وَفِي مِثْلِ مَا بَيْنَ مَكَّةَ وَجَدَّةَ قَالَ
مَالِكٌ رِذَالِكُ أَرْبَعَةَ بَرْدٍ * (الْمَوْطَأُ)
عَنْ فَانِعٍ قَالَ إِنْ عَبْدَ اللَّهِ بْنُ عُمَرَ
كَانَ يَرَى ابْنَهُ عُبَيْدَ اللَّهِ يَتَنَفَّلُ فِي
السَّفَرِ فَلَا يَنْكُرُ عَلَيْهِ * (مَالِكٌ)

SECTION 42

1952. Zumma Prayer

(a) **Excellence of Zumma prayer.** Great rewards have been promised in the traditions about divine service on Friday which commences on the previous night and ends with sunset. Of course there is no day in Islam like Christianity and Judaism for exclusive devotion in a day of a week and work for the remaining six days, still Islam laid down that Friday is the best day of the week (31:662) and that there is an hour on Friday which is an opportune moment for acceptance of supplication. There are different traditions relating to different times as the best hour, but it seems from the spirit of the traditions that the hour was not fixed and it may be searched for in the whole of Friday. If a man dies on Friday, he will be saved from the punishment of the grave—34:664. The verse of perfection (5:3Q) was revealed on Friday, Adam was created on Friday and the Hour shall occur on Friday.

(b) **Conditions of Zumma prayer.** Zumma prayer is Wajeb and takes the place of Zuhri prayer. It consists of 2 rak'ats

prayer may be said in short or in full according to the desire of the worshipper. This is however said to be a weak tradition and cannot prevail over other traditions of authenticity.

1950. One postal station was nearly 18 miles off from another. The distance between Mecca and Tayef is 4 stations, and between Mecca and Jeddah nearly 50 miles. No fixed standard of a journey has been clearly laid down by the traditions. The Jurists and the Imams deduced by Istihad some criterions.

1951. See note 1945.

always said in congregation of three according to Imam Abu Hanifa and forty according to Imam Shafeyi. The Quran, however, says without any distinction of number: O you who believe! when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off traffic; that is better for you if you know. But when the prayer is finished, then disperse abroad in the land and seek Allah's grace, and remember Allah much that you may be successful—62:9Q. It appears from the above verse that Zumma is obligatory upon all Muslims except those who are ill, women, slaves and boys under age (34:671). But all are allowed to join congregational Zumma prayer including women. Before actually starting for Zumma prayer, a Muslim should pair off nails, shave the objectionable hairs, cleanse the teeth, have a bath, put on the best dress available (34:683) and use scent (34:690) to remove the offensive smells. These are intended to foster habits of cleanliness and to make the assembly as little offensive as possible.

(c) **Khutbah (sermon).** Before the prayer begins, the Imam is to deliver Friday sermon calling the whole congregation as regards their duties towards Allah and their duties towards His creation and reminding them of the hereafter together with a prayer for the welfare of the community as a whole. In order to keep the solidarity of the community, the language of the sermon must be that of the congregation with the following exceptions: (a) Kalima must be recited; (b) at least one verse of the Quran must be read; (c) the blessings on the Prophet must be sent and (d) Allah is to be glorified and praised.

(d) **Some rules and Sunnat Prayers.** (i) Silence must be observed at the time of the sermon by the audience who shall listen to the words coming out from the pulpit. (ii) If anybody misses the last rak'at of Zumma prayer, he is to pray singly four rak'ats of Zuhri—34:540w. (iii) He who comes first is entitled to sit in the front rows (note 1972), and none shall commit the sin of joining the front rows by overstepping the necks of other worshippers. There is therefore no reserved place in the mosque for the rich and the poor, for the clergy and the laity. (iv) Nobody shall sit in the temporary vacant seat of another (34:680).

There are four rak'ats of sunnat before the Farz prayer, and four rak'ats of sunnat Muakkadah and 2 rak'ats of sunnat Gair

Muakkadah after the Farz prayer. There are other optional prayers, such as two rak'ats for Wuzu and 2 rak'ats of entry into mosque before the Farz, and two rak'ats after the sunnat Gair Muakkadh.

654. Abu Huairah reported that the Apostle of Allah said: We are the latest generation which will come first on the Resurrection Day, except that they were given the Book before us, and we have been given after them. Then this was certainly their day which was made obligatory on them, that is the Zamma day. Then they differed therein, and so Allah guided us for it, and the people will follow us therein, the Jews tomorrow, and the Christians the day after tomorrow. *Agreed upon it. And in a narration of Muslim, he said: We are the latest generation which will come first on the Resurrection Day, and we will be the first who will enter Paradise, except that (etc.)—and he mentioned up to its last. And in another report of his and of Huzaifah: They reported that the Ms. of Allah said at the end of the tradition: "We are the latest generations out of the inhabitants of the world and we are those who will come first on the Resurrection Day to have a decision for our actions before all the creatures."* 1958

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ أَحْسَنَ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَمَةِ
بَيِّدَ أَنَّهُمْ أَوْتُوا الْكِتَابَ مِن قَبْلِنَا
وَأَوْتَيْنَاهُ مِن بَعْدِهِمْ ثُمَّ هَذَا لِيَوْمِهِمُ
الَّذِي فُرِضَ عَلَيْهِمْ يَعْنِي يَوْمَ الْجُمُعَةِ
فَاخْتَلَفُوا فِيهِ فَهَدَانَا اللَّهُ لَهُ وَالَّذِينَ لَنَا
فِيهِ تَبِعَ الْيَهُودَ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ
مَتَّفِقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِمَسَامٍ قَالَ أَحْسَنُ
الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَمَةِ وَلَهُمْ أَوَّلُ
مَنْ يَدْخُلُ الْجَنَّةَ بَيِّدَ أَنَّهُمْ وَذَكَرَ آخَرَهُ
إِلَى آخِرِهِ وَفِي أُخْرَى لَهُ عَنْهُ وَمِنْ
حَدِيثَةٍ قَالَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي آخِرِ
الْعَدَبِ نَحْنُ الْآخِرُونَ مِنَ أَهْلِ الدُّنْيَا
وَالْأَوَّلُونَ يَوْمَ الْقِيَمَةِ الْمَتَّفِقُ لَهُمْ قَبْلَ

الْخَلَائِقِ *

1958. The Jews and the Christians differed in the interpretation of Allah's injunction for service on Friday. One party maintained that this is the day which has been set apart exclusively for divine service, and the other days of the week for mundane business. Others maintained that there are different dates for divine

655. **Abu Hurairah** reported that the Apostle of Allah said: The best day on which the sun rises is Friday wherein Adam was created, and wherein he was admitted in Paradise, and wherein he was taken out therefrom; and the Hour shall not come to pass except on Friday. —*Muslim*.

656. **Same** reported that the Messenger of Allah said: Verily there is an hour on Friday in which there is no Muslim servant who seeks good from Allah but Allah grants it to him. 194 *Agreed upon it, And Muslim added:* And he said: It is a short hour. In a narration of both, he said: Verily there is certainly an hour on Friday in which no Muslim prays in standing seeking good from Allah but Allah grants it to him.

657. **Abu Burdah-b-Abi Musa** reported: I heard my father say: I heard the Messenger of Allah say regarding an hour on Friday: It is between the sitting of the Imam and the finishing of the prayer.

—*Muslim*

658. **Abu Hurairah** reported: I went to Tur and met with

service. The true interpretation has been given by Islam, namely, divine service shall be held everyday, and there is congregational prayer only on Friday.

1954 There are nearly 85 traditions relating to the fortunate hour on Friday in which prayer is acceptable.

1955. Ahmad narrated this hadis up to--'Ka'ab has spoken the truth.' Ka'ab was a great Jewish doctor. He did not accept Islam at the time of the Prophet and

عن أبي هريرة قال قال رسول الله
صلعم خير يوم طلعت عليه الشمس يوم
الجمعة فيه خالق آدم وفيه أدخل الجنة
وفيه أخرج منها ولا تقوم الساعة إلا
في يوم الجمعة * (مسلم)

عنه قال قال رسول الله صلعم إن
في الجمعة ساعة لا يوافقها عبد مسلم
يسأل الله فيها خيراً إلا أعطاه إياه متفق
عليه وزاد مسلم وقال وهي ساعة خفيفة
وفي رواية لهما قال إن في الجمعة
ساعة لا يوافقها مسلم قائم يصلي يسأل
الله خيراً إلا أعطاه إياه *

عن أبي بردة بن أبي موسى قال
سمعت أبي يقول سمعت رسول الله صلعم
يقول في شأن ساعة الجمعة هي ما بين
أن يجلس الإمام إلى أن تقضى
الصلاة * (مسلم)

عن أبي هريرة قال خرجت إلى

Ka'ab-b-al Ahbar, and sat with him. He talked with me about the Torah, and I talked with him about the Apostle of Allah. Of what I talked with him, there was this that I said that the Messenger of Allah had said: The best day that the sun rises on is Friday. Therein Adam was created, and therein he was brought down, and therein his repentance was accepted, and therein he died, and therein the Hour shall come to pass. And there is no beast that does not cry on Friday, from the time of dawn till the sun rises, out of fear for the Hour except Jinn and man. And therein there is an hour which no Muslim servant overtakes while he is praying seeking anything from Allah but Allah gives it to him. Ka'ab asked: Is it a day in every year? I replied: Rather in every week. Then Ka'ab read the Torah and said: The Apostle of Allah spoke the truth: *Abu Hurairah* said: I met Abdullah-b-Salam and communicated to him my meeting with Ka'ab al Ahbar, and what I had informed him on Friday. I asked him: Ka'ab said: That is a day in every

الطَّوْرِ فَلَقِيتُ كَعْبَ الْأَحْبَارِ فَجَلَسْتُ مَعَهُ
فَعَدَّثَنِي عَنِ التَّوْرَةِ وَحَدَّثَنِي عَنْ رَسُولِ
اللَّهِ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ
رَسُولُ اللَّهِ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ
الشَّمْسُ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ
أُهْبِطَ وَفِيهِ تَبَّ عَلَيْهِ وَفِيهِ مَاتَ وَفِيهِ
تَقْرَمُ السَّاعَةُ وَمَا مِنْ دَابَّةٍ إِلَّا رَهِيَ
مَصِيبَةَ يَوْمِ الْجُمُعَةِ مِنْ حِينَ تَصْبِحُ حَتَّى
تَطْلُعَ الشَّمْسُ شَفَقًا مِنَ السَّاعَةِ إِلَّا الْإِنْسَ
وَالْإِنْسَ وَفِيهِ سَاعَةٌ لَا يَصَادُفُهَا عَبْدٌ مُسْلِمٌ
وَهُوَ يَصِلِي يَسْأَلُ اللَّهَ شَيْئًا إِلَّا أَعْطَاهُ
إِيَّاهُ قَالَ كَعْبُ ذَلِكَ فِي كُلِّ سَنَةٍ
يَوْمَ فَقُلْتُ بَلْ فِي كُلِّ جُمُعَةٍ فَقَرَأَ كَعْبُ
بِالنَّوْرِ فَقَالَ صَدَقَ رَسُولُ اللَّهِ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ أَبُو هُرَيْرَةَ لَقِيتُ عَبْدَ اللَّهِ بْنَ سَلَامٍ
فَعَدَّثَنِي بِمَجْلِسِي مَعَ كَعْبِ الْأَحْبَارِ وَمَا
حَدَّثَنِي فِي يَوْمِ الْجُمُعَةِ فَقُلْتُ لَهُ قَالَ
كَعْبُ ذَلِكَ فِي كُلِّ سَنَةٍ يَوْمَ قَالَ عَبْدُ
اللَّهِ بْنُ سَلَامٍ كَذَبَ كَعْبُ فَقُلْتُ لَهُ ثُمَّ

did not meet him, but he embraced it during the caliphate of Omar. Abdullah-b-Salam was a companion at that time, though he was a Jewish doctor before his conversion. It is a great miracle that the Holy Prophet spoke of things in the Torah, while he was himself an illiterate man and agreed with the learned doctors of Jewish religion. This he speaks of divine knowledge bestowed on him.

year. Abdullah-b-Salam said: Ka'ab spoke falsehood. I asked him. Then Ka'ab read the Torah and said: Rather it is in every week. Abdullah-b-Salam said: Ka'ab has spoken the truth. Afterwards Abdullah-b-Salam said: I have indeed known which that hour is. Abu Hurairah said: I asked; inform me about it, and don't be miser to me. Abdullah-b-Salam said: That is the last hour on Friday. Abu Hurairah said: I asked—And how can it be the last hour on Friday? Indeed the Apostle of Allah said: No Muslim servant praying therein shall miss it. Abdullah-b-Salam asked: Has not the Messenger of Allah said: Whoso sits in an assemblage waiting for prayer, is in prayer till he prays? Abu Hurairah said: I said: Yes. He said: It is that.

—*Malet, Abu Daud, Tirmizi, Nisai, Ahmad.*

659. **Anas** reported that the Messenger of Allah said: Seek the hour which is so hoped for on Friday after prayer till the setting of the sun.

—*Tirmizi.*

660. **Aus b-Aus** reported that the Messenger said: Verily the best of your days is Friday. Therein Adam was created and therein his life was taken and therein (will occur) the Trumpet, and therein the swoon.

قَرَأَ كَعْبُ التَّوْرَةَ فَقَالَ بَلْ هِيَ فِي كُلِّ
جُمُعَةٍ فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ صَدَقَ كَعْبُ
ثُمَّ قَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ قَدْ عَاصَتْ آيَةُ
سَاعَةِ هِيَ قُلْ أَبُو هُرَيْرَةَ فَقُلْتُ أَخْبِرْنِي
بِمَا لَا تَضُرُّنِي قَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ هِيَ
آخِرُ سَاعَةٍ فِي يَوْمِ الْجُمُعَةِ قَالَ أَبُو هُرَيْرَةَ
فَقُلْتُ وَكَيْفَ تَكُونُ آخِرُ سَاعَةٍ فِي يَوْمِ
الْجُمُعَةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُصَادُ فِيهَا
عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي فِيهَا فَقَالَ عَبْدُ
اللَّهِ ابْنُ سَلَامٍ أَلَمْ يَقُلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَنْ جَاسَ مَجْلِسًا يَنْتَظِرُ الصَّلَاةَ فَهُوَ فِي
صَلَاةٍ حَتَّى يُصَلِّيَ قَالَ أَبُو هُرَيْرَةَ فَقُلْتُ
بَلَى قَالَ فَهُوَ ذَلِكَ *

(مَالِكٌ وَابُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَاحِدٌ)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْتَمِسُوا السَّاعَةَ الَّتِي تُرْجَى فِي يَوْمِ الْجُمُعَةِ
بَعْدَ الْعَصْرِ إِلَى غَيْبِ شَمْسِ الشَّمْسِ *

(التِّرْمِذِيُّ)

عَنْ أَوْسِ بْنِ أَوْسٍ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمُ
الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ قُبِضَ وَفِيهِ

So increase blessings on me therein, because your blessings are presented to me. They asked: O Apostle of Allah! and how are our blessings presented to you while you will be swollen? (He said: They were saying: When you will be no more). He said: Verily Allah made the bodies of Prophets unlawful for earth. 1906 — *Abu Dawūd, Nisai, Ibn Majah.*

661. *Abu Hurairah* reported that the Messenger of Allah said: The promised day is the Day of Resurrection, and the witnessed day is the day of Arafat, and the bearer of witness is Friday. The sun has neither risen, nor set on a day better than it. There is therein an hour in which a believing servant praying to Allah for good, does not but find Allah responding to him, nor does he seek refuge from anything but He gives him refuge therefrom. 1937 — *Ahmad, Tirmizi (Rare).*

النَّفْخَةُ وَفِيهِ الصَّعَقَةُ فَأَكْثَرُوا عَلَيَّ مِنْ
الصَّلَاةِ فِيهِ فَإِنْ صَلَوَتُكُمْ مَعْرُوضَةٌ عَلَيَّ قَالُوا
يَا رَسُولَ اللَّهِ وَكَيْفَ تُعَرِّضُ صَلَاتُنَا عَلَيْكَ
وَقَدْ رَمَتْ قَالَ يَقْرَأُونَ بِلَيْتٍ قَالَ إِنْ اللَّهُ
حَرَّمَ عَلَيَّ الْأَرْضَ أَجْسَادَ الْأَنْبِيَاءِ *
(أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ الْيَوْمَ الْاَمْرُوتُ يَوْمَ الْقِيَمَةِ وَالْيَوْمُ
الْمَشْهُودُ يَوْمَ عَرَفَةَ وَالشَّاهِدُ يَوْمَ الْجُمُعَةِ
وَمَا طَلَعَتِ الشَّمْسُ وَلَا ذُرِبَتْ عَلَى يَوْمٍ
أَفْضَلَ مِنْهُ فِيهِ سَاعَةٌ لَا يَرَاهَا عَبْدٌ مُؤْمِنٌ
يَدْعُو اللَّهَ بِظَنٍّ إِلَّا اسْتَجَابَ اللَّهُ لَهُ وَلَا
يَسْتَعِذُّ مِنْ شَيْءٍ إِلَّا أَعَاذَهُ مِنْهُ *
أَحْمَدُ وَالتِّرْمِذِيُّ (غَرِيبٌ)

1906. *Darimi and Baihaqi* in his *Da'watul-Kabir* narrated this hadith. In other words, earth has got no power to consume the bodies of the Prophets. It is due either to strong frame of body created by Allah or due to some supernatural agency. In Egypt, the tomb of Tutakhanem was dug and his body which is said to have been buried 4000 years ago has been discovered with no sign of decay. If that is true, it is not beyond reason that the Prophet's body would be preserved. It is unanimously held that the Prophet regained life in his grave after his burial.

1937. This hadith is called *garib*, because one of its narrators *Musab-Obaidah* was weak (in memory). The words explained here occur in the Quran in the following verse: Consider the heaven full of stars, and the promised day, and the bearer of witness, and one against whom witness is borne (85 : 1—8Q).

662. **Abu Lobabah-b-Abdul Munzer** reported that the Apostle of Allah said: Verily Zumma day is the best of the days and the greatest near Allah, and it is greater than the day of Sacrifice and the day of Fitr near Allah. Therein there are five characteristics. Therein Allah created Adam, and therein Allah sent down Adam to the earth, and therein Allah caused Adam to die, and therein there is an hour in which no servant seeks anything but He gives it to him so long as he does not seek an unlawful thing, and therein the Hour shall occur. And there is no angel near by, and no heaven, and no earth, and no wind, and no mountain, and no sea except that it fears Friday, 1958 —*Ibn Majah.*

663. **Abu Darda'a** reported that the Messenger of Allah said: Increase blessing on me on Friday, because it is witnessed; angels witness it. And nobody sends blessing on me but it is presented to me till he is free from it. He said: I asked: And after death? He said: Verily Allah made unlawful for the earth that it should consume the bodies of prophets; so the Prophet of Allah is alive and is given provision. —*Ibn Majah.*

عَنْ أَبِي لُبَابَةَ بْنِ عَبْدِ الْمُنْذِرِ قَالَ
قَالَ النَّبِيُّ ﷺ صَلِّمْ إِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ
الْأَيَّامِ وَأَعْظَمُهَا عِنْدَ اللَّهِ وَهُوَ أَعْظَمُ عِنْدَ اللَّهِ
مِنْ يَوْمِ الْأَضْحَى وَيَوْمِ الْفِطْرِ فِيهِ خُمُسٌ
خَلَالَ خَلْقِ اللَّهِ فِيهِ آدَمُ وَاهْبَاطَ اللَّهُ فِيهِ
آدَمَ إِلَى الْأَرْضِ وَفِيهِ تَوَفَّى اللَّهُ آدَمَ
وَفِيهِ سَاعَةٌ لَا يَسْأَلُ الْعَبْدُ فِيهَا شَيْئًا إِلَّا
أَعْطَاهُ مَا لَمْ يَسْأَلْ حَرَامًا وَفِيهِ تَقْرَمُ السَّاعَةُ
مَا مِنْ مَلَكٍ مُقَرَّبٍ وَلَا سَمَاءٍ وَلَا أَرْضٍ
وَلَا رِيَّاحٍ وَلَا جِبَالٍ وَلَا بَحْرٍ إِلَّا هُوَ مُشْفِقٌ
مِنْ يَوْمِ الْجُمُعَةِ * (ابْنُ مَاجَةَ)

عَنْ أَنَسِ بْنِ الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ
ﷺ صَلِّمْ أَكْثَرُ صَلَاةٍ عَلَى يَوْمِ الْجُمُعَةِ فَأَنَّهُ
مَشْهُودٌ يَشْهَدُ الْمَلَائِكَةُ وَإِنْ أَحَدًا لَمْ
يُصَلِّ عَلَيَّ إِلَّا عُرِضَتْ عَلَيَّ صَلَاتُهُ حَتَّى
يُفْرَغَ مِنْهَا قَالَ قُلْتُ وَبَعْدَ الْمَوْتِ قَالَ
إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ
الْأَنْبِيَاءِ فَنَبِيُّ اللَّهِ ﷺ حَيٌّ يُرْزَقُ - (ابْنُ مَاجَةَ)

1958. Ahmad narrated from Sa'ad-b-Mu'az that a certain man of the Ansars came to the Holy Prophet and said: Inform me about Friday: what good is there in it? He said: Therein there are five good things. He narrated up to the last of this hadis. The days of Azha and Fitr are the two days of the two I'd festivals.

664. **Abdullah-b-Amr** reported that the Messenger of Allah said: There is no Muslim who dies on Friday or night of Friday but Allah saves him from the calamities of the grave. 1959

—*Ahmad, Tirmizi, (Rare).*

635. **Ibn Abbas** reported that he read: 'To day I have perfected your religion' the verse, while there was a Jew near him. He said: Had this verse been revealed on us, we would have taken it as a festival. *Ibn Abbas* said: Verily it was revealed on a day of the two festivals—on Zuma day and on the day of Arafat. —*Ahmad, Tirmizi (Rare)*

536w. **Abu Hurairah** reported: The Holy Prophet was asked: For what reason has Friday been specialised? He replied: Because the clay of your forefather was made to take shape therein, and there will be swoon therein, and the resurrection, and therein the overtaking, and there is an hour therein out of the last three hours in which anybody who calls Him will be responded to. —*Ahmad.*

537w. **Anas** reported that when Rajab appeared, the Messenger of Allah used to say: O Allah! give us blessing in Rajab and Sha'ban, and take us to Ramadhan. He said: -And he used to say: The Night of Friday

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ يَمُوتُ يَوْمَ
الْجُمُعَةِ أَوْ لَيْلَةَ الْجُمُعَةِ إِلَّا وَقَاهُ اللَّهُ شَرَّ
الْقَبْرِ * أَحْمَدُ وَالتِّرْمِذِيُّ (نَرِيبُ)

عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَرَأَ الْيَوْمَ اكْمَلْتُ
لَكُمْ دِينَكُمْ الْآيَةَ وَعِنْدَهُ يَهُودِيٌّ فَقَالَ
لَوْ نَزَلَتْ هَذِهِ الْآيَةُ عَلَيْنَا لَا تَخْذَاهَا عَيْنًا
فَقَالَ ابْنُ عَبَّاسٍ فَإِنَّهَا نَزَلَتْ فِي يَوْمِ
عِيدَيْنِ فِي يَوْمِ جُمُعَةٍ وَيَوْمِ عَرَفَةَ *
أَحْمَدُ وَالتِّرْمِذِيُّ (نَرِيبُ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قِيلَ لِلنَّبِيِّ
صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْجُمُعَةِ قَالَ
لَئِنْ فَتَاهَا طُبِعَتْ طِبْدَةُ آدَمَ وَفِيهَا
الصَّحْقَةُ وَالْبَعْدَةُ وَفِيهَا الْبَدَاشَةُ وَفِي آخِرِ
ثَلَاثِ سَاعَاتٍ مِنْهَا سَاعَةٌ مَنْ دَعَى اللَّهَ
فِيهَا اسْتَجِيبَ لَهُ * (أَحْمَدُ)

عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّيَ اللَّهُ
عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ رَجَبٌ قَالَ اللَّهُمَّ بَارِكْ لَنَا
فِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ قَالَ

is a night most resplendent,
and the day of Friday is a day
most dazzling. —*Baihaqi.*

وَكُنْ يَقْرَأُ لَيْلَةَ الْجُمُعَةِ لَيْلَةً أَغْرَ رِيَوْمِ
الْجُمُعَةِ يَوْمَ أَزْهَرَ * (البَيْهَقِيُّ)

SECTION 43

1960. Zumma Prayer is Compulsory

(See note 1952).

666. A woman of Banu Abd al-As'hal reported: I asked: O Ms. of Allah! verily there is a rotten way for us to go to the mosque. So how shall we proceed when will rain overtake us? He asked: Is there no way better than this? 'Yes' replied I. Then the latter is (to be preferred) to the former. —*Abu Daud.*

عَنِ امْرَأَةٍ مِّنْ بَنِي عَبْدِ الشَّهْلِ قَالَتْ
قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ لَنَا طَرِيقًا إِلَى
الْمَسْجِدِ مُتَذَنَّةً فَكَيْفَ نَفْعَلُ قَالَ لَيْسَ
بَعْدَهَا طَرِيقٌ هِيَ أَطْيَبُ مِنْهَا قُلْتُ بَلَى
فَهَذِهِ بِهِذِهِ * (أَبُو دَاوُدَ)

667. Ibn Omar and Abu Hurairah reported that they said: We heard the Apostle of Allah say upon the planks of his pulpit: Let the peoples resist from giving up their Zumma-prayers, or else Allah must put a seal upon their hearts, and then they will be among those who are heedless. —*Muslim.*

عَنِ ابْنِ عُمَرَ وَابْنِ هُرَيْرَةَ أَنَّهُمَا قَالَا
سَمِعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَلَى أَعْوَادِ
مَنْبَرِهِ لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ رُدَائِهِمُ الْجُمُعَاتِ
أَوْ لَيَخْتَمُنَّ اللَّهُ عَلَى قُلُوبِهِمْ ثُمَّ لَيَكُونُنَّ
مِنَ الْغَافِلِينَ * (مُسْلِمٌ)

668. Abul Ja'ad az-Zumairi reported that the Messenger of Allah said: Whoso gives up three Friday prayers by way of neglecting them, Allah will seal his heart. 1961

عَنْ أَبِي الْجَعْدِ الزُّمَيْرِيِّ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ ثَلَاثَ جُمُعٍ
تَهَارَنَّا بِهَا طَبَعَ اللَّهُ عَلَى قَلْبِهِ *
(أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

—*Abu Daud, Tirmizi, Nisai, Ibn Majah.*

669. **Samorah-b-Jundub** reported that the Messenger of Allah said: Whoso gives up a zumma without excuse, let him give one dinar in charity; if he does not find (it), then half a dinar. 1932

—*Ahmad, Abu Daud, Ibn Majah.*

670. **Abu Hurairah** reported from the Prophet who said Zumma is upon one whom the night can take to his family. 1968

—*Tirmizi.*

671. **Ta'req-b-Shehab** reported that the Messenger of Allah said: Zumma is a truth, binding upon every Muslim in congregation except upon four: Covenanted slave, woman, boy, or sick man. 1964 —*Abu Daud.*

672. **Ibn Mas'ud** reported that the Holy Prophet said to a people who used to keep behind from Zumma: I was about to

عن سمرة بن جندب قال قال رسول
الله صلعم من ترك الجمعة من غير
عذر فليتصدق بدينار فان لم يجد
فدينار *
(احمد و ابوداؤد و ابن ماجة)

عن ابي هريرة عن النبي صلعم قال
الجمعة على من اواه الليل الى اهله *
(الترمذي)

عن طارق بن شهاب قال قال رسول
الله صلعم الجمعة حق واجب على كل
مسلم في جماعة الا على اربعة عبد
مملوك او امرأة او صبي او مريض *
(ابوداؤد)

عن ابن مسعود ان النبي صلعم
قال لقوم يتخلفون عن الجمعة لقد هممت

1962. This is a partial expiation of the sin of not praying Zumma prayer.

1968. This means that Zumma is obligatory upon all persons including men who live in such a distance from the mosque that if they attend the mosque for Zumma, they are in a position to return to their wives at night after due performance of the prayer. Tirmizi says that the chain of narration of the hadis is weak.

1964. It is evident from this tradition that without congregation, Zumma prayer is not lawful. There are, however, differences of opinion among the Imams as to the number of persons who are to form a congregation in order to make Zumma prayer binding. Imams Abu Hanifa and Muhammad held that a congregation consists of three persons besides the Imam. Imam Abu Yusuf limits it to two besides the Imam. Imams Shafeyl defines it as a congregation of 40 persons. Zumma is not binding on women, boys under age, the mad, the travellers, the blind, the lame, and the extremely old.

order a person to pray with the people and then to burn the houses of those people who remain behind from Zumma.

—Muslim.

673. **Abdullah b-Amr** reported from the Prophet who said: Zumma prayer is upon one who hears prayer-call. —*Abu Dawd.*

675. **Ibn Abbas** reported that the Holy Prophet said: Whoso gives up a Zumma without an excuse is written as a hypocrite in a record which will neither be effaced, nor changed. 1965

—*Shafeyi.*

538w. **Jaber** reported that the Messenger of Allah said: Whoso believes in Allah and the latter day, there is Zumma upon him on Friday, except a sick man, a traveller, a woman, a boy or a covenanted slave. Whoso becomes free from it for sport or merchandise, Allah will become free from him; and Allah is Free (from want), Glorious. 1965

—*Darqutni.*

أَنَّ أَمْرَ رَجُلٍ يَصَلِّي بِالنَّاسِ ثُمَّ أَحْرَقَ
عَلَى رِجَالٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ بِدُوتِهِمْ *

(مسلم)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ
صَلَّمَ قَالَ الْجُمُعَةُ عَلَى مَنْ سَمِعَ الدَّاءَ *

(أبو داود)

عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّمَ قَالَ
مَنْ تَرَكَ الْجُمُعَةَ مِنْ غَيْرِ ضَرُورَةٍ
كُتِبَ مُنَافِقًا فِي كِتَابٍ لَا يُمَحَّى وَلَا
يُبَدَّلُ *

(الشافعي)

عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّمَ قَالَ
مَنْ كَانَ يَوْمَئِذٍ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَعَلِيهِ
الْجُمُعَةُ يَوْمَ الْجُمُعَةِ إِلَّا مَرِيضًا أَوْ مُسَافِرًا
أَوْ امْرَأَةً أَوْ صَبِيًّا أَوْ مَمْلُوكًا فَمَنْ اسْتَغْنَى
بِالْهَرِّ أَوْ تِجَارَةٍ أَوْ اسْتَغْنَى
لِللَّهِ عَنْهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ * (الدارقطني)

SECTION 44

Cleanliness & Takbir

675. **Salman** reported that the Messenger of Allah said: A man takes bath on Friday, and purifies himself as far as he can with ablution, and applies oil out of his oils or uses perfume

عَنْ سَلْمَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّمَ
يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ
مِنْ طَهْرٍ وَيُدْهِنُ مِنْ دُهْنِهِ أَوْ يَمَسُّ

1965. In some narrations, three Zummas have been mentioned.

1936. Whoso is engaged in trade and sport at the time of Zumma prayer, Allah will not turn His kind attention to him.

of his house, and then comes out without making separation between any two, 1967 and then he prays what has been prescribed for him, and then he keeps silence when the Imam reads, except that he is forgiven what occurs between it and another Zumma. —*Bukhari.*

676. **Abu Hurairah** reported from the Apostle of Allah who said: Whoso takes bath, comes to Zumma and prays what has been ordained for him, and keeps silence till he finishes his sermon and then prays with him, is forgiven what occurs between it and another Zumma, and for three days more.

—*Muslim.*

677. **Same** reported that the Messenger of Allah said: Whoso makes ablution and makes ablution well, and then comes to Zumma and hears and remains silent, he is forgiven what comes to pass between it and another Zumma, and three days in addition, and whoso touches a stone, prays in vain. 1968 —*Muslim.*

678. **Same** reported that the Messenger of Allah said: When Friday comes, the angels wait upon the door of the mosque

مِنْ طَيْبِ بَيْتِهِ ثُمَّ يَخْرُجُ فَلَا يَفْرُقُ

بَيْنَ اثْنَيْنِ ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ ثُمَّ

يَنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ إِلَّا يُغْفِرَ لَهُ مَا بَيْنَهُ

وَبَيْنَ الْجُمُعَةِ الْآخَرَى * (الْبُخَارِيُّ)

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى

قَالَ مَنْ اغْتَسَلَ ثُمَّ أَتَى الْجُمُعَةَ فَصَلَّى

مَاقْدَرَهُ ثُمَّ انْصَتَ حَتَّى يَفْرَغَ مِنْ

خُطْبَتِهِ ثُمَّ يُصَلِّي مَعَهُ غُفِرَ لَهُ مَا بَيْنَهُ

وَبَيْنَ الْجُمُعَةِ الْآخَرَى وَفُضِلَ ثَلَاثَةَ أَيَّامٍ *

(مُسْلِمٌ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى

تَرَضًا فَاحْسَنَ الرُّضَى ثُمَّ أَتَى الْجُمُعَةَ

فَاسْتَمَعَ وَانْصَتَ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ

الْجُمُعَةِ زِيَادَةُ ثَلَاثَةِ أَيَّامٍ وَمَنْ مَسَّ الْحَصَا

فَقَدْ لَغَا * (مُسْلِمٌ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى

إِذَا كَانَ يَوْمُ الْجُمُعَةِ وَقَفَتِ الْمَلَائِكَةُ عَلَى بَابِ

1967. It means that in the mosque one should not make his space for prayer after separating two men who were sitting together previous to his arrival.

1968. This is quite significant about the spirit of prayer in Islam. The outward forms are only means to an end, and not ends in themselves. A prayer without remembrance of Allah is nothing but touching a stone or a ground in prostration.

recording the first comer, and then one who comes after ; and the parable of the first comer is like the parable of one who sends a she camel for sacrifice to Mecca, next like one who sends a cow for sacrifice, and next a ram, next a cock and next an egg. When the Imam comes out, they close up their books and hear the Reminder. 1639

— *Agreed.*

679. **Same** reported that the Apostle of Allah said: When you have said to your friend on Friday while the Imam is delivering sermon 'Be silent,' you have indeed uttered a vain talk. 1970

— *Agreed.*

680. **Ja'ber** reported that the Messenger of Allah said: Nobody from you must cause his brother to get up on the Zumma-day and then get up to the back his seat and sit therein, but let him say: Make room 1971—*Muslim.*

681. **Abu Sayeed and Abn Hurairah** reported that the Messenger of Allah said: Whoso takes bath on Friday, puts on his best drees and applies scent if it be with him and then comes

المسجد يكتبون الأول فالأول ومثل المعجر
كذلك الذي يهدي بدنة ثم كاذبي يهدي
بقرة ثم كبشا ثم دجاجة ثم بيضة فإذا
خرج الإمام طروا صحفهم ويستمعون الذكر
(متفق عليه)

عنه قال قال رسول الله صلعم إذا
قلت لصاحبك يوم الجمعة انصت والإمام
يخطب فقد لغوت * (متفق عليه)

عن جابر قال قال رسول الله صلعم
لا يقبل من أحدكم أخاه يوم الجمعة ثم
يخالف إلى متعده فليقع فيه ولكن
يقول افسحوا * (مسلم)

عن أبي سعيد وأبي هريرة قالا
قال رسول الله صلعم من اغتسل يوم
الجمعة ولبس من أحسن ثيابه ومس

1969. In other words, the first comers will get great rewards from Allah. The foremost one will get a reward of sacrificing a camel at Mecca, the next one will get a reward of sacrificing a cow at Mecca, and thus the rewards decrease according to the position of the rows.

1970. The Reminder means the Quran which reminds the people of the directions and prohibitions of Allah.

1971. It appears from this hadis that to hold talk whether good or bad at the time of Khutba is unlawful. See note 1980 for full discussion.

to Zumma prayer without treading over the necks of men, and then prays what Allah has prescribed for him and then keeps silence when his Imam comes out till he is free from his prayer, these are expiations for what is between it and a Zumma which has gone previous to it.

—*Abu Daud.*

682. **Aus-b-Aus** reported that the Messenger of Allah said: Whoso gives bath 1972 on Friday and takes bath, and wakes up and awakens at the early dawn, and walks on foot and does not ride, and comes near the Imam and hears without vain talk, there is for him for every step the action of a year, the reward of fasting it and standing therein (in prayer). —*Tirmizi, Abu*

Daud, Nisai, Ibn Majah.

683. **Abdullah-b-Salam** reported that the Apostle of Allah said: There is nothing (bad) on any of you, if he finds to put on two clothes for Zumma-day except the two clothes of his labour. 1973 —*Ibn Majah, Malek.*

684. **Samorah-b-Jundab** reported that the Apostle of Allah

مَنْ طَيَّبَ أَنْ كَانَ عِنْدَهُ ثُمَّ أَتَى الْجُمُعَةَ
فَلَمْ يَنْخُطْ أَعْنَاقَ الَّذِينَ ثُمَّ صَلَّى مَا كَتَبَ
اللَّهُ لَهُ ثُمَّ أَتَتْ إِذَا خَرَجَ إِمَامُهُ
حَتَّى يَفْرُغَ مِنْ صَلَاتِهِ كَانَتْ كَفَّارَةً لِمَا
بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الَّتِي قَبْلَهَا * (ابوداود)

عَنْ أَوْسِ بْنِ أَرَسٍ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْجُمُعَةِ وَاغْتَسَلَ
وَبَكَرَ وَابْتَكَّرَ وَمَشَى وَلَمْ يَرْكَبْ وَدَنَى
مِنَ الْإِمَامِ وَاسْتَمَعَ وَلَمْ يَلْغُ كَانَ لَهُ بِكُلِّ
خَذْوَةٍ عَدْلُ سَنَةِ أَجْرٍ صِيَامِهَا وَقِيَامِهَا *
(التِّرْمِذِيُّ وَابْرَدَارُ وَالسَّائِي وَأَبْنُ مَاجَةَ)

عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدُكُمْ أَنْ وَجَدَ أَنْ
يَتَّخِذَ ثَوْبَيْنِ يَوْمَ الْجُمُعَةِ سَرَى ثَوْبِي
مِهْنَتِهِ * (أَبْنُ مَاجَةَ وَمَالِكُ)

عَنْ سَمُرَةَ بْنِ جَنْدَبٍ قَالَ قَالَ رَسُولُ

1972. This is one of the finest teachings of Islam. It is democracy in the mosque and absence of any distinction between the high and the low, the rich and the poor, the noble and the ignoble. The first comers have got absolute right in the first row. It is unlawful to make a man ask to make room for others who come late. It is also Makruh to reserve seats before-hand in the mosque.

1973. This applies in the case of a husband who asks his wife to take bath and who himself takes bath.

said: Be present at the sermon and draw near the Imam; and verily a man does not cease to be distant (from the Imam) till he will be late in Paradise provided he enters it. —*Abu David*.

685. **Mu'az b-Anas Al Johani** from his father reported that the Messenger of Allah: Whoso oversteps the necks of men on Zumma day, a bridge towards Hell will be prepared for him. 1974

—*Tirmizi (Rare)*.

686. **Mu'az-b-Anas** reported that the Prophet prohibited from sitting with legs joined to belly on Friday, while the Imam is delivering. 1975

—*Tirmizi, Abu David*.

687. **Ibn Omar** reported that the Messenger of Allah said: When one of you feels inclined to sleep on Zumma day, let him turn aside from that seat of his.

—*Tirmizi*.

688. **Nafe'** reported: I heard Ibn Omar say that the Apostle of Allah forbade a man's asking a man to get up from his seat and sitting therein. It was questioned to Nafe': On Friday? He replied: On Friday and other days.

—*Agreed*.

689. **Abdullah-b-Amr** reported that the Messenger of Allah

الله صلعم احضروا الذكر وادنوا من الامام
فان الرجل لا يزال يتباعد حتى يؤخر
في الجنة وان دخلها * (ابوداود)

عن معاذ بن انس الجهني عن
ابيه قال قال رسول الله صلعم من تخطى
رقاب الناس يوم الجمعة اتخذ جسرا
الى جهنم * (الترمذي غريب)

عن معاذ بن انس ان النبي صلعم
نهى عن الحبوقة يوم الجمعة والاسام
يخطب * (الترمذي وابودود)

عن ابن عمر قال قال رسول الله
صلعم اذا نعت احدكم يوم الجمعة
فليتحول من مجلسه ذلك - (الترمذي)

عن زافع قال سمعت ابن عمر يقول
نهى رسول الله صلعم ان يقسم الرجل
الرجل من مقعدة ويجلس فيه قيل لنافع
في الجمعة قال في الجمعة وغيرها *

(متفق عليه)

عن عبد الله بن عمر قال قال رسول

1974. Malek narrated it from Yahya-b-Sayeed. It is not against asceticism that one takes up new clothes on festive occasions like I'ds and Zuma-days. The Prophet himself used to put on clothes other than his clothes of daily use on Zumma-day and the days of I'ds. This is not because Allah likes this, but because people are pleased with a man of decent dress.

1975. The word "from his father" is said to have been a mistake.

said: Three (classes of) persons attend Zumma: a man who comes to it with vain talk, and that is his acquisition therefrom; 1976 and a man who comes to it with invocation; he is a man who invokes Allah; if He wishes, He grants it, and if He wishes, He rejects it; and a man who comes to it with attention and silence, and does neither step over the neck of a Muslim, nor gives trouble to anybody; that is an expiation up to the Zumma which follows it and three days more; and that is because Allah says: Whoso does a good, there is for him ten times like it. 1977 — *Abu Daud*.

690. **Obaid-b Sabbaq** reported a defective tradition that the Messenger of Allah said in a Zumma of the Zummas: O assembly of the Muslims! verily this is a day which Allah has made a festival. So take bath; and whoso has got scent, it will not injure him if he applies it, and you shall take to teeth-cleansing. — *Ibn Majah, Malek*.

691. **Bara'a** reported that the Apostle of Allah said: It is a duty upon the Muslims to take bath on Friday; and everyone of them should apply scent of his

الله صلعم يحضر الجمعة ثلاثة نفر فرجل حضرها بلغر فذلك حظه منها ورجل حضرها بدعاء فهو رجل دعا الله ان شاء اعطاه وان شاء منعه ورجل حضرها بانصات وسكوت ولم يتخط رقبة مسلم ولم يؤذ احدا فهي كفارة الى الجمعة التي تليها وزيادة ثلثة ايام وذلك بان الله يقول من جاء بالحسنة فله عشر امثالها *

(ابوداود)

عن عبيد بن السباق مرسل قال قال رسول الله صلعم في جمعة من الجمع يامعشر المسلمين ان هذا يوم جعله الله عيدا فانتسروا ومن كان عنده طيب فلا يصره ان يمس منه وتليكم بالسواك *

(مالك ابن ساجه)

عن البراء قال قال رسول الله صلعم حقا على المسلمين ان يغتسلوا يوم الجمعة وليمس اقدمهم من طيب اهله

1976. In such a sitting, people are free from sleep, and if there is sleep, there remains no ablution.

1977. He gets no reward in Zumma prayer, as he holds vain talks at the time of sermon. One who is engaged in a supplication to Allah without hearing sermon of the Imam is neither good, nor extremely bad. It is however Makruh near Abu Imam Hanifa and unlawful near the other Imams.

family. If he does not find, water is a scent for him. 1978

—*Ahmad, Tirmizi (Approved)*

530w. **Abu Abbas** reported that the Messenger of Allah said: Whoso holds conversation on Friday while the Imam is delivering sermon is like an ass who carries loads, 1979 and one who says to him "Be silent", there is no Zumma for him.

—*Ahmad.*

فَإِنْ لَمْ يَجِدْ فَالْمَاءُ لَهُ طِيبٌ *

أَحْمَدُ وَالتِّرْمِذِيُّ (حَسَنٌ)

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ

صَلَعٌ مَنْ تَكَلَّمَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ

فَهُوَ كَمَثَلِ الْإِخْمَارِ يُحْدِلُ أَشْفَارًا وَالَّذِي

يَقُولُ لَهُ إِنِّي لَيْسَ لَهُ جُمُعَةٌ * (أَحْمَدُ)

SECTION 45

1980. Khutbah (Friday sermon)

Khutbah is Farz in Zumma prayer. After the second call for prayer generally uttered in a lower voice than the first call, the Imam stands up on the pulpit facing the audience to deliver sermon. This consists of two parts with the provision of a little rest for the Imam in the middle of the two. This sermon is primarily meant to exhort the audience towards Allah and His Apostle and to remind them once in every week the transitory nature of this world and the everlasting rewards in the hereafter. Any subject relating to the welfare of the community may be dealt with in the Khutbah. It is therefore necessary that the masses should know what the preacher preaches. In other words, it must be delivered in the language of the worshippers. See note 1952 (c) for further light.

692. **Anas** reported that the Apostle of Allah used to say Zumma prayer when the sun was inclined.

—*Bukhari.*

عَنْ أَنَسٍ قَالَ أَنَّ النَّبِيَّ صَلَّى صَلَعٌ كَانَ

يُصَلِّي الْجُمُعَةَ حِينَ تَمِيلُ الشَّمْسُ *

(الْبُخَارِيُّ)

1978. According to Imam Malek, Friday bath is wajib, but the majority regard it as sunnat Muakkadah.

1979. As ass carries loads without any knowledge; a learned man likewise carries books on his back instead of getting any profit from them.

693. **Sahl-b-Sa'ad** reported : We used neither to take sleep at noon, nor to take food but after Zumma prayer. 1981 — *Agreed.*

694. **Anas** reported that when the cold became intense, the Prophet used to say prayer earlier ; and when the heat became intense, he used to pray late, that is Zumma prayer. — *Bukhari.*

695. **Sa'yeb-b-Yezid** reported that at first there was Azan on Zumma-day when the Imam was on the pulpit during the times of the Apostle of Allah, Abu Bakr and Omar. When Osman came and the people increased, he added the third azan at Jaora'a 1982 — *Bukhari.*

696. **Jaber-b-Samurah** reported that the Prophet delivered two sermons, in the midst of which he used to sit, reading the Quran and reminding the people. His prayer was short and his sermon was short. — *Muslim.*

697. **Ammar** reported : I heard the Messenger of Allah say : Verily the prolongation of the prayer of a man and the shortening

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ مَا كُنَّا نَقِيلُ
وَلَا نَتَعَدَّى إِلَّا بَعْدَ الْجُمُعَةِ * (مُتَّفَقٌ عَلَيْهِ)
عَنْ أَنَسٍ (رَضِيَ) قَالَ كَانَ النَّبِيُّ
صَلَّمَ إِذَا اشْتَدَّ الْبَرْدُ يَكْثُرُ بِالصَّلَاةِ وَإِذَا
اشْتَدَّ الْحَرُّ ابْرَدَ بِالصَّلَاةِ يَعْنِي الْجُمُعَةَ *
(الْبُخَارِيُّ)

عَنِ السَّائِبِ بْنِ يَزِيدٍ قَالَ كَانَ الذَّاءُ
يَوْمَ الْجُمُعَةِ أَوَّلَهُ إِذَا جَلَسَ الْإِمَامُ عَلَى
الْمَنْبَرِ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَالْآلِ وَسَلَّمَ فَكُنَّا نَكُنْ عِثْمَانُ وَكَثُرَ النَّاسُ
زَادَ الذَّاءُ الثَّلَاثَ عَلَى الزَّوْرَاءِ *
(الْبُخَارِيُّ)

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَتْ لِلنَّبِيِّ
صَلَّمَ خُطْبَتَانِ يَجْلِسُ بَيْنَهُمَا يَقْرَأُ الْقُرْآنَ
وَيَذْكُرُ النَّاسَ فَكَانَتْ صَلَاتُهُ قَصْدًا وَخُطْبَتُهُ
قَصْدًا * (مُسْلِمٌ)

عَنْ عَمَّارٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَالْآلِ وَسَلَّمَ يَقُولُ إِنْ طَوَّلَ صَلَاةَ الرَّجُلِ وَقَصَرَ خُطْبَتَهُ

1981. It is Mustahab to take food after Zumma on Friday.

1982. Azan began first on Friday at the time when the Imam sat on the pulpit. There was no azan before that. This was the practice all along till Osman introduced a third azan. It was first said at Jaora'a abazaar in the market of Medina before the first Azan. It is called third as one Azan precedes Khutba, and another before Khutba for prayer. This is now considered as the first Azan.

sermon is a sign of his wisdom. So prolong the prayer and shorten the sermon, and verily there is sorcery in oratory.

—Muslim.

698. **Jaber** reported that when the Apostle of Allah delivered sermon, his eyes became red, his voice raised up and his anger severe till he was as it were an warner of an army saying—"It will fall upon you at dawn or at dusk", and he used to say—I and the Hour have been raised up like these two. And he joined his two fingers, the ring and the middle. —Muslim.

699. **Ya'la-b-Ommayyah** reported: I heard the Prophet reading on the pulpit "And they all called: O Malek! let your Lord give decree against us." 1983

—Agreed.

700. **Omme Hisham**, daughter of Haresa-b-an-Nu'man, reported: I did not overtake "Qaf, and by the honoured (Quran" 1984 except from the tongue of the Apostle of Allah. He used to read it on every Zumma upon the pulpit when he delivered sermon to the people. —Muslim.

701. **Amr-b-Hurais** reported that the Prophet delivered a sermon on Friday while there was a black turban upon him.

مَلَكَةٌ مِّنْ فَتَاهِ فَاطِيلُوا الصَّلَاةَ وَاقْصُرُوا
الْخُطْبَةَ وَإِنْ مِّنَ الْبَيْدَانِ سِحْرًا *
(مسلم)

عَنْ جَابِرٍ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ
إِذَا خَطَبَ أَحْمَرَتْ عَيْنَاهُ وَعَلَا صَوْتُهُ وَاشْتَدَّ
غَضَبُهُ حَتَّى كَانَهُ مَنذِرُ جَيْشٍ يَقُولُ صَبَحَكُمْ
وَمَسَاكُمْ وَيَقُولُ بَعَثْتُ أَنَا وَالسَّاعَةُ كَيَاتِبِينَ
وَيَقْرَنُ بَيْنَ اصْبَعَيْهِ السَّبَابِغَةِ وَالْأَوْسَطَى *
(مسلم)

عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ سَمِعْتُ
النَّبِيَّ ﷺ يَقْرَأُ عَلَى الْمَنبَرِ وَنَادَا يَا مَالِكُ
لِيَقْضَ عَائِدًا رَبِّكَ * (متفق عليه)

عَنْ أُمِّ هِشَامٍ بِنْتِ حَارِثَةَ بْنِ الزُّعْمَانِ
قَالَتْ مَا أَخَذْتُ قُرْآنَ الْقُرْآنِ الْمَجِيدِ إِلَّا
عَنْ لِسَانِ رَسُولِ اللَّهِ ﷺ يَقْرَأُهَا كُلَّ جُمُعَةٍ
عَلَى الْمَنبَرِ إِذَا خَطَبَ الذَّاسُ * (مسلم)

عَنْ عَمْرِو بْنِ حُرَيْثٍ أَنَّ النَّبِيَّ ﷺ
خَطَبَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ قَدْ ارْخَى

1983. It indicates that there will be no other Prophet between the appearance of the Prophet Muhammad and the Resurrection. It is inferred from this that the Resurrection is not distant.

1984. Malek is the principal guard over Hell. He will be addressed by the infidels: we can't bear such misfortunes and punishments of Hell. Let your Lord take our breath.

He let loose its both sides between his two shoulders. — *Muslim*.

702. **Jaber** reported that the Messenger of Allah said while he was delivering sermon: When some one of you comes on Friday while the Imam delivers sermon, let him say two rak'ats and let him be short therein. 1915 — *Muslim*.

703. **Abu Hurairah** reported that the Ms. of Allah said: Whoso overtakes a rak'at of a prayer with the Imam, he has indeed overtaken the (entire) prayer. — *Agreed*.

704. **Ibn Omar** reported that the Prophet used to deliver two sermons. When he ascended the pulpit, he used to sit down until (I consider) the Muazzen finished his call. Then he used to stand up and deliver sermon. Next he used to sit without speaking and then he used to get up and deliver sermon. 116 — *Abu Dawud*.

705. **Abdullah-b Mas'ud** reported that when the Prophet stood straight upon the pulpit, we turned our faces towards him. 1987 — *Tirmizi*.

706. **Ja'bar-b-Samurah** reported that the Prophet used to

طَرَفَيْهَا يَمِينٍ كَتَفَيْهِ يَوْمَ الْجُمُعَةِ * (مُسْلِمٌ)
عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
وَهُوَ يَخْطُبُ إِذَا جَاءَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ
وَالْإِمَامُ يَخْطُبُ فَلْيَرْكَعْ رَكْعَتَيْنِ وَلْيَذْهَبْ
فِيهِمَا * (مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
صَلِمَ مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ
مَعَ الْإِمَامِ فَقَدْ أَدْرَكَ الصَّلَاةَ *
(مُتَّفَقٌ عَلَيْهِ)

عَنْ عُمَرَ قَالَ كَانَ النَّبِيُّ ﷺ
يَخْطُبُ خُطْبَتَيْنِ كَانَ يَجْلِسُ إِذَا صَعِدَ
الْمَنْبَرَ حَتَّى يَفْرُغَ أَرَاهُ الْمُؤَذِّنُ ثُمَّ يَقُومُ
فَيَخْطُبُ ثُمَّ يَجْلِسُ وَلَا يَتَكَلَّمُ ثُمَّ يَقُومُ
فَيَخْطُبُ * (أَبُو دَاوُدَ)

عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ قَالَ كَانَ
النَّبِيُّ ﷺ صَلِمَ أَسْتَرَى عَلَى الْمَنْبَرِ اسْتَقْبَلَاهُ
بِرُجْرَهْنَا * (أَلْتَرْمِذِيُّ)

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ ﷺ

1985. On the basis of this tradition, Imams Ahmad and Shafe'i hold that prayer of two rak'ats for ablution is wajib. Imam Abu Hanifa, Malek and others hold that this prayer at the time of delivery of sermon or outside it is not wajib.

1986. This hadith shows that in the sitting between the two sermons, there shall be no talk or reading. Some latter jurists hold, however, that it is better to read the Quran or chapter Ikhlas at that time.

1987. Tirmizi said that they did not know this tradition except from Muhammad-b-Ja'bar who was not so trustworthy.

deliver sermon in standing, then sit and then stand and deliver sermon in standing. He who informed you that he used to deliver sermon in sitting, has indeed spoken falsehood. By Allah, I have indeed prayed with him more than two thousand prayers. —Muslim.

707. **Ka'ab-b-Uzrah** reported that he entered the mosque while Abdur Rahman b-Ommil Hakam was delivering sermon in sitting. He said: Look at this wretch delivering sermon in sitting while the Almighty Allah said: And when they see a merchandise or a sport, they hasten towards it and leave you standing. 1933 —Muslim.

708. **Omarah-b-Ruwaibah** reported that he saw Bishr-b-Merwan upon the pulpit raising his hands. So he said: May Allah destroy these two hands! Indeed I saw the Prophet that he did not do more than hinting at by his hand 'Thus'. And he pointed out with his ring finger. —Muslim.

709. **Ja'ber** reported that when the Apostle of Allah stood straight upon the pulpit on Friday, he said 'Sit down.' Ibn Mas'ud heard it and then he sat at the door of the mosque.

صَلَّمَ يَخْطُبُ قَائِمًا ثُمَّ يَجْلِسُ ثُمَّ يَقُومُ

فَيَخْطُبُ قَائِمًا فَمَنْ نَبَذَ أَنَّهُ كَانَ

يَخْطُبُ جَالِسًا فَقَدْ كَذَبَ فَقَدْ وَاللَّهِ صَلَّيْتُ

مَعَهُ أَكْثَرَ مِنْ أَلْفِي صَلَاةٍ * (مُسْلِمٌ)

عَنْ كَعْبِ بْنِ عَجْرَةَ أَنَّهُ دَخَلَ

الْمَسْجِدَ وَعَبْدُ الرَّحْمَنِ بْنُ أُمِّ الْوَكَيْلِ الْحَكَمُ

يَخْطُبُ قَائِمًا فَقَالَ انْظُرُوا إِلَى هَذَا

الْخَبِيثِ يَخْطُبُ قَائِمًا وَقَالَ اللَّهُ تَعَالَى

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا

وَتَرَكُوا قَائِمًا * (مُسْلِمٌ)

عَنْ عُمَارَةَ بْنِ رُوَيْبَةَ أَنَّهُ رَأَى

بِشْرَ بْنَ مَرْوَانَ تَلَى الْمُنْبِرَ رَافِعًا يَدَيْهِ

فَقَالَ قُبْحٌ لِلَّهِ هَاتَيْنِ الْيَدَيْنِ لَقَدْ رَأَيْتُ

رَسُولَ اللَّهِ صَلَّمَ مَا يَزِيدُ عَلَيَّ أَنْ يَقْرَأَ

بِيَدِهِ هَكَذَا وَأَشَارَ بِأَصْبَعِهِ الْمُسَبِّحَةِ *

(مُسْلِمٌ)

عَنْ جَابِرٍ قَالَ أَمَا اسْتَرَى رَسُولُ اللَّهِ

صَلَّمَ يَوْمَ الْجُمُعَةِ عَلَى الْمُنْبِرِ قَالَ اجْلِسُوا

فَسَمِعَ ذَلِكَ ابْنُ مَسْعُودٍ فَجَلَسَ عَلَى بَابِ

1933. This is verse—62:11 of the Quran. This verse was revealed at the time when a caravan appeared from Syria to Medina. The companions were then engaged in Zuma prayer. When the caravan was passing by them, all of them except twelve men went out leaving the prayer.

The Apostle of Allah saw him and said : Come, O Abdullah-bi-Mas'ud.

51 tw. **Abu Hurairah** reported that the Apostle of Allah said : Whoso overtakes a rak'at of Zuhra, let him join another with it. And whoso misses the two rak'ats, let him pray four (or he said : Zuhra prayer).

—Darqutni.

الْمَسْجِدَ فَرَأَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَعَالَ
يَا عَبْدَ اللَّهِ بْنَ مَسْعُودَ * (ابْرَدَارِدَ)
عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَدْرَكَ مِنَ الْجُمُعَةِ رَكْعَةً فَلَمْ يَلِ
الْيَمِينِ أُخْرَى وَمَنْ فَاتَتْهُ الرُّكْعَتَانِ فَلْيَصِلْ
أَرْبَعًا أَوْ قَالَ الظُّهْرَ * (الْأَرْقَطِيُّ)

SECTION 46

1989. Prayer of Fear

So great an importance was given by Islam to prayer that even in battles and places of fear, prayer must be said towards the remembrance of the Almighty who alone can dispel all calamities. The Holy Prophet himself with his devoted followers used to pray and prostrate before the Glorious Allah in the midst of the enemies. The enemies were not unmindful of their divine acts and were naturally discomfited to see the band of angels who fought with them. About this prayer, the Quran says : And when you are in a journey in the earth, there is no blame on you if you shorten the prayer if you fear that those who disbelieve will cause you distress, for the disbelievers are your open enemies. When you are among them and keepest up the prayer for them, let a party of them stand up with thee and let them take their arms ; then when they have prostrated themselves, let them go to your rear and let the other party who have not prayed come forward and pray with them -4:10Q. In case of a great danger it is permitted to say prayer either on foot or on riding. The Quran says : But if you are in danger, then say your prayers on foot or on horse back -2:239Q. This is prayer by *Ima* i.e. by signs and gestures. It appears from the above verses that the congregation must be divided into two batches, one batch to face the enemy and the other to pray one rak'at only behind the Imam. The first batch will then take the place of the second batch and the latter will proceed to pray the

remaining one rak'at with the former Imam who is not to break the prayer but to fulfil two rak'ats. This sort of prayer will give an idea in the mind of the enemies that it is a manoeuvre of armies and not prayer.

There are different traditions regarding the modes of this prayer but the above method has been generally accepted.

The Holy Prophet prayed this prayer of fear in four places, at Zatur-Reqa'a, at the valley of Nakhil at Asfan and at Zufard. This shows that this prayer is allowed only in journey. Imam Abu Hanifa says that it is allowed in case of danger in journey as well as in residence.

710. **Salam-b-Abdullah** reported from his father who said: I joined the Apostle of Allah in a battle towards Najd. We encountered the enemy and then we drew up ranks for them. The Prophet stood to pray for us, and there stood a party with him and another advanced towards the enemy. The Prophet bowed down with those who were with him and prostrated twice, and then they departed to the place of the party who did not pray. Then they came, and the Prophet bowed down with them one bowing and made two prostrations and then greeted. Everyone of them then got up and bent down for himself one rak'at and made two prostrations. *Nafe narrated a similar tradition, and he added: If then there comes a fear severer than that, pray walking, standing upon their feet and riding, facing the Ka'ba or without*

عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ قَالَ غَزَوْتُ
مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ يَجِدَ قَوْمًا زَيْنًا
الْعَدُوِّ فَصَافَفْنَا لَهُمْ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُصَلِّي لَنَا فَقَامَتِ طَائِفَةٌ مَعَهُ وَأَقْبَلَتِ
طَائِفَةٌ عَلَى الْعَدُوِّ رَكَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِمَنْ مَعَهُ وَسَجَدَ سَجْدَتَيْنِ ثُمَّ انْصَرَفُوا مَكَانَ
الطَّائِفَةِ الَّتِي كَانَتْ تَصَلِّي فَجَاءُوا فَرَكَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِهِمْ رُكْعَةً وَسَجَدَ سَجْدَتَيْنِ ثُمَّ
سَلَّمَ فَقَامَ كُلُّ وَاحِدٍ مِنْهُمْ فَرَكَعَ لِنَفْسِهِ رُكْعَةً
وَسَجَدَ سَجْدَتَيْنِ وَارْوَى نَافِعٌ نَحْوَهُ وَزَادَ
فَإِنْ كَانَ خَوْفٌ هُوَ أَشَدُّ مِنْ ذَلِكَ صَلَّوْا
رُجُلًا قِيَامًا عَلَى أَقْدَامِهِمْ وَرُكْبَانًا مُسْتَقْدِمًا
الْقِبْلَةَ أَوْ غَيْرَهَا مُسْتَقْدِمِينَ قَالَ نَافِعٌ

facing it. Nafe' said: I don't consider that Ibn Omar narrated that except from the Messenger of Allah, 190. —Bukhari.

711. **Yezid-b-Ruman** from Sa'leh-b-Khawwat from one who prayed with the Prophet the prayer of fear on the day of Zatur Reqa'a reported that a party closed up a rank with him, and a party were facing the enemy. He prayed with those who were with him one rak'at. Then he jumped up on his feet and they completed for themselves and then they went away. They then formed a rank facing the enemy, and another party advanced and prayed with them the rak'at of the prayer which remained due. Afterwards he sat at ease and they prayed in full for themselves and then he greeted with them. 191

—Agreed.

712. **Jab'ber** reported: We came with the Messenger of Allah till we were at Zatur-Reqa'a. When we came to a shade-giving tree, we left it for the Messenger of Allah.

لَا أَرَى ابْنَ عُمَرَ ذَكَرَ ذَلِكَ إِلَّا عَنِ رَسُولِ
اللَّهِ صَلَّى * (البخاري)

عَنْ يَزِيدَ بْنِ رُوْمَانَ عَنْ هَاشِمِ بْنِ
خَوَاتٍ عَنْ صَالِيٍّ مَعَ رَسُولِ اللَّهِ صَلَّى
يَوْمَ ذَاتِ الرِّقَاعِ صُورَةَ الْخُرْفِ إِنَّ طَائِفَةً
صَفَّتْ مَعَهُ وَطَائِفَةٌ وَجَّاهُ الْعَدُوِّ فَصَلَّى
بِالَّتِي مَعَهُ رَكْعَةً ثُمَّ ثَبَتَ قَائِمًا وَاتَّقُوا
لِأَنْفُسِهِمْ ثُمَّ انْصَرَفُوا فَصَلُّوا وَجَّاهُ الْعَدُوِّ
وَجَاءَتِ الطَّائِفَةُ الْآخَرَى فَصَلَّى بِمِ الرُّكْعَةِ
الَّتِي بَقِيَتْ مِنْ صَلَاتِهِ ثُمَّ ثَبَتَ جَالِسًا
وَأَمَرُوا لِأَنْفُسِهِمْ ثُمَّ سَلَّمَ بِهِمْ - (مُتَّفَقٌ عَلَيْهِ)

عَنْ جَابِرٍ قَالَ أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ
صَلَّى حَتَّى إِذَا كُنَّا بِذَاتِ الرِّقَاعِ كُنَّا إِذَا
اقْتَبْنَا عَلَى شَجَرَةٍ ظِلَالَةٍ تَرَكَهَا الرَّسُولُ

190. On fact is clear from this tradition that congregation is not to be given up even in case of fear and dread. Imam Malek says that in journey, prayer of fear may be said but Imam Abu Hanifa holds that both in journey and residence it is allowed in case of fear. It is said that the Holy Prophet prayed this prayer in four places—Zatur-Reqa, valley of Naki, Aslan, and Zufard.

191. The man was Sa'leh-b-Abi Hasma. Zatur Reqa' is the name of a battle which took place at 5 A. H. between the Prophet and the infidels. The Prophet returned victorious without fight. The battle is so called as the Muslims had received wounds in feet and there were sores. Imams Shafeyi and Malek follow this tradition.

Then a man out of the the polytheists advanced, while the sword of the Apostle of Allah was hanging with a tree. He took the sword of the Holy Prophet and brandished it. He asked the Prophet: Do you fear me? 'No' said he. He asked: Who will then protect you from me? "Allah" retorted he, 'will protect me from you.' 1932 Then the companions of the Prophet threatened him, snatched the sword and kept it hanging. Then Azan was proclaimed for prayer, and he prayed two rak'ats with a party. Next they made delay, and he prayed with two rak'ats with another party. So for the Apostle of Allah, there were four rak'ats and for the people two rak'ats. — *Agreed.*

713. **Same** reported: 'The Apostle of Allah prayed the prayer of fear with us, and we arrayed two lines behind him while the enemy was between us and the direction of the Ka'ba. The Prophet recited Takbir and we all did so. Then he bent down and we all bent down. Then he raised up his head from the bending, and we all raised up. Then he went

اللَّهُ صَلَاحٌ فَجَاءَ رَجُلٌ مِنَ الْمُشْرِكِينَ وَسِيفٌ

رَسُولِ اللَّهِ صَلَاحٌ مُعَلَّقٌ بِشَجَرَةٍ فَاخَذَ سِيفَ

نَبِيِّ اللَّهِ صَلَاحٌ فَاخْتَرَطَهُ فَقَالَ لِرَسُولِ

اللَّهُ صَلَاحٌ اتَّخَذَنِي قَالَ لَا قَالَ فَمَنْ

يَمْنَعُكَ مِنِّي قَالَ اللَّهُ يَمْنَعُنِي مِثْلُكَ

فَتَهَدَّدَهُ أَصْحَابُ رَسُولِ اللَّهِ صَلَاحٌ فَغَمَدَ

السِّيفَ وَعَلَّقَهُ فَذُودِي بِالصَّلَاةِ فَصَلَّى

بِطَائِفَةٍ رَكَعَتَيْنِ ثُمَّ تَأَخَّرُوا وَصَلَّى بِالطَّائِفَةِ

الْأُخْرَى رَكَعَتَيْنِ فَكَانَتْ لِرَسُولِ اللَّهِ صَلَاحٌ

أَرْبَعَ رَكَعَاتٍ وَلِلْقَوْمِ رَكَعَتَانِ - (مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ صَلَّى بِنَا رَسُولِ اللَّهِ صَلَاحٌ

صَلَاةَ الْخَوْفِ فَخَفَفْنَا خَلْفَهُ صَافِينَ وَالْعَدُوَّ

بَيْنَنَا وَبَيْنَ الْقِبْلَةِ فَكَبَّرَ النَّبِيُّ صَلَاحٌ

وَكَبَّرْنَا جَمِيعًا ثُمَّ رَكَعَ وَرَكَعْنَا جَمِيعًا

ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَرَفَعْنَا جَمِيعًا

1932. At the time of this talk, his companions were not there. During this talk, the sword fell down from the hand of the unbeliever and it was taken up by the Prophet. Afterwards the companions came and the man was pardoned. This was said before the verse for shortening prayers at the time of journey was revealed. It was said at Asfan.

down to prostration, and so also the row which was next to him, and the last row remained standing in the midst of the enemy. When the Prophet finished prostration, and the row which was next to him stood, the last row went to prostration and then they stood and the last row advanced forward and the first row retraced backward. Then the Prophet bent down and we all bent down, then he raised up his head from the bending, and we all raised up. Then he went down to prostration and also the row which was next to him which was the last in the first rak'at; and the last row stood in the midst of the enemy. When the Prophet finished prostration, and the row which was next to him departed, and the last line went to prostration, they prostrated. Then the Prophet greeted with all. —Muslim.

714. Abu Hurairah reported that the Apostle of Allah landed (at a place) between Zajnan 1938 and Asfan. 1934 The polytheists said regarding these (men): A prayer—it is dearer to them than their parents and their children, and it is Asr prayer. So make your affairs common and encounter them with an united front. Gabriel came to the Holy

ثُمَّ انْعَدَّ بِالسُّجُودِ وَالصَّفِّ الَّذِي يَلِيهِ
وَقَامَ الصَّفُّ الْمُؤَخَّرُ فِي نَحْرِ الْعَدُوِّ فَلَمَّا
قَضَى النَّبِيُّ صَلَاحَ السُّجُودِ وَقَامَ الصَّفِّ
الَّذِي يَلِيهِ انْعَدَّ الصَّفُّ الْمُؤَخَّرُ بِالسُّجُودِ
ثُمَّ قَامُوا ثُمَّ تَقَدَّمَ الصَّفُّ الْمُؤَخَّرُ وَتَأَخَّرَ
الْمُقَدَّمُ ثُمَّ رَكَعَ النَّبِيُّ صَلَاحًا جَمِيعًا
ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَرَفَعْنَا جَمِيعًا
ثُمَّ انْعَدَّ بِالسُّجُودِ وَالصَّفِّ الَّذِي يَلِيهِ
الَّذِي كَانَ مُؤَخَّرًا فِي الرُّكْعَةِ الْأُولَى وَقَامَ
الصَّفُّ الْمُؤَخَّرُ فِي نَحْرِ الْعَدُوِّ فَلَمَّا قَضَى
النَّبِيُّ صَلَاحَ السُّجُودِ وَالصَّفِّ الَّذِي يَلِيهِ
انْعَدَّ الصَّفُّ الْمُؤَخَّرُ بِالسُّجُودِ فَسَجَدُوا ثُمَّ
سَلَّمَ النَّبِيُّ صَلَاحًا جَمِيعًا * (مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى
فَزَلَّ بَيْنَ ضَجْجَانٍ وَعَسْفَانَ فَقَالَ الْمُشْرِكُونَ
لَهُؤُلَاءِ صَلَاةٌ هِيَ أَحَبُّ إِلَيْهِمْ مِنْ آبَائِهِمْ
وَأَبْنَائِهِمْ وَهِيَ الْعَصْرُ فَاجْمَعُوا أَمْرَكُمْ
فَتَمِيلُوا عَلَيْهِمْ مِيلَةً وَاحِدَةً وَإِنْ جِبْرَائِيلُ

1938. Zajnan is a hill between Mecca and Medina.

1934. Asfan is the name of a place which is only two stations off from Mecca.

Prophet and ordered him to divide his companions unto two battalions and to pray with them and another party to remain standing behind them and to take their arms and amunitions, so that there should be one rak'at for them, and for the Apostle of Allah two rak'ats.

—*Tirmizi, Nisai.*

541.w. Ja'ber reported that the Messenger of Allah was praying with the people the Zuhr prayer in the midst of fear at the valley of Nakhil.¹⁹⁶⁵ He prayed two rak'ats with a party and then greeted. Afterwards another party came and he prayed with them two rak'ats and then he greeted.

—*Sharhi Sunnat.*

اتى النبي صلى الله عليه وسلم فامرهم ان يقسم اصحابه
شطرين فيصلون بهم وتقوم طائفة اخرى
وراءهم وليأخذوا حذرهم واسلحتهم فتكون

لهم ركعة ولرسول الله صلى الله عليه وسلم ركعتان *

(الترمذي والنسائي)

عن جابر ان النبي صلى الله عليه وسلم كان يصلي

بالداس صلاة الظفر في الخوف ببطن

نخل فصلى بطائفة ركعتين ثم سلم ثم

جاء طائفة اخرى فصلى بهم ركعتين ثم

سلم *

(شرح السنة)

SECTION 47

1996. I'd Prayers

I'd comes from *Aud* meaning to return and *Fitr* means breaking fast. *I'dul Fitr* means the festival of breaking fast after Ramazan. *I'dul Azhr* means the festival of sacrifice which occurs on the day following the haj. Islam has got no festival except these two which are also celebrated with a view to demonstrate happiness after performance of duties like fasting. They teach that there is real happiness in the performance of religious duties. These are also practical examples of Islamic brotherhood in which all men irrespective of caste and creed should join these prayers. The prayer of I'ds is performed in the same manner as the 2 rak'ats of Zumma prayer with the exception of Aqamat or Azan. I'd prayers may be said in fields, or in mosques if the congregations are not great. In this prayer, there are seven takbirs in the first rak'at and five in the second, and

* 1995. Nakhil is a place between Mecca and Tayef.

used a different road.

— Bukhari

724. Bara'a reported: The Holy prophet addressed us on the day of sacrifice. He said: Verily the first thing with which we should begin in this day of ours is that we should pray and then return and sacrifice (animals). Whoso does that adopts our ways, and whoso sacrifices before we pray, it is verily the mutton of a goat which he hastens for his family. There is nothing of sacrifice (in it), 1993

— Agreed.

725. Jundub-b-Abdullah al Bajaliy reported that the Messenger of Allah said: Whoso slaughters before the prayer, let him slaughter another in its place; and whoso does not slaughter till we have prayed, let him slaughter in the name of Allah.

— Agreed.

726. Bara'a reported that the Messenger of Allah said: Whoso slaughters before the prayer, verily he slaughters for himself; and whoso slaughters after the prayer, he has indeed perfected his sacrificial rite and adopted the way of the Muslims.

— Agreed.

كُنْ يَوْمَ يَوْمٍ خَالَفَ الدَّرْبَ * (البخاري)
عَنِ الْبَرَاءِ قَالَ خَدَّيْنَا النَّبِيَّ صَلَّى
يَوْمَ الْهَرَّةِ فَقَالَ إِنَّ أَوَّلَ مَا بُدِئَ بِهِ نَبِيٌّ
يَوْمَئِذَا هَذَا أَنْ يُصَلِّيَ ثُمَّ يُرْجِعَ فَيُضَحِّي
فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنَّتَنَا وَمَنْ
ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَإِنَّمَا هُوَ شَاةٌ لَعَنَ
مُجَلِّسُهُ لِأَهْلِهِ لَيْسَ مِنَ النَّسْلِ فِي
شَيْءٍ * (متفق عليه)

عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ الْبَجَالِيِّ قَالَ
قَالَ رَسُولُ اللَّهِ صَلَّى عَلَيْنَا وَسَلَّمَ مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ
فَلْيَذْبَحْ مَكَانَهَا أُخْرَى وَمَنْ لَمْ يَذْبَحْ
حَتَّى صَلَّيْنَا فَلْيَذْبَحْ عَلَى اسْمِ اللَّهِ *
(متفق عليه)

عَنِ الْبَرَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
عَلَيْنَا وَسَلَّمَ مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَإِنَّمَا يَذْبَحُ لِنَفْسِهِ
وَمَنْ ذَبَحَ بَعْدَ الصَّلَاةِ فَقَدْ نَمَّ نَفْسَهُ
وَأَصَابَ سُنَّةَ الْمُسْلِمِينَ * (متفق عليه)

1998. It is admitted that anything that is sacrificed before rising of the sun on 'Id day is not lawful. According to Imam Shafeyi, it is lawful if the sun rises to the extent of an arrow in the horizon. Imam Abu Hanifa holds sacrifice as wajib on a man possessing nisab after prayer: It extends up to 12th date of the moon. Nahr means sacrifice of a camel or an animal by an arrow.

727. **Ibn Omar** reported that the Messenger of Allah used to sacrifice and offer for sacrifice at the praying place. —*Bukhari*.

728. **Anas** reported that the Prophet came to Medina, and there were two days for them (Medinites) in which they used to play. He asked: What are these two days? They replied: We used to make play therein in the Days of Ignorance. 1999 The Messenger of Allah said: Allah has changed for you better things than these two, the day of Sacrifice and the day of Fitr. —*Abu Daud*.

729. **Boraidah** reported that the Prophet used not to come out on the day of Fitr till he ate, and he used not to take food on the day of sacrifice till he prayed. —*Tirmizi, Ibn Majah, Darimi*.

730. **Kasir-b-Abdullah** reported from his father from his grand father that the Prophet read takbir in the two I'ds—seven in the first (rak'at) before the Quran reading 2000 and five in the last before the Quran-reading. —*Tirmizi, Ibn Majah, Darimi*.

عَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْبَحُ وَيَذْكُرُ بِالْمَصَلِيِّ * (الْبُخَارِيُّ)

عَنْ أَنَسٍ قَالَ قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَلَهُمْ يَوْمَانِ يَلْعَبُونَ فِيهِمَا فَقَالَ مَا هَذَانِ الْيَوْمَانِ قَالُوا كَذَا نَلْعَبُ فِيهِمَا فِي الْجَاهِلِيَّةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَدَلَكُمْ اللَّهُ بِهِمَا خَيْرًا مِنْهُمَا يَوْمَ الْأَضْحَى وَيَوْمَ الْفِطْرِ - (أَبُو دَاوُدَ)

عَنْ بَرِيدَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَخْرُجُ يَوْمَ الْفِطْرِ حَتَّى يَطْعَمَ وَلَا يَطْعَمَ يَوْمَ الْأَضْحَى حَتَّى يَسَلِّيَ -

(التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

عَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَبَّرَ قُبْلَ الْعِيدَيْنِ فِي الْأُولَى سَبْعًا قَبْلَ الْقِرَاءَةِ وَفِي الْآخِرَةِ خَمْسًا قَبْلَ الْقِرَاءَةِ -

(التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

1999. The days of festivals to the Pre-Islamic Arabs were Naoroj and Meherjan which were the days on which the sun was said to have had changes. In other words, night and day became equal in the midst of the two days. They held festivals on these two days from ancient times. These were replaced by the Prophet by the two I'd days.

2000. According to three Imams, the I'd prayers are recited with seven takbirs in the first rak'at and five in the second. There is difference of opinion whether Takbir Tahrima is included within these numbers. Imam Abu Hanifa holds, however, that

731. **Sayeed-b-al A's** reported : I asked Abu Musa and Huzaifah : How did the Prophet recite Takbir in the two I'ds? Abu Musa said : He used to recite four Takbirs like his Takbir over a funeral prayer. Huzaifah said : He has indeed spoken the truth. — *Abu Daud.*

732. **Bara'a** reported that the Holy Prophet was presented with a bow on an I'd day, and then he delivered sermon (banning) it. — *Abu Daud.*

733. **Ja'ber** reported : I was present with the Prophet in a prayer on an I'd day. He began with the prayer before the sermon without prayer call and without Aqamat. When he finished the prayer, he stood leaning against Bilal, praised Allah and glorified Him, and instructed the people, and reminded them of Allah and goaded them to His obedience. He went to the women accompanied by Bilal and enjoined them to fear Allah, and admonished them and reminded them of Allah. — *Nisai.*

734. **Abu Hurairah** reported that when the Holy Prophet came out on an I'd day in one way, he used to return by another. — *Tirmizi.*

عَنْ سَعِيدِ بْنِ الْعَاصِ قَالَ سَأَلْتُ أَبَا مُوسَى وَحُذَيْفَةَ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَصَلِّي فِي الْأَضْحَى وَالْفِطْرِ فَقَالَ أَبُو مُوسَى كَانَ يَكْبِرُ أَرْبَعًا نَكْبِيرَهُ عَلَى الْجَذَائِزِ فَقَالَ حُذَيْفَةُ صَدَقَ - (أَبُو دَاوُدَ)

عَنِ الْبَرَاءِ أَنَّ النَّبِيَّ ﷺ عَلَّمَ نَزْوِلَ يَوْمَ الْعِيدِ قُرْسًا نَخَّابَ عَلَيْهِ - (أَبُو دَاوُدَ)

عَنْ جَابِرٍ قَالَ شَهِدْتُ الصَّلَاةَ مَعَ النَّبِيِّ ﷺ صَلَّيْنَا فِي يَوْمِ عِيدٍ قَبْدًا دَاخِلَةً قَبْلَ الْخُطْبَةِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ فَلَمَّا أَقْبَضَ الصَّلَاةَ قَامَ مُنْكَدًا عَلَى بِلَالٍ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَنَظَّ الدَّاسَ وَذَكَرَهُمْ وَحَدَّثَهُمْ عَلَى طَائِفَةٍ وَمَضَى إِلَى النِّسَاءِ وَمَعَهُ بِلَالٌ فَأَمَرَ هُنَّ بِنَشْوِلٍ قَالَ وَنَظَّ هُنَّ وَذَكَرْنَ هُنَّ - (الْبَيْهَقِيُّ)

عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ النَّبِيُّ ﷺ يَخْرُجُ يَوْمَ الْعِيدِ فِي طَرِيقٍ يَجْمَعُ فِيهِ غَيْرُهُ - (الْأَلْبَانِيُّ)

there are three takbirs in the first and three in the second besides another Takbir. Imam Malik and Ahmad hold seven Takbirs with Takbir Tahrima and five without it. Imam Shafeyi holds seven and five without Takbir Tahrima. As the tradition to this effect are somewhat contradictory, one is free to follow any Mazhab. In order to keep the rules elastic, the Prophet practised in various ways.

735. Same reported that rain overtook them on an I'd day. The Holy Prophet prayed the I'd prayer within the mosque with them. —*Abu Daud, Ibn Majah.*

736. **Abu Omair-b-Anas** reported from his uncles who were the companions of the Prophet that a caravan came to the Holy Prophet witnessing that they had seen the new moon yesterday. He ordered them to break fast, and at dawn to return to their praying places. —*Abu Daud, Nisai.*

737. **Ibn Juraih** reported that **Ata'-b-Abbas** and **Ja'ber-b-Abdullah** informed me that there was no Azan on the days of Fitr and Azha. I asked Ata'a after a while about it. He informed me. He narrated: **Ja'ber-b-Abdullah** informed me: There is nither Azan for prayer on the day of Fitr when the Imam comes out, nor after he comes out, nor Aqamat, nor call, nor anything. There are no Azan and no Aqamat at that time. —*Muslim.*

738. **Abu Sayeed al Khodri** reported that the Apostle of Allah used to come out on the days of Sacrifice and Fitr and begin prayer. When he finished his prayer, he used to stand and turn towards the people while they remained in their places. If he had any necessity for an army, he mentioned it to the

عنه انه اصابهم مطر في يوم عيد
فصلى بهم النبي صلعم صلاة العيد في
المسجد - (ابوداود وابن ماجه)

عن ابي عمير بن اذيس عن عمروة
له من اصحاب النبي صلعم ان ركبا
جاءوا الى النبي صلعم يشهدون انهم راوا
الهلال بالامس فامرهم ان يفتروا واذا
اصبحوا ان يغدوا الى مصلاهم -

(ابوداود والنسائي)

عن ابن جريم قال اخبرني عطاء
عن ابن عباس وجابر بن عبد الله قال
لم يكن يؤذن يوم الفطر ولا يوم الاضحى
ثم سألته يعني عطاء بعد حين عن ذلك
فاخبرني قال اخبرني جابر بن عبد الله
ان لا اذان للصلاة يوم الفطر حين
يخرج الامام ولا بعد ما يخرج ولا اقامة
ولا نداء ولا شيء لا نداء يومئذ ولا اقامة *

(مسلم)
عن ابي سعيد بن الخدري ان
رسول الله صلعم كان يخرج يوم الاضحى
ويوم الفطر فيبذل بالصلاة فاذا صلى
صلاته قام فاقبل على الناس وهم جلوس

people; or if he had any other necessity he used to pass order about it and he used to say: Give alms, give alms, give alms. And those that were foremost in charity were the women. Then he departed. Thus it continued, till there came Merwan-b al Hakam. 2001 I came out taking the hand of Merwan, till we came to the praying place when lo! Kasir-b al Salt built a pulpit of earth and mortar, and lo! the hand of Merwan was holding me as if it was drawing me towards the pulpit, and I was drawing him towards the prayer. When I saw that from him, I said: Where is the beginning with the prayer? He said: No, O Abu Sayeed! what you know has now been abandoned. I said thrice "Never, by One in whose hand there is my life, you can not bring better than what I know. Afterwards he departed. 2002 —Muslim.

542w. Ja'far-b-Muhammad reported a defective tradition that the prophet, Abu Bakr and Umar read seven and five takbirs in the two I'ds and prayer for rain and they prayed before the sermon, and they were loud in reading. —Shafe'yi.

فِي مُصْلَاهُمْ فَإِنْ كَانَتْ لَهُ حَاجَةٌ بَيَّعَتْ
ذِكْرَهُ لِلنَّاسِ أَوْ كَانَتْ لَهُ حَاجَةٌ بَغَيْرِ
ذَلِكَ أَمَرَهُمْ بِهِ وَكَانَ يَقُولُ تَصَدَّقُوا
تَصَدَّقُوا تَصَدَّقُوا وَكَانَ أَكْثَرُ مَنْ يَتَصَدَّقُ النِّسَاءُ
تَمْ يَنْصَرِفُ فَلَمْ يَزَلْ كَذَلِكَ حَتَّى كَانَ
مَرْوَانَ بْنِ الْعُكَمِ فَخَرَجَتْ مَخَاضِعُ مَرْوَانَ
حَتَّى أَتَيْنَا الْمُصَلِّيَ فَإِذَا كَثِيرُ بْنُ الصَّلَاتِ
قَدْ بَنَى مَنبَرًا مِنْ طِينٍ وَلَبَنٍ فَإِذَا
مَرْوَانُ يَذَارِعُنِي يَدَهُ كَأَنَّهُ يَجْرُنِي نَحْوَ
الْمَنبَرِ وَإِذَا أَجَرَهُ نَحْوَ الصَّلَاةِ فَلَمَّا رَأَيْتُ
ذَلِكَ مِنْهُ قُلْتُ أَيْنَ الْإِبْتِدَاءُ بِالصَّلَاةِ
فَقَالَ لَا يَا أَبَا سَعِيدٍ قَدْ تَرَكْتُ مَا تَعْلَمُ
قُلْتُ كَلَّا وَالَّذِي نَفْسِي بِيَدِهِ لَا تَأْتُونَ
بِخَيْرٍ مِمَّا أَعْلَمُ ثَلَاثَ مَرَّاتٍ ثُمَّ انْصَرَفَ -
(مُسْلِمٌ)

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ مَرْسُلًا أَنَّ النَّبِيَّ
صَلَّمَ وَأَبَا بَكْرًا وَعُمَرَ كَبَرُوا فِي الْعِيدَيْنِ
وَالْإِسْتِسْقَاءِ سَبْعًا وَخَمْسًا وَمَلَأُوا قُبُلَ الْخُطْبَةِ
وَجَهَرُوا بِالْقِرَاءَةِ * (الْشَّافِعِيُّ)

2001. Merwan was born at 2 A.H. and commanded political influence of a great magnitude.

2002. Abu Sayeed did not join the congregational prayer on account to the bad action of Merwan.

543w. Ata'a reported a defective tradition: When the Prophet delivered sermon, he used to lean against his staff a leaning. —*Shafeyi*.

544w. Abul Huwaires reported: The Messenger of Allah wrote to Amr-b-Hazm while he was at Najran: Hasten the prayer of sacrifice, and the belate the prayer of Fitr, and remind the people (of Allah.) 2003 —*Shafeyi*.

عَنْ عَطَاءٍ مَرْسَلًا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَطَبَ يَعْتَمِدُ عَلَى عِزَّتِهِ اعْتِمَادًا *
(الشافعي)

عَنْ أَبِي الْحَرَبِثِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ إِلَى عَمْرِو بْنِ حَزْمٍ وَهُوَ بِنَجْرَانَ عَجَّلِ الْأَضْحَى زَاخِرَ الْفِطْرِ وَذَكِّرِ النَّاسَ *
(الشافعي)

SECTION 48

2004. Sacrifice of I'd-ul-Azha.

(a) **Sacrifice is universal**¹. Sacrifice is prevalent in every religion and community. It was believed that sacrifice was adopted to appease some angry deity or to seek favour. This is entirely a pantheistic idea begotten by a belief in the plurality of gods. Islam, while maintaining the institution of sacrifice, introduced in it a meaning which was not recognised before. The Quran says: Their flesh and their blood will not reach Allah, but self-denying practice will reach Him (22:37Q). "And to every nation we appointed acts of sacrifice that they may mention the name of Allah on what He has given them of the cattle quadrupeds. So your God is one God, therefore to Him should you submit, and give good news to the humble ones whose heart tremble when Allah is mentioned and those who are patient over that which afflicts them"—22:34Q. The act of sacrifice of an animal is an act which thus teaches self denial, submission to one God at the risk of the dearest things in the world, humbleness of heart and patience under sufferings. When these acts of piety are analysed, we find the following. The dearest thing should be sacrificed in the name of Allah. Cow is held by a people as one of the dearest things in the world. The only pro-

2008. Najran is the name of a town in Hejaz. The Holy Prophet appointed Amr-b-Hazm as Governor of Najran and issued instructions to him.

property of the Arabs are the cattles, sheeps, goats and camels. These are the most valuable sources of income of the Arabs. Sacrifice of these animal causes the greatest mental suffering of this people and a great loss to them. Sacrifice was therefore ordered as a very effective way of driving out love of property from the soil of mind. Therefore this is a thing which teaches surrender to the Almighty. Secondly, cow is regarded as a god by a section of the people. Indeed, it was taken as an object of worship by the Israilites at the time of Moses. Therefore this cow is more reasonably to be sacrificed for the Great Ma'bud (object of worship). Thirdly, sacrifice of an animal is a natural phenomenon. We see around us that some animals such as lion and tiger live by eating other lower animals. Therefore there is the rule of the survival of the fittest. It is but natural therefore that man will sacrifice animal for the purpose of food. In water, there are innumerable worms having breath. Do we not kill these animals? In ether, innumerable worms are floating. Do we not kill them every moment by inhaling and exhaling? Taking the question of vegetables, we see that there is life in them. Do we not kill them by taking them daily in our food? Therefore we come to this proposition that everything in the world is more or less necessary for us and without sacrificing these things, it is not possible for us to live. It cannot be said that man is to be sacrificed for animal. The fact is that everything in the world has been created for man, and man for worshipping God. The object of animal life is to administer comforts to human beings. An animal will reach its goal in this way. We use therefore their milk, their backs for riding, their flesh for food etc. So sacrifice of animals is natural and no animal should be regarded as an object of worship. There is another reason. That is obedience to divine command even if no reason is understood. Another reason is that the sacrifice of Azha commemorates the surrender of Abraham to divine command—84:753,

(b) Some rules. Knife should be sharpened before hand and animal should not be kept waiting for sacrifice before other animals that have already been sacrificed. Sacrifice extends to two days following the I'd day—84:545w. In the act of sacrifice, the supplication as recorded in 84:747 and Allah's name should be recited. One goat

or ram suffices for one man; and one cow for seven, and one camel for seven. This sacrifice is Wajeb upon those who have got *nisab* according to Imam Abu Hanifa and sunnat Muakkada according to other Imams. It should be remembered that in accordance with the spirit of sacrifice, the animal must be stout and strong without any defect in ear, horn, leg or in any other limb. Each camel for sacrifice must not be less than 5 years old, and each cow not less than 2 years, and each goat not less than one year and each ram or sheep not less than 6 months old.

739. **Anas** reported that the Messenger of Allah made sacrifice of two stout rams having horns. He sacrificed them with his own hand and took the name of Allah and recited Takbir. He said: I saw him putting his one foot upon their buttocks and saying: In the name of Allah, and Allah is Greatest. 2005

—*Agreed.*

740. **Ayesha** reported that the Apostle of Allah passed order regarding a ram having horn. It treaded in blackness and sat in blackness and looked in blackness. 2006 It was brought to be offered for sacrifice. He said: O Ayesha! come with knife. Then he said: Sharpen it with a stone. So I did. Then he took it, and took the ram, placed it down and then slaughtered it. Afterwards he said: In the name of Allah, O Allah! accept from Muhammad and the family

عَنْ أَنَسٍ قَالَ ضَحَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ ذَبَحَهُمَا بِيَدِهِ

وَسَمَّى وَكَبَّرَ قَالَ رَأَيْتُهُ وَاضِعًا قَدَمَهُ عَلَى

صَفَاحِهِمَا وَيَقُولُ بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ

بِكَبْشٍ أَقْرَنٍ يَطَأُ فِي سَرَادٍ وَيَبْرُكُ فِي

سَرَادٍ وَيَنْظُرُ فِي سَرَادٍ فَاتَى بِهِ لِيُضَعِّبَ

بِهِ قَالَ يَا عَائِشَةُ هَلُمِّي الْمَدْيَةَ ثُمَّ قَالَ

أَسْعِدِيهَا بِحَجَرٍ فَفَعَلْتُ ثُمَّ أَخَذَهَا وَأَخَذَ

الْكَبْشَ فَأَضَجَعَهُ ثُمَّ ذَبَحَهُ ثُمَّ قَالَ بِسْمِ

2005. To sacrifice with one's hand is Mustahab. To recite the name of Allah at the time of sacrifice is Farz, and to recite takbir is Mustahab.

2006. It treaded in blackness means—it had black feet. It sat in blackness means—its bullocks are black. It looked in blackness means—its eyes are black.

of Muhammad and from the followers of Muhammad. Afterwards he sacrificed, 2007

—Muslim.

741. Jaber reported that the Apostle of Allah said: Don't sacrifice but a year-old animal except when it becomes difficult to you. Then sacrifice one six months old out of ram, 2008

—Muslim.

742. Oqbah-b-A'mer reported that the Messenger of Allah gave him a flock of sheep in order to divide them among his companions by way of sacrificial feast. A young kid remained (after division), and so he mentioned it to the Prophet who said: You sacrifice it. And in a narration: I asked: O Ms. of Allah! a young kid has remained with me. He said: Sacrifice it. —Agreed.

743. Ibn Omar reported that the Apostle of Allah used to slaughter and sacrifice at the praying place. —Bukhari.

744. Ja'ber reported that the Messenger of Allah said: One cow is for seven, and one she-camel for seven. —Muslim, Abu Daud.

745. Omm Salamah reported that the Messenger of Allah said: When the first ten days approach and some of you wishes

اللَّهُ اللَّهُ نَقَبَلْ مِنْ مُحَمَّدٍ وَالِ مُحَمَّدٍ

وَمِنْ أُمَّةٍ مُحَمَّدٍ ثُمَّ ضَعَى إِلَيْهِ (مُسْلِم)

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى

لَا تَذْبَحُوا إِلَّا مُسْنَةً إِلَّا أَنْ يَعْسرَ عَلَيْكُمْ

فَتَذْبَحُوا جَذْعَةً مِنَ الضَّأْنِ * (مُسْلِم)

عَنْ ثَقِيبَةَ بْنِ عَامِرٍ أَنَّ النَّبِيَّ صَلَّى

أَعْطَاهُ غَنَمًا يُقَسِّمُهَا عَلَى مُحَابَدَتِهِ ضَحَايَا

فَبَقِيَ عَذْرٌو تَذَكَّرَهُ لِرَسُولِ اللَّهِ صَلَّى

نَقَالَ ضَمَّ بِهِ أَنْتَ وَفِي رِوَايَةٍ قُلْتُ

يَا رَسُولَ اللَّهِ أَصَابَنِي جَذْعٌ قَالَ ضَمَّ بِهِ *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى

يَذْبَحُ وَيَنْحَرُ بِالصَّامِي * (الْبُخَارِيُّ)

عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى قَالَ الْبَقْرَةُ

عَنْ سَبْعَةٍ وَالْجَزُورُ عَنْ سَبْعَةٍ *

(مُسْلِمٌ وَابُدَاوُدُ)

عَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ

صَلَّى إِذَا دَخَلَ الْعَشْرَ رَأَى أَنْ يَعْصِمَ أَنْ

2007. It is Makruh to sharpen the knife before an animal or to sacrifice an animal before an animal. Hazrat Omar is reported to have inflicted seven stripes to such a man.

2008. Taja'a is a ram of more than six month but less than one year. Camels of more than 5 years and cows of more than 2 years shall be sacrificed

to make offering by sacrifice, let him not touch anything out of its hairs and nails. And in a narration: he must not take hairs, nor nails. And in a narration: Whoso sees the new moon of Zul-Haj and wishes to make sacrifice, let him neither take off its hairs, nor its nails. 2003 —Muslim.

746. **Ibn Abbas** reported that the Apostle of Allah said: There are no days wherein good actions are more pleasing to Allah than in these ten days. They asked: O Ms. of Allah, nor Jihad in the way of Allah? He said: nor Jihad in the way of Allah except (Jihad of) a person who went out with himself and his property and did not return with anything of them. —Bukhari.

747. **Jaber** reported that the Messenger of Allah slaughtered on the day of sacrifice two horned white and black castrated rams. When he placed them facing the Qibla, he said: Verily I turned my face towards One who created the heavens and the earth upon the religion of Abraham, being upright, and I am not one of the polytheists. Verily my prayer, my sacrifice, my life and my death are all for Allah, the Lord of the worlds. There is no partner for Him, and I have been ordered with

يُضْحِي فَلَا يَمَسُّ مِنْ شَعْرَةٍ وَبَشْرَةٍ
شَيْئًا وَفِي رَوَايَةٍ فَلَا يَأْخُذُ شَعْرًا وَلَا
يَقْلَعُ ظْفُرًا وَفِي رَوَايَةٍ مَنْ رَأَى هَلَالَ
ذِي الْحِجَّةِ وَأَرَادَ أَنْ يَضْحِيَ فَلَا يَأْخُذُ
مِنْ شَعْرَةٍ وَلَا مِنْ أَظْفَارِهِ * (مُسْلِمٌ)
عَنْ ابْنِ عَبَّاسٍ (رَضِيَ) قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ أَيَّامٍ الْعَمَلُ
الصَّالِحُ فِيهَا أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ
الْأَيَّامِ الْعَشْرِ قَالُوا بَارِسُ اللَّهُ صَلَاحُ وَلَا
الْجِهَادُ فِي سَبِيلِ اللَّهِ قَالَ وَلَا الْجِهَادُ فِي
سَبِيلِ اللَّهِ إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ فَلَمْ
يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ * (الْبُخَارِيُّ)

عَنْ جَابِرٍ قَالَ ذَبَحَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ
الذَّبْحِ كَبْشَيْنِ أَقْرَنَيْنِ أَمْلَحَيْنِ مَوْجُوئَيْنِ
فَلَمَّا وَجَّهَهُمَا قَالَ إِنِّي رَجَعْتُ رَجْعِي
لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ عَلَى مِلَّةِ
إِبْرَاهِيمَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ
إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ

that, and I am one of the Muslims. O Allah, it is Thine and for Thee, from Muhammad and his people: In the name of Allah. Allah is the greatest. After then he slaughtered. 2010

— *Ahmad, Abu Daud, Ibn Majah.*

748. **Hanash** reported: I saw **Ali** sacrificing two rams. I asked him: What is this? He said: Verily the Messenger of Allah left instruction to me to sacrifice it, and so I am sacrificing it. 2011 — *Tirmizi, Abu Daud.*

749. **Ali** reported: The Apostle of Allah ordered us to examine the eye and ear (of the sacrificial animal) and not to sacrifice an animal whose ear has been cut off in front portion or in back portion, or whose ear has been silted long or round. 2012

— *Tirmizi, Abu Daud, Nisai, Ibn Majah.*

750. **Same** reported that the Apostle of Allah prohibited to sacrifice an animal with horn and ear torn off. — *Ibn Majah.*

751. **Bara'a-b-Ajeb** reported that the Apostle of Allah was

وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ مِنْكَ وَلَكَ

عَنْ مُحَمَّدٍ رَأَيْتُهُ بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ

ثُمَّ ذَبَحَ - (أحمد وأبو داود وابن ماجة)

عَنْ حَنْشٍ قَالَ رَأَيْتُ عَلِيًّا يَضَعِي

بِكَبْشَيْنِ فَقُلْتُ لَهُ مَا هَذَا فَقَالَ إِنَّ رَسُولَ

اللَّهِ صَلَّمَ أَرَصَّنِي أَنْ أَضَعِي عَنْهُ فَلَنَأْ

أَضَعِي عَنْهُ * (أبو داود والترمذي)

عَنْ عَلِيٍّ قَالَ أَمَرَنَا رَسُولُ اللَّهِ صَلَّمَ

أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأَذْنَ وَأَنْ لَا

نَضَعِي بِمُقَابِلَةٍ وَلَا مَدْبَرَةٍ وَلَا شَرْقَاءَ وَلَا

خَرْقَاءَ - (الترمذي وأبو داود والنسائي

وَالدَّارِمِيُّ وَابْنُ مَاجَةَ)

عَنْهُ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّمَ أَنْ

نَضَعِي بِأَعْضَابِ الْقَرْنِ وَالْأَذْنِ -

(ابن ماجة)

عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ رَسُولَ اللَّهِ

2010. Darimi also narrated it. In another narration of Ahmad, Abu Daud, and Tirmizi, it is reported: He said: In the name of Allah, and Allah is the Greatest; O Allah! this is from me and from one who does not sacrifice out of my people.

2011. This hadith shows that to offer an animal for sacrifice on behalf of a dead person is allowed, but some jurists hold it unlawful. Ibn Mubarrak says that an animal may be given away in charity without sacrifice.

2012. Ibn Majah narrated up to eye and ear. According to Imam Shafe'i, it is not lawful to sacrifice an animal whose ear has been partly cut off, but it is lawful according to Imam Abu Hanifah provided it is less than half of the ear.

asked : What should be given up from the sacrificial animals ? He pointed out with his hand He said : Four (animals) ; the lame animal whose lameness is open, the blind animal whose blindness is open, the diseased animal whose disease is open, and the lean animal which will not become strong. —Malek,

Ahmad, Tirmizi, Abu Daud, Nisai, Ibn Majah.

752. **Abu Sayeed** reported that the Apostle of Allah used to sacrifice a ram having horns, sterile, looking with black (eyes), eating with black (tongue) and walking with black (feet). —*Tirmizi,*

Abu Daud, Nisai, Ibn Majah.

753. **Mujashe'** from Banu Solaim reported that the Apostle of Allah used to say : Verily a ram of more than six months is sufficient for what a year old goat is sufficient. —*Abu Daud,*

Nisai, Ibn Majah.

754. **Abu Hurairah** reported ; I heard the Apostle of Allah say : How good are the sacrificial rams which are six months old ! —*Tirmizi.*

755. **Ibn Abbas** reported : We were with the Messenger of Allah in a journey. Then the festival of sacrifice took place. We seven became partners in one cow and

صلعم سئل ماذا يتقى من الضحايا فاشار
بيده فقال اربعا العرجاء البين ضلعها
والعوراء البين عورها والمريضة البين
مرضها والعجفاء التي لا تنقي - (مالك
واحمد والترمذي وابدود والنسائي
وابن ماجة)

عن ابي سعيد قال كان رسول الله
صلعم يضحي بكيش اقرن فحيل ينظر
في سواد يا كل في سواد ويمشي
في سواد - (الترمذي وابدود
والنسائي وابن ماجة)

عن مجاشع من بني سليم ان
رسول الله صلعم كان يقول ان الجذع
يوفي مما يوفي منه الذني *
(ابدود والنسائي وابن ماجة)

عن ابي هريرة قال سمعت رسول
الله صلعم يقول نعمت الاضحية الجذع
من الضان * (الترمذي)

عن ابن عباس قال كنا مع رسول
الله صلعم في سفر فحضر الاضحية فاشتركنا
في البقرة سبعة وفي البعير عشرة *

ten in one camel. 2014

—*Ibn Majah, Nisai, Tirmizi,*
(*Approved, Rare*).

756. **Ayesha** reported that the Apostle of Allah said: The son of Adam does not do anything of the actions of the day of sacrifice which is more pleasing to Allah than the shedding of blood, and verily he will come on the Resurrection Day with its hairs, horns and hoofs; and the blood certainly falls in a place near Allah before it falls down on the ground. So make yourself purified therewith. 2015

—*Tirmizi, Ibn Majah*

757. **Abu Hurairah** reported that the Apostle of Allah said: There are no days more pleasing to Allah to be worshipped therein than the ten days of Zul-Haj. The fasting of every day therefrom amounts to the fasting of a year; and the standing up (in prayer) o one night therefrom amounts to the standing up (in prayer) in the Blessed Night. 2016

758. **Jundub-b-Abdullah** reported: I was present at the festival on the day of sacrifice with the Apostle of Allah. He did neither prepare for prayer, nor finish it, nor make greeting, when he saw the meat of sacrificial animals, so! those

التِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ
(حَسَنٌ غَرِيبٌ)

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ
صَلَّمَ مَا عَمَلَ ابْنُ آدَمَ مِنْ عَمَلٍ يَوْمَ
النَّحْرِ أَحَبَّ إِلَى اللَّهِ مِنْ أَهْرَاقِ الدِّمِ
وَأَنَّهُ لِيَأْتِيَنِي يَوْمَ الْقِيَمَةِ بِقُرُونِهَا
وَأَشْعَارِهَا وَأَظْلَافِهَا وَأَنَّ الدَّمَ لِيَقَعُ مِنْ
اللَّهِ بِمَكَانٍ قَبْلَ أَنْ يَقَعُ بِالْأَرْضِ فَطَيِّبُوا بِهَا
نَفْسًا * (التِّرْمِذِيُّ وَابْنُ مَاجَةَ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ مَا مِنْ أَيَّامٍ أَحَبَّ إِلَى اللَّهِ أَنْ
يَتَعَبَّدَ لَهُ فِيهَا مِنْ عَشْرِ ذِي الْحِجَّةِ
يَعْدُلُ صِيَامُ كُلِّ يَوْمٍ مِنْهَا بِصِيَامِ سَنَةٍ
وَقِيَامُ كُلِّ لَيْلَةٍ مِنْهَا بِقِيَامِ لَيْلَةِ الْقَدْرِ *
(التِّرْمِذِيُّ وَابْنُ مَاجَةَ)

عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ قَالَ شَهِدْتُ
الْأَضْحَى يَوْمَ النَّحْرِ مَعَ رَسُولِ اللَّهِ صَلَّمَ
فَلَمْ يَدْعُ أَنْ صَلَّى وَتَرَفَّعَ مِنْ صَلَاتِهِ وَسَلَّمَ

2014. Ten however is not the rule for a camel. It is only seven persons who can sacrifice a camel. This hadith is said to have been abrogated.

2015. Allah accepts it sooner than it falls to the ground.

2016. Tirmizi says that its Isnad is weak.

were slaughtered before he finished his prayer. He said: Whoever slaughters before he prays or we pray, let him sacrifice another in its stead. And in a narration, he reported: The Prophet prayed on the day of sacrifice and then he delivered sermon and then sacrificed. He said: Whoever sacrifices before he prays, let him sacrifice another in its place; and whoever has not sacrificed, let him sacrifice in the name of Allah.

—*Agreed.*

759. **Ibn Omar** reported that the Prophet stayed at Medina for ten years making sacrifice. 2017

—*Tirmizi*

760. **Zaid-b-Arqam** reported that the companions of the Prophet asked: O Ms. of Allah! what is this sacrifice? He said: The way of your fore-father Abraham (P. F.). They said: What is for us therein, O Ms. of Allah? He said: There is one reward for every hair. They asked: For wool, O Ms. of Allah? He said: There is one reward for every hair of wool.

—*Ahmad, Ibn Majah.*

545w. **Nafe'** reported that Ibn Omar said: Sacrifice continues for two days after the day of sacrifice. 2018

—*Malek.*

فَإِذَا هُوَ يَرَى لَحْمَ اضْحَايٍ قَدْ ذُبَحَتْ
قَبْلَ أَنْ يَفْرُغَ مِنْ صَلَاتِهِ فَقَالَ مَنْ كَانَ
ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ أَوْ نُصَلِّيَ فَلْيَذْبَحْ
مَكَانَهَا أُخْرَى وَفِي رَوَايَةٍ قَالَ صَلَّى النَّبِيُّ
صَلَمَ يَوْمَ النُّحْرِ ثُمَّ خَطَبَ ثُمَّ ذَبَحَ وَقَالَ
مَنْ كَانَ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَلْيَذْبَحْ
أُخْرَى مَكَانَهَا وَمَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ بِاسْمِ
اللَّهِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ ابْنِ عُمَرَ قَالَ أَقَامَ رَسُولُ اللَّهِ
صَلَمَ بِالْمَدِينَةِ عَشْرَ سِنِينَ يُضْحِي *
(الْتَرْمِذِيُّ)

عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ قَالَ أَصْحَابُ
رَسُولِ اللَّهِ صَلَمَ يَا رَسُولَ اللَّهِ مَا هَذَا
الْاضْحَايِ قَالَ سَنَةُ أَبِيكُمْ إِبْرَاهِيمَ عَلَيْهِ
السَّلَامُ قَالُوا فَمَا لَنَا فِيهَا يَا رَسُولَ اللَّهِ
قَالَ بِكُلِّ شَعْرَةٍ حَسَنَةٌ قَالُوا فَالْصَرْفُ
يَا رَسُولَ اللَّهِ قَالَ بِكُلِّ شَعْرَةٍ مِنَ الصَّرْفِ
حَسَنَةٌ - (أَحْمَدُ وَابْنُ مَاجَةَ)

عَنْ فَائِزٍ أَنَّ ابْنَ عُمَرَ قَالَ الْاضْحَايُ
يَوْمَانِ بَعْدَ يَوْمِ الْاضْحَايِ - (مَالِكٌ)

2017. This shows that sacrifice is wajeb. The Prophet also followed this practice every year.

2018. Malek also reports that he heard similar to this tradition from Ali-b-Abi Taleb. The learned jurists follow this, and Fatwah stands upon the tradition reported by Malek.

761. **Abu Hurairah** reported from the Prophet who said: There is no *Para'a* and no *Atirah*. He said: *Para'a* was the first young one (of an animal) which was born to them and which they offered for sacrifice for their idols, and *Atirah* was in Rajab. 2020 —Agreed.

762. **Mekhnaf-b-Solaim** reported: We were waiting at Arafat with the Apostle of Allah. I heard him say: O people! there shall be an animal for sacrifice and an *Atirah* for every member of any household every year. Do you know what *Atirah* is? It is that which you name *Rajabiah*. 2021 —Tirmizi, Abu

Daud, Nisai, Ibn Majah.

763. **Abdullah-b-Amr** reported that the Apostle of Allah said: I have ordered with a festival on the day of sacrifice which Allah appointed for this people. A man asked him: O Ms. of Allah! inform me that if I do not find except a female gifted camel, I should whether sacrifice it. He said: No, but take off its hairs and nails and shorten your moustache and shave your private hairs. That will be

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى
قَالَ لَا فَرْعَ وَلَا عَتِيرَةَ قَالَ وَالْفَرْعُ أَوَّلُ
تَنَاجٍ كَانَ يَنْتَجِمُ لَهُمْ كَانُوا يَذْبَعُونَهُ لَطَرًا
نَبَاتِهِمْ وَالْعَتِيرَةُ فِي رَجَبٍ - (مُتَّفَقٌ عَلَيْهِ)
عَنْ مَخْنَفِ بْنِ سَلِيمٍ قَالَ كُنَّا وَقُوفًا
مَعَ رَسُولِ اللَّهِ صَلَّى بَعَرَفَةَ فَسَمِعْتُهُ يَقُولُ
يَا أَيُّهَا النَّاسُ إِنَّ عَلَى كُلِّ أَهْلٍ بَيْتٍ
فِي كُلِّ عَامٍ أَضْحِيَّةً وَعَتِيرَةً هَلْ تَدْرُونَ
مَا الْعَتِيرَةُ هِيَ الَّتِي تُسَمُّونَهَا الرَّجَبِيَّةَ -
(الْتَرَمِذِيُّ وَأَبُو دَاوُدَ وَالْفَسَائِيُّ وَابْنُ مَاجَةَ)
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى أُمِرْتُ بِبَيْزِ الْأَضْحَى
تَيْدًا جَعَلَهُ اللَّهُ لِهَذِهِ الْأُمَّةِ قَالَ لَهُ رَجُلٌ
يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ لَمْ أَجِدْ إِلَّا
مَذْبَحَةً أَتَنِي أَفَأَضْحِي بِهَا قَالَ لَا وَلَكِنْ
خُذْ مِنْ شَعْرِكَ وَأَظْفَارِكَ وَأَقْصُ شَارِبَكَ

2020 'Atirah was in Rajab' means that Atirah was an animal which was sacrificed in the month of Rajab.

2021. Tirmizi says that this hadith is rare and weak in Isnad.

your completing of your sacrifice
near Allah. 2022

—*Abu Daud, Nisai.*

وَتَحَاتُّ عَائِشَةُ قَدْ ذَكَرْتُ تَمَامَ أَذْيَتِكَ
(أَبُو دَاوُدَ وَالنَّسَائِيُّ) عِنْدَ اللَّهِ *

SECTION 50

2023. Prayer of Eclipse

The word *Khusuf* properly signifies lunar eclipse and *Kusuf* solar eclipse, but the former has been used in the section in a loose form to mean both lunar and solar eclipses. According to the majority of the learned jurists, prayer on the occasion of an eclipse is sunnat. According to Abu Hanifa, there are two rak'ats of prayers for solar eclipse in congregation without any sermon, and two rak'ats for lunar eclipse without congregation. According to Imam Shafeyi, the prayers shall be said in congregation with Khutbah (sermon).

764. **Ayesha** reported: Verily the sun eclipsed at the time of the Prophet. He sent one to proclaim "congregational Prayer." He came and prayed four rak'ats by two rak'ats and four prostrations. Ayesha said: I did never make a bending or a prostration more prolonged than this. 2024

—*Agreed.*

765. **Same** reported that the Prophet read openly his Quran in the prayer of eclipse.

—*Agreed.*

766. **Abdullah-b-Abbas** reported that the sun eclipsed at the

عَنْ عَائِشَةَ قَالَتْ إِنَّ الشَّمْسَ خَسَفَتْ
عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَعَثَ مُنَادِيًا
الصلوة جامعة فتقدم فصلى أربع ركعات
في ركعتين وأربع سجودات قالت عائشة
ما ركعت ركوعاً قط ولا سجدت سجوداً
قط كان أطول منه * (متفق عليه)
عنها قالت جهر النبي صلى الله عليه وسلم في صلاة
الخشوف بقراءته * (متفق عليه)
عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ انْخَسَفَتْ

2022. **منحية** is a she-camel which is gifted to a needy man on condition that the donee will drink its milk while it gives milk and then it should be returned to the owner.

2024. It is seen from this that in every rak'at, two bendings and two prostrations shall be made. Imam Abu Hanifa held that one bending and one prostration are sufficient in one rak'at of the prayer of eclipse.

time of the Apostle of Allah. The Apostle of Allah said prayer while the people were with him. He stood as long as the chapter 'Cow' can be read and then he bent for long and then he rose. Then he kept standing for long and that was less than the first standing. Then he made a long bending and it was less than the first bending. Afterwards he rose and then kept standing for long, and it was less than the first standing. Then he rose and made prostration. Afterwards he stood and remained standing for long, and it was less than the first standing. Next he bent for long, and it was less than the first bending. Next he rose and remained standing for long, and it was less than the first standing. Next he bent for long, and it was less than the first bending. Then he rose and made prostration, and then he went away, while the sun shone bright. He said: Verily the sun and the moon are two signs of the signs of Allah. They do not eclipse for death of anybody or for his life. So when you see that, remember Allah. They asked: O Ms. of Allah! we saw you that you took something in this place of yours, and then we found that you stepped behind. He said: Verily I saw paradise and I intended to take

الشمس على عهد رسول الله صلى
رسول الله صلى واللاس معه فقام قديما
طويلا نحوا من قراءة سورة البقرة ثم
ركع ركوعا طويلا ثم رفع فقام قياما طويلا
وهو دون القيام الاول ثم ركع ركوعا طويلا
وهو دون الركوع الاول ثم رفع ثم سجد
ثم قام فقام قياما طويلا وهو دون القيام
الاول ثم ركع ركوعا طويلا وهو دون
الركوع الاول ثم رفع ثم قام قياما طويلا
وهو دون القيام الاول ثم ركع ركوعا طويلا
وهو دون الركوع الاول ثم رفع ثم سجد
ثم انصرف وقد اجالت الشمس فقال
ان الشمس والقمر ايتان من ايات
الله لا يهتفان لموت احد ولا لحياته
فاذا رأيتم ذلك فاذكروا الله قالوا يا
رسول الله رايناك تناولت شيئا في
مقامك هذا ثم رايناك تناولت منها
فقال اني رايت الجنة فتناولت منها

grape. Should I have overtaken it, I would have certainly eaten therefrom till the world would last. I saw the Fire, and never have I seen such fearful spectacle as on this day. I saw that most of its inmates are women. They enquired: For what, O Ms. of Allah? He said: For their ungratefulness. It was said: They were ungrateful to Allah. He said: They were ungrateful to their kinsmen and denied good. If you do good to one of them all along and then she sees something in you (unfavourable), she will say: I did never see any good from you. —*Agreed.*

767. **Ayesha** reported like the tradition of Ibn Abbas; and she said: Then he made prostration and prolonged prostration. Afterwards he went away while the sun shone fully. He addressed the people and praised Allah and eulogised Him and then said: Verily the sun and the moon are signs of the signs of Allah. They do not eclipse for death of anybody, nor for his life. So when you see that, call Allah, read Takbir, send blessings and give alms. Then he said: O people of Muhammad, by Allah, there is none who is more enraged than Allah (to see) that His servant commits fornication or that His maid commits fornication. O people of Muhammad, by Allah, had you known what

عَنْقَرُوا وَلَوْ أَخَذْتَهُ لَا كَلْتُمْ مَذَّةَ مَا بَقِيَتْ
الدُّنْيَا وَرَأَيْتُ النَّارَ فَلَمْ أَرَكَالْيَوْمِ
مَنْظَرًا قَطُّ أَرَضَعُ وَرَأَيْتُ أَكْثَرَ أَهْلِهَا
النِّسَاءَ فَقَالُوا بِمَا يَا رَسُولَ اللَّهِ قَالَ بِكُفْرِهِنَّ
قِيلَ يَكْفُرْنَ بِاللَّهِ قِيلَ يَكْفُرْنَ الْعَشِيرَ وَيَكْفُرْنَ
الْإِحْسَانَ لَوْ أَحْسَنْتُ إِلَى أَحَدِهِنَّ الدَّهْرَ
ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ
مِنْكَ خَيْرًا قَطُّ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَائِشَةَ نَحْوَ حَدِيثِ بْنِ عَبَّاسٍ
وَقَالَتْ ثُمَّ سَجَدَ فَاطَالَ السُّجُودُ ثُمَّ انْصَرَفَ
وَقَدْ انْجَلَتْ الشَّمْسُ فَخَطَبَ النَّاسَ فَحَمْدُ
اللَّهِ وَاتِّدْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّ الشَّمْسَ
وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لَا يَخْسِفَانِ
لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذَلِكَ
فَادْعُوا اللَّهَ وَكَبِّرُوا وَصَلُّوا وَتَصَدَّقُوا ثُمَّ
قَالَ يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ مَا مِنْ أَحَدٍ غَيْرِ
مِنْ أَنْ يَزْنِيَ عَبْدَهُ أَوْ تَزْنِيَ أَمَتَهُ يَا
أُمَّةَ مُحَمَّدٍ وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ

I know, you would have certainly laughed little and wept much.

—*Agreed.*

768. **Abu Musa** reported that the sun (once) eclipsed. Then the Prophet stood with horror fearing that the Hour had come. He came to the mosque and prayed with the longest of standing, bending and prostration which I did never see him doing. He said: These are signs which Allah sends not for death of anybody, nor for his life, but He frightens therewith His servants. So when you see anything of that, hasten to remember Him, supplicate to him and seek forgiveness from Him. —*Agreed.*

769. **Jaber** reported that the sun eclipsed at the time of the Prophet on the day Ibrahim, son of the Prophet, died. He prayed six rak'ats with the people with four prostrations. 2025
—*Muslim.*

770. **Ibn Abbas** reported that the Apostle of Allah prayed when the sun eclipsed 8 rak'ats before prostration. And from Ali, (it is reported) like that.
—*Muslim.*

771. **Abdur Rahman-b-Samurah** reported: I was throwing arrows at Medina at the life-time of the Apostle of Allah when lo! there was solar

لَضَحَكْتُمْ قَلِيلًا وَابْكَيْتُمْ كَثِيرًا - (متفق عليه)
عن أبي موسى قال خَسَفَتِ الشَّمْسُ
فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَعًا يَخْشَى أَنْ
تَكُونَ السَّاعَةُ فَأَتَى الْمَسْجِدَ فَصَلَّى بِأَطْوَلِ
قِيَامٍ وَرَأْدَعٍ وَسُجُودٍ مَا رَأَى بَقْدًا قَطُّ بِفَعْلِهِ
وَقَالَ هَذِهِ الْآيَاتُ الَّتِي بَرَسَلُ اللَّهُ لِأَنْتُمْ
أَمَرْتُ أَحَدًا وَلَا لَعْنَتُهُ وَلَكِنْ يَخْشَى
اللَّهُ بِمَا عَدَّاهُ فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ
فَاتَّقُوا إِلَى دَارِهِ وَدَعَايَهُ وَاسْتَغْفِرُوا *
(متفق عليه)

عن جابر قال انكسفت الشمس في
رسول الله صلعم يوم مات إبراهيم
بن رسول الله صلعم فصلَّى بالَّذِينَ سَتِ
رَكَعَاتٍ بِأَرْبَعِ سَجَدَاتٍ - (مسلم)

عن ابن عباس قال صلى رسول الله
صلعم حين كسفت الشمس ثمان ركعات
في أربع سجدات وعن عليٍّ مثل ذلك
(مسلم)

عن عبد الرحمن بن سمرة قال كنت
أزددني باسمي بالمدينة في حجرة

2025. Ibrahim was son of the Prophet by Mary, the Copt. He was born at 8 A. H. and died at 10 A. H. at the age of 14 months. Prophet wept bitterly on his death.

eclipse. I threw them off and said: By Allah, I must look to what has been revealed to the Apostle of Allah about eclipse of the sun. Then I came to him while he was standing in prayer raising up his hands. He began to read Tasbih, Tahlil, Takbir and Tahmid and invoke till he became tired of it. When he was tired of it, he read two chapters and prayed two rak'ats. —*Muslim*.

772. **Samorah-b-Jundub** reported: The Messenger of Allah prayed with us in solar eclipse for which we did not hear any sound. —*Tirmizi, Abu Daud, Nisai, Ibn Majah*.

773. **Akramah** reported that it was questioned to Ibn Abbas: Such and such wife of the Ms. of Allah died. 2026 Then he fell in prostration. It was said to him: Do you prostrate at this hour? He said that the Apostle of Allah had said: When you see a sign, make prostration. And what sign is greater than the passing away of the wives of the Prophet? —*Abu Daud, Tirmizi*.

773 (a) **Asma'a-bn-Abi Bakr** reported that the Holy Prophet ordered manumission of slaves at the time of the solar eclipse. —*Bukhari*.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ كَسَفَتِ الشَّمْسُ
فَنَبَذَتْهَا فَقُلْتُ وَاللَّهِ لَا أَظُنُّ إِلَى مَا

حَدَّثَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي كُسُوفِ الشَّمْسِ
قَالَ فَاتَّبَعْتُهُ وَهُوَ قَائِمٌ فِي الصَّلَاةِ رَافِعٌ

يَدَيْهِ فَجَعَلَ يُسَبِّحُ وَيَهْلِلُ وَيُكَبِّرُ وَيُحَمِّدُ
وَيَدْعُو حَتَّى حَسَرْتُ عَنْهَا فَلَمَّا حَسَرْتُ عَنْهَا قَرَأَ

سُورَتَيْنِ وَصَلَّى رَكْعَتَيْنِ * (مُسْلِمٌ)

عَنْ سَمُرَةَ بِنْتِ جَنْدَبٍ قَالَتْ صَلَّى بِنَا
رَسُولُ اللَّهِ فِي كُسُوفٍ لَا نَسْمَعُ لَهُ صَوْتًا -

(التِّرْمِذِيُّ وَابُدَاوُدُ وَالنَّسَائِيُّ وَأَبْنُ مَاجَةَ)

عَنْ عِكْرَمَةَ قَالَتْ قِيلَ لِأَبْنِ عَبَّاسٍ

مَا تَبَتْ فَلَانَةَ بَعْضِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

فَخَرَّ سَاجِدًا فَقِيلَ لَهُ تَسْجُدُ فِي هَذِهِ

السَّاعَةِ فَقَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا

رَأَيْتُمْ آيَةً فَاسْجُدُوا رَأَيْتُمْ آيَةً أَكْبَرُ

مِنْ ذَهَابِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ *

(أَبُو دَاوُدَ وَالتِّرْمِذِيُّ)

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ

لَقَدْ أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْعَتَاةِ فِي كُسُوفِ

الشَّمْسِ - (أَبُو بَكْرٍ)

2026. She was Hazrat Safiyyah.

774. Obai-b-Ka'ab reported that the sun eclipsed during the time of the Messenger of Allah. He prayed with them and read a long chapter, and said five rak'ats, and made two prostrations. Then he stood for the second time and read a long chapter and then said five rak'ats and made two prostrations. Afterwards he sat invoking, facing the Ka'ba, till its eclipse disappeared.

—*Abu Daud.*

عَنْ أَبِي بَنْ كَعْبٍ قَالَ إِذَا كَسَفَتِ
الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى
بِهِمْ فَقَرَأَ سُورَةً مِنَ الطَّوْلِ وَرَكَعَ خُمُسَ
رَكَعَاتٍ وَسَجَدَ سَجْدَتَيْنِ ثُمَّ قَامَ لِثَانِيَةٍ
فَقَرَأَ سُورَةً مِنَ الطَّوْلِ ثُمَّ رَكَعَ خُمُسَ
رَكَعَاتٍ وَسَجَدَ سَجْدَتَيْنِ ثُمَّ جَلَسَ أَمَّا
فَرَسْتَقِيلَ الْقِبْلَةَ دَعُو حَتَّى أَفْجَلَى
كَسَفَهَا . (أَبُو دَاوُدَ)

SECTION 52

2027. Prostration of gratefulness.

The kind of prostration is made on the receipt of a good news or for avoiding harms. Imam Shafe'yi says that it is sunnat, while Imam Abu Hanifa and Malek hold it to be Makruh. It is said that the Holy Prophet fell in prostration when he heard the murder of Abu Jahl; Abu Bakr also did likewise when he heard the murder of Musailamah, and Ali when he heard the murder of the Kharijites. This prostration takes place not in prayer but outside it.

775. Abu Bakrah reported that when a happy news reached him or he was pleased with it, he used to fall down in prostration by way of gratefulness to Allah, the Almighty.

—*Abu Daud, Tirmizi (Approved, Rare)*

776. Sa'ad-b-Abi Waqqas reported: We came out with the Apostle of Allah from Mecca with the intention of (going

عَنْ أَبِي بَكْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ
صَلَّمَ إِذَا جَاءَهُ أَمْرٌ سُرُورًا أَوْ بَسْرًا
خَرَّ سَاجِدًا شَاكِرًا لِلَّهِ تَعَالَى .
أَبُو دَاوُدَ وَالتِّرْمِذِيُّ (حَسَنٌ غَرِيبٌ)

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ
خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَكَّةَ نُرِيدُ

to) Medina. When we were near Azwaza'a, he got down and then raised up his hands and supplicated to Allah for an hour. Thereafter he fell down in prostration and stayed for long and then he got up and raised up his hands for an hour and afterwards fell down in prostration, and stayed for long. Then he got up and raised up his hands for an hour and then fell down in prostration. He said : Verily I begged of my Lord and interceded for my people. He gave me one-third of my people. Then I fell down in prostration to my Lord out of gratefulness. Afterwards I raised up my head and begged of my Lord for my people. Then He gave me one-third of my people. Then I fell down in prostration to my Lord out of gratefulness. Afterwards I raised my head and begged of Allah for my people. He then gave me the remaining one-third. Then I fell down in prostration to my Lord out of gratefulness.

—*Ahmad, Abu Daud.*

546w. **Abu Ja'far** reported that the Apostle of Allah saw a man out of the dwarfs and fell down in prostration.

—*Darqutni (Defective).*

الْمَدِينَةِ فَلَمَّا كُنَّا قَرِيبًا مِنْ عَزْرَاءَ نَزَلَ

ثُمَّ رَفَعَ يَدَيْهِ فَدَعَا اللَّهَ سَاعَةً ثُمَّ خَرَّ سَاجِدًا

فَمَكَثَ طَوِيلًا ثُمَّ قَامَ فَرَفَعَ يَدَيْهِ سَاعَةً

ثُمَّ خَرَّ سَاجِدًا فَمَكَثَ طَوِيلًا ثُمَّ قَامَ

فَرَفَعَ يَدَيْهِ سَاعَةً ثُمَّ خَرَّ سَاجِدًا قَالَ إِنِّي

سَأَلْتُ رَبِّي وَشَفَعْتُ لِأُمَّتِي فَأَعْطَانِي

ثُلُثَ أُمَّتِي فَخَرَرْتُ سَاجِدًا لِرَبِّي شُكْرًا

ثُمَّ رَفَعْتُ رَأْسِي فَسَأَلْتُ لِرَبِّي لِأُمَّتِي

فَاتَّانِي ثُلُثُ أُمَّتِي فَخَرَرْتُ سَاجِدًا لِرَبِّي

شُكْرًا ثُمَّ رَفَعْتُ رَأْسِي فَسَأَلْتُ رَبِّي

لِأُمَّتِي فَأَعْطَانِي الثُّلُثَ الْآخَرَ فَخَرَرْتُ

سَاجِدًا لِرَبِّي شُكْرًا - (أحمد و أبو داود)

عَنْ أَبِي جَعْفَرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى

رَجُلًا مِنَ الْغَنَاشِيِّينَ فَخَرَّ سَاجِدًا (أَدَارِقُطَانِي)

SECTION 53

2028. Prayer for rain

According to Imam Shafeyi, Abu Yusuf and Muhammad, prayer for rain is just like prayer for I'd. There are two rak'ats of prayer for this according to Imam Malek, but there is no prayer for rain according to Imam Abu Hanifa, except supplication, seeking of forgiveness and glorification. Hazrat Umar is said to have only supplicated for rain, but the Hanifi mazhab follows not Abu Hanifa but his disciples on this point. They gave a decision for prayer for rain as there are traditions in support of it. It has been suggested that it is better to read chapter Qaf (50Q) in the first rak'at or chapter (57Q); and in second rak'at the chapter (54Q) or chapter (88Q).

777. Abdullah-b-Zaid reported that the Apostle of Allah came out with the people to the praying place to pray for rain. Then he prayed two rak'ats with them wherein he was loud in Quran-reading. He faced the Ka'ba for supplication and raised up his hands and turned his sheet when he faced the Ka'ba. —*Agreed.*

778. Anas reported that the Prophet used not to raise up his hands in anything of his supplication except in prayer for rain, and verily he used to raise till the brightness of his armpit was seen. —*Agreed.*

779. Same reported that the Holy Prophet prayed for rain; and he hinted with the surface of his two palms at the heaven. —*Muslim.*

عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ خَرَجَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِالنَّاسِ إِلَى الْمَطْلَى
يَسْتَسْقِي فِيهِمْ رَكْعَتَيْنِ جَهْرًا فَيَدْعُو
بِالْقُرْآنِ وَاسْتَقْبَلَ الْقِبْلَةَ يَدْعُوا وَرَفَعَ
يَدَيْهِ وَحَوْلَ رِدَائِهِ حِينَ اسْتَقْبَلَ الْقِبْلَةَ *
(متفق عليه)

عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ دُعَائِهِ إِلَّا فِي
الْإِسْتِسْقَاءِ فَإِنَّهُ يَرْفَعُ حَتَّى يَرَى بَيَاضَ
إِبْطِيهِ * (متفق عليه)

عَنْ أَنَسٍ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَسْقَى فَأَشَارَ
بِظَهْرِ كَفَيْهِ إِلَى السَّمَاءِ * (مسلم)

780. **Ayesha** reported that when the Holy Prophet saw rain, he used to say: O Allah! incessant profitable shower.

—*Bukhari.*

781. **Anas** reported that while we were with the Prophet, rain overtook us. Then the Messenger of Allah drew his cloth (upon the body) till it drenched him with rain water. We said: O Ms. of Allah! why have you done this? He said: Because it is a new thing from its Lord. —*Muslim.*

782. **Abdullah-b-Zaid** reported that the Apostle of Allah went out to the praying place and prayed for rain. He turned his sheet when he faced the Ka'ba; he put its right skirt over his left shoulder and put its left skirt over his right shoulder, and afterwards he supplicated to Allah. 2029 —*Abu Daud.*

783. **Same** reported that the Apostle of Allah said prayer for rain while there was a black gown over him. He intended to take the lower portion of it and to put its upper portion over him. When it became heavy, he turned it over upon his shoulder. *Ahmad, Abu Daud.*

784. **Anas** reported that when there was famine, Omar-b-al-Khattab prayed for rain with Abbas-b-Abdul Muttaleb. He said: O Allah! verily we approach Thee through the

عَنْ عَائِشَةَ قَالَتْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَأَى الْمَطَرَ قَالَ اللَّهُمَّ صَيِّبًا نَافِعًا * (البخاري)

عَنْ أَنَسٍ قَالَ أَصَابَنَا وَنَحْنُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَطَرٌ قَالَ فَحَسَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَوْبَهُ حَتَّى أَصَابَهُ مِنَ الْمَطَرِ فَقُلْنَا يَا رَسُولَ اللَّهِ لِمَ صَنَعْتَ هَذَا قَالَ لِأَنَّهُ حَدِيثٌ عَنِ اللَّهِ * (مسلم)

عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَصَلِيِّ فَلَمَّا تَسَقَّى وَحَرَلَ رِدَاءَهُ حِينَ اسْتَقْبَلَ الْقِبْلَةَ فَجَعَلَ عَطَافَهُ الْيَمَنِ عَلَى عَاتِقِهِ الْاَيْسَرِ وَجَعَلَ عَطَافَهُ الْاَيْسَرِ عَلَى عَاتِقِهِ الْيَمَنِ ثُمَّ دَعَا اللَّهَ * (ابوداود)

عَنْهُ أَنَّهُ قَالَ اسْتَسْقَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ خَمِيصَةٌ لَهُ سَوْدَاءُ فَأَرَادَ أَنْ يَأْخُذَ اسْفَلَهَا فَيَجْعَلُهَا أَعْلَاهَا فَلَمَّا ثَقُلَتْ قَلْبَهَا عَلَى عَاتِقِهِ - (احمد و ابوداود)

عَنْ أَنَسٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ إِذَا قَطَطُوا اسْتَسْقَى بِالْعَبَسِ بْنِ عَبْدِ الْمُطَّلِبِ فَقَالَ اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ

means of our Prophet. So give us rain. And verily we seek the means of the uncle of our Prophet towards Thee, so give us rain. He said: Then they were given rain. —*Bukhari.*

785. **Omar**, a liberated slave of Abu Lahab, reported that he had seen the Prophet praying for rain near Ahjaruz-Zait near Zaora's standing with supplication, praying for rain with his hands raised up towards his face, but not allowing them to cross his head 2010 —*Abu Daul, Tirmidhi, Nisai.*

786. **Ibn Abbas** reported that the Apostle of Allah came out (that is) for prayer of rain, being modest, humble, fearful, and obedient. —*Tirmidhi, Abu Daul, Nisai, Ibn Majah.*

787. **Anas-b-Shaib** reported from his father who from his grand father who said that when the Apostle of Allah prayed for rain, he said: O Allah, give Thy servants and Thy animals rain and spread Thy mercy and give life to Thy dead city.

—*Malek, Abu Daul.*

788. **Jaber** reported: I saw the Holy Prophet raising hands and saying: O Allah! give us rain, abundant, wide spread, producing herbage, benefitting without doing injury, in haste without

إِيَّاكَ بَيْنِيَا فَاسْتَسْقِ يَا رَبَّنَا فَتَكْرِمَل
إِيَّاكَ بِعَمْرِ ذِيْنَا فَاسْقِ يَا رَبَّنَا فَاسْقِ يَا رَبَّنَا *

(التَّيْمِيُّ)

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْقَعْقَعِ أَنَّهُ رَأَى
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَأَلَ
قَدِيمًا مِنَ الْأَنْبِيَاءِ بِدَعْوَةٍ سَأَلَتْ
رَأْسًا يَدَيْهِ قَبْلَ وَخِصْبًا لَا يَجَاوِزُ رَأْسَهُ
(أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالتَّيْمِيُّ)

عَنِ ابْنِ عَبَّاسٍ قَالَ خَرَجَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْأَسْفَلِ مُتَبَذِّلًا مُتَوَاضِعًا
مُتَطَهِّرًا مُتَضَرِّعًا (أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالتَّيْمِيُّ)
وَالْتَّيْمِيُّ وَابْنُ مَرْجَةَ

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ
جَدِّهِ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَسْقَى
قَالَ اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهِيمَتَكَ وَأَنْشُرْ
رَحْمَتَكَ وَأَخِي بَلَدَكَ الْمَيِّتَ *

(مَالِكٌ وَأَبُو دَاوُدَ)

عَنْ جَابِرٍ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُرَاكِي فَقَالَ اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا
مَرِيئًا مَرِيئًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ

2010. Ahjaruz-Zait is the name of a place in Medina. It is so called because of the blackness of its stones. Its taste is like olive oil. Zaora is the name of a place in the basin of Medina.

delay ; He said : Then the clouds poured heavy shower on them. — *Abu Daud.*

789. **Ayesha** reported that the people complained to the Holy Prophet about dire want of rain. He passed order for a pulpit and it was put in the praying-place, and he gave a promise to the people that (rain would fall on a day on which) they should come out. Ayesha said : Then the Messenger of Allah came out when a portion of the sun had appeared. He sat upon the pulpit, read Takbir, praised Allah and then said : Verily you complain about famine in your houses and the belating of rain for you from its appointed time while Allah directed you to call Him and promised you that He will respond to you. Then he prayed : "All praise is due to Allah, Lord of the universe, the most Compassionate, the most Merciful, Lord of the day of Judgment. There is no deity but Allah. He doeth what He wisheth. O Allah ! Thou art Allah ; there is none to be served but Thee, (Thou art) rich and we are poor. Send rain upon us, and make what Thou sendest for us a power and a provision for a time." Then he raised up his hands and did not give up raising till the whiteness of his armpits was seen. Then he turned towards the people his back and turned or changed his sheet with his hands raised

اجل قال فاطبقت عليهم السماء *
(ابوداود)

عن عائشة (رض) قالت شكوا الناس
إلى رسول الله صلعم فحوط المطر فأممر
بمنبر فوضع له في المصلى ووعد الناس
يوما يخرجون فيه قالت عائشة فخرج
رسول الله صلعم حين بدا حاجب الشمس
فقد على المنبر فكبر وحمد الله ثم
قال انكم شكوتم جدب دياركم واستيدخار
المطر عن ابلان زمانه عنكم وقد امركم
الله ان تدعوه ووعدكم ان يستجيب
لكم ثم قال الحمد لله رب العالمين
الرحمن الرحيم مالك يوم الدين لا اله
الا الله يفعل ما يريد اللهم انت
الله لا اله الا انت الغني ونحن الفقراء
انزل علينا الغيث واجعل ما انزلت
لنا قوة وبلاغاً الى حين ثم رفع يديه
فلم يترك الرفع حتى بدا بياض ابطيه
ثم حول الى الناس ظهره وقلب او

delay ; He said : Then the clouds poured heavy shower on them. — *Abu Daud.*

789. **Ayesha** reported that the people complained to the Holy Prophet about dire want of rain. He passed order for a pulpit and it was put in the praying-place, and he gave a promise to the people that (rain would fall on a day on which) they should come out. Ayesha said : Then the Messenger of Allah came out when a portion of the sun had appeared. He sat upon the pulpit, read Takbir, praised Allah and then said : Verily you complain about famine in your houses and the belating of rain for you from its appointed time while Allah directed you to call Him and promised you that He will respond to you. Then he prayed : "All praise is due to Allah, Lord of the universe, the most Compassionate, the most Merciful, Lord of the day of Judgment. There is no deity but Allah. He doeth what He wisheth. O Allah ! Thou art Allah ; there is none to be served but Thee, (Thou art) rich and we are poor. Send rain upon us, and make what Thou sendest for us a power and a provision for a time." Then he raised up his hands and did not give up raising till the whiteness of his armpits was seen. Then he turned towards the people his back and turned or changed his sheet with his hands raised

اجل قال فاطبقت عليهم السماء *
(ابوداود)

عن عائشة (رض) قالت شكوا الناس
إلى رسول الله صلعم فحوطوا المطر فأمروا
بمنبر فوضع له في المصلى ووعده الناس
يوما يخرجون فيه قالت عائشة فخرج
رسول الله صلعم حين بدا حاجب الشمس
فقد على المنبر فكبر وحمد الله ثم
قال انكم شكوتم جدب دياركم واستيدخار
المطر عن ابلان زمانه عنكم وقد امركم
الله ان تدعوه ووعدهم ان يستجيب
لكم ثم قال الحمد لله رب العالمين
الرحمن الرحيم مالك يوم الدين لا اله
الا الله يفعل ما يريد اللهم انت
الله لا اله الا انت الغني ونحن الفقراء
انزل علينا الغيث واجعل ما انزلت
لنا قوة وبلاغاً الى حين ثم رفع يديه
فلم يترك الرفع حتى بدا بياض ابطيه
ثم حول الى الناس ظهره وقلب او

Prophet used to say : O Allah ! I beg Thee of its good and the good of what is therein and the good of what is sent therewith and I seek refuge to Thee from its evils and the evils of what is therein and the evils of what is sent therewith. And when heaven became cloudy, his colour became changed. He came out, entered, advanced and retraced back. When it was raised up, he was pleased with it. Ayesha recognised that and asked him. He said : O Ayesha ! perchance it is as the people of A'd said : When they saw it advancing and coming towards their valleys, they said : This is a cloud which will rain over us. (And in a narration, he said : When he saw rain as mercy etc.). —*Agreed.*

793. Ibn Omar reported that the Ms. of Allah said : The keys of the unseen are five. Then he read : Verily Allah is He with whom is the knowledge of the Hour, and He sends down rain—the verse. 2088

—*Bukhari.*

794. Abu Hurairah reported that the Ms. of Allah said : It is not famine that there is no rain over you, but it is famine

2088. The full verse is as follows : Surely Allah is He with whom is the knowledge of the Hour, and He sends down rain, and He knows what is in the wombs, and nobody knows what he shall earn on the morrow, and no one knows in what land he shall die ; surely Allah is Knowing, Aware—81 : 84Q.

الرَّيْحَ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ

مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ وَأَعُوذُ بِكَ مِنْ

شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ وَإِذَا

تَخَيَّلَتِ السَّمَاءُ تَغْيِيرَ لَوْنِهِ وَخَرَجَ وَدَخَلَ

وَأَقْبَلَ وَادْبَرَ فَإِذَا مَطَرَتْ سُرَى عَنْهُ

فَعَرَفْتُ ذَلِكَ عَائِشَةُ فَسَأَلَتْهُ فَقَالَ لَعَلَّهُ

يَا عَائِشَةُ (رَضَ) كَمَا قَالَ قَوْمٌ عَادَ فَلَمَّا

رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا

عَارِضٌ مُمِطِرُنَا وَفِي رِوَايَةٍ يَقُولُ إِذَا رَأَى

الْمَطَرَ رَحْمَةً * (مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ

صَلِّ مِفَاتِيحَ الْغَيْبِ خَمْسَ ثَمَّ قَرَأَ إِنَّ

اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنْزِلُ الْغَيْثَ الْآيَةَ -

(الْبُخَارِيُّ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ

صَلِّ لَيْسَتْ السَّنَةُ بِأَنْ لَا تَمُطَرُوا وَلَكِنْ

that there is rain over you, but still the earth does not grow anything. —Muslim.

795. **Abu Hurairah** reported: I heard the Apostle of Allah say: Verily the wind is from the mercy of the Almighty Allah. It brings mercy and punishment. So don't abuse it, but ask Allah of its good and seek refuge to Him from its evils.

—Shafeyi, Abu Daud, Ibn Majah.

796. **Ibn Abbas** reported that a man cursed the wind in presence of the Prophet. He said: Curse not the wind, and verily it has been commanded; and verily as for one who curses a thing which does not deserve it, the curse returns to him.

—Tirmizi (Rare)

797. **Obai b-Ka'ab** reported that the Apostle of Allah said: Rebuke not the wind. But when you see what you dislike, say: O Allah! verily we ask Thee of the good of this wind and the good of what it contains, and the good of what it has been ordered with; and we seek refuge to Thee from the evils of this wind and the evils of what is therein, and the evils of what it has been ordered with. —Tirmizi.

798. **Ayesha** reported that when the Prophet saw anything (meaning cloud) appearing in the sky, he used to leave his actions and advance towards it and say:

السَّيِّئَةُ أَنْ تُمْطَرُوا وَلَا تَنْتَبِثَ الْأَرْضُ شَيْئًا.

(مسلم)

عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ

اللَّهِ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الرِّيحُ مِنْ رَوْحِ اللَّهِ تَعَالَى

تَأْتِي بِالْإِحْسَانِ وَالْعَذَابِ فَلَا تَسُبُّوهُا وَسَلِّمُوا

اللَّهِ مِنْ خَيْرِهَا وَعِزُّوا بِهِ مِنْ شَرِّهَا *

(الشَّافِعِيُّ وَابُودَاوُدَ وَابْنُ مَاجَةَ)

عَنْ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا لَعَنَ الرِّيحَ

عِنْدَ النَّبِيِّ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا تَلْعَنُوا الرِّيحَ

فَإِنَّهَا مَكْرُورَةٌ وَإِنَّهُ مَنْ لَعَنَ شَيْئًا لَيْسَ

لَهُ بِأَوَّلُ رَجَعَتِ اللَّعْنَةُ عَلَيْهِ *

الَّتِرْمِذِيُّ (عَرِيبٌ)

عَنْ أَبِي بَنْ كَعْبٍ قَالَ قَالَ رَسُولُ

اللَّهِ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَسُبُّوا الرِّيحَ فَإِذَا رَأَيْتُمْ مَا

تَكْرَهُونَ فَقُولُوا اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ

خَيْرِ هَذِهِ الرِّيحِ وَخَيْرِ مَا فِيهَا وَخَيْرِ مَا

أُمِرْتُ بِهِ وَنَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الرِّيحِ

وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُمِرْتُ بِهِ *

(الَّتِرْمِذِيُّ)

عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ

إِذَا أَبْصَرَ نَاشِئًا مِنَ السَّمَاءِ تَعَفَّى

السَّعَابَ تَرَكَ عَمَلَهُ وَاسْتَقْبَلَهُ وَقَالَ اللَّهُمَّ

O Allah! verily I seek refuge to Thee from the evils of what is therein. If Allah removed it, He praised Allah; and if it rained, he said: O Allah, (send) profitable shower.

—*Abu Daud, Nisai, Ibn Majah, Shafeyi.*

799. **Ibn Omar** reported that when the Prophet heard the verse of thunder and lightning, he used to say: O Allah! kill us not with Thy wrath, destroy us not with Thy punishment, and pardon us before that.

—*Ahmad, Tirmizi (Rare)*

547w. **Abu Hurairah** reported: I heard the Messenger of Allah say: A Prophet among the prophets came out praying for rain when lo! he was by some ants which raised up some of their feet towards the sky. He said: Return, you will be responded to on account of these ants.

—*Darqutni.*

548w. **Ibn Abbas** reported: Wind did not blow at any time except that the Holy Prophet sat upon his knees and said: O Allah! make it a mercy, and make it not a punishment. O Allah! make it a joy and make it not a storm. Ibn Abbas said about the book of the Almighty Allah: Verily We sent upon them a violent wind and We sent upon them a barren wind, and We

إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ فَإِنْ كَشَفَهُ
اللَّهُ حَمْدُ اللَّهِ أَنْ مَطَرَتْ قَالَ اللَّهُ—
سَقِيًا نَائِعًا. (أَبُو دَاوُدَ وَالنَّسَائِيُّ
وَأَبْنُ مَاجَةَ وَالشَّافِعِيُّ)

عَنْ ابْنِ عَمْرٍو أَنَّ النَّبِيَّ صَلَّى صَلَاحٌ كَانَ
إِذَا سَمِعَ صُرْتَ الرِّدِّ وَالصَّوَاعِقِ قَالَ اللَّهُ
لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ
وَعَافِنَا قَبْلَ ذَلِكَ * أَحْمَدُ وَالتِّرْمِذِيُّ
(غَرِيبٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ
اللَّهِ صَلَّى يَقُولُ خَرَجَ نَبِيٌّ مِنْ الْأَنْبِيَاءِ
بِالنَّاسِ يَسْتَسْقِي فَإِذَا هُوَ بِنَمْلَةٍ رَافِعَةٍ
بَعْضَ قَرَائِمِهَا إِلَى السَّمَاءِ فَقَالَ أَرْجِعُوا
فَقَدْ اسْتَجِيبَ لَكُمْ مِنْ أَجْلِ هَذِهِ النَّمْلَةِ—
(الْأَدَارِقُطْنِيُّ)

عَنْ ابْنِ عَبَّاسٍ قَالَ مَا هَبَّتْ رِيحٌ
قَطُّ إِلَّا جَثَى النَّبِيُّ صَلَّى صَلَاحٌ عَلَى رُكْبَتَيْهِ
وَقَالَ اللَّهُ اجْعَلْهَا رَحْمَةً وَلَا تَجْعَلْهَا عَذَابًا
اللَّهُ اجْعَلْهَا رِيحًا وَلَا تَجْعَلْهَا رِيحًا قَالَ
ابْنُ عَبَّاسٍ فِي كِتَابِ اللَّهِ تَعَالَى أَنَا
أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرَّارًا وَأَرْسَلْنَا عَلَيْهِمْ

sent the fertilising wind in order that it may send the winds conveying good news.

—*Shafe'i, Baihaqi.*

549w. **Abdullah-b-Zubair** reported that when he heard any thunder, he used to leave conversation and say : Glory be to One whom thunder glorifies with His praise, and also the angels out of His fear.

—*Malek.*

الرياح العقيم وأرسلنا الرياح لواقح وإن
يرسل الرياح مبشرات- (الشافعي والبيهقي)
عن عبد الله بن الزبير أنه كان
إذا سمع الرعد ترك الحديث وقال
سبحان الذي يسبح الرعد بحمده والملائكة
من خيفته *

CHAPTER XXXV

SECTION 1

2035. Fasting

(a) **Fasting is an universal institution.** Fasting is one of the five fundamental articles upon which Islam stands. It is an universal institution in as much as all the religions of the world and all the great religious personalities adopted fasting as the principal method of controlling and killing passions. The Celts, the Romans, the Babylonians, and the Assyrians practised it. The philosophers, either Cynic, Stoic, Pythagorean or Neoplatonic, left advice for fast. The followers of Hinduism, Jainism, Confucius and Zoroaster practised it. The Jews observe an annual fast on the Day of Atonement in commemoration of the descent of Moses from Sinai. The prophet Moses qualified himself to receive revelation from God after forty days of fasting. Jesus fasted for forty days in the desert and commanded his followers to faste (Mathew 4 : 16). Therefore the institution of fasting is universal and existed in some form or another till it fell into disuse owing to want of method, regularity and time. That there was fasting previously is supported by the following verse : The fasting was prescribed for those who were before you—2:183Q.

(b) **Fasting gained perfection in Islam.** The injunction about fasting was revealed in 2 A. H. in Islam. It gave the institution of fasting a finishing touch and introduced therein method, regularity, and meaning which go together to make it perfect and ever-living. Fasting will not die a natural death in Islam. Like prayer, the

institution of fasting is kept alive as it is observed every year in the world of Islam and forms the regulating principle of their lives. Fasting was previously resorted to as a sign of grief or mourning or for commemoration of a great event. The underlying idea was to propitiate an angry god. Islam abolished this pantheistic idea and introduced a highly developed significance. The object is that you may guard against evil—2 : 183Q. In other words, the chief object of fasting is to generate power in a man which can control unruly passions just as a beast is brought under control by keeping it occasionally hungry and then by giving it food. The same principle has been expressed by the following traditions: 'The castration of my people is fasting'—34 : 473w. 'Whoso is not able (to marry), keep fast, and verily it is (as it were) castration for him'—27 : 3. Thus fasting has been introduced as it kills the animal propensities in a man. Secondly in Islamic fasting, there is nothing to be eaten or drunk from the early dawn till the setting of the sun. If anything, say even water, is taken, it produces no appreciable effect on mind as a result of hunger. It is then a misnomer of fasting. Thirdly, in order to put an effective check on passions, even intercourse with wife in the hours of fasting has been prohibited. In other religions, this has not been so prohibited and therefore there has been no effective check on passions. Fourthly, fasting is methodical in Islam as in every month of Ramzan, the young and the old, the rich and the poor, the literate and the illiterate, all have to fast with the same spirit of common fatherhood of God and universal brotherhood of man; while in other religions, it is not so. Islam has not forgotten to reserve provisions for optional fasting at the choice of every Muslim. It has therefore kept the door of voluntary fasting open to all. Because of the want of any provision for compulsion, fasting in other religions is practically dead. Islam saved this institution by making it obligatory. This seasonal fasting is natural as the world also undergoes such a fasting in particular season of the year. From Falgun to Baisakh in India, the earth is dried up by God but He gives it food after that period. Thus the drying up of the body is also required in some particular time of the year. For these reasons, fasting has reached perfection in Islam.

(c) **Results obtained by fasting.** (1) As already stated, **fasting brings passions under control.** Passion is the root of all evils, and

this can be regulated by the method of fasting. In case of excessive food and drink, it rises its head and commits tremendous havoc in the spiritual world. It is a natural law that the more is the physical weakness of the body, the more is the weakness of passion. For example, a man having a strong urge of sexual passion is ordered to fast—27:3. Daily practice of such fast with a little quantity of food taken at regular intervals will completely annihilate the sexual urge. Similar is the case with other evil tendencies. The Almighty Allah created man and his passions. He knows the best medicines for passions and therefore he has prescribed fasting. Our fasting does not profit God, nor does our eating; but when in His wisdom, He decreed fast, He did it that we may be given health of body and soul.

(ii) **It makes the soul shining.** Fasting invigorates the soul and enlivens it from its lethargic state, while excessive eating makes it blind and dark just as excessive water destroys crops. Excessive eating makes a man dull and stupid and deprives a man from the power of thinking. A hungry belly is, however, a fountain of wisdom. This has been the experience of many pious divines.

(iii) **Fasting gives taste in Prayer.** By the practice of fasting, taste in prayer is enjoyed. A full belly can never taste the sweetness of prayers and invocations. His prayer ends only in tounge and does not enter heart which is full with food.

(iv) **Fasting removes false sense of prestige.** It removes pride because a hungry man finds himself weak and naturally turns towards One who is strong. Hunger thus makes a man modest and turns the mind towards the Almighty for help.

(v) **It saves time and trouble.** Fasting reduces the period of sleep and thus a great deal of time is saved for works. Excessive eating keeps a man engaged very often in taking food and responding to the frequent calls of nature while this time can be saved by fasting.

(vi) **Fasting saves money.** Fasting saves expenditures and thus helps economy. This is no less useful to a worldly man having small means.

(vii) **It greatly contributes to the preservation of health.** Health improves a great deal by fasting. The great American-physician Dr. Dewey said: 'Take the food away from a sick man's stomach, and then you have begun to starve not the sick man

but the disease. The digestive organs are given some rest to work with redoubled energy and vigour just as a land which was left without cultivation for one year brings abundant crops in the year following, or just as a man can work with redoubled vigour after some rest. Spiritual progress depends on healthy mind which again depends on healthy body. Therefore the value of fasting for preservation of health is very great.

(viii) **Fasting teaches democracy.** It teaches democracy which is not even witnessed in prayer. A king may pray with a beggar in the mosque but at home he may lead quite a different life by taking foods at pleasure and by having sexual relations with women. Fasting, however, places all men, rich and poor, on the same pitiful plight of hunger and does not allow anybody to take food and drink or to have sexual relation in day time.

(ix) **Fasting teaches sympathy for the hungry.** Fasting is the only thing which gives a sense of pangs of a hungry man in the mind of the rich. Thus this sense enkindles a spirit of kindness to the poor and the distressed. It also gives rise to the thought how the people will fare on the Resurrection Day when they will feel the greatest urge of hunger and thirst.

(x) **Fasting teaches moral discipline.** Fasting is a training ground for the lesson that man, whatever is his rank and position, is prepared to suffer the greatest privation and the hardest trial. This lesson is learnt from day to day. This practice really contributes to the moral development of man. Fasting accustoms a man to face the hardships of life and increases his power of resistance.

(xi) **Fasting keeps faith in God a living force.** A fasting man can easily satisfy himself by taking food or drink in the inner recesses of his house. There is none to see him if he pours down some drops of water to his thirsty throat but he feels that Allah is near him and so he restrains himself. Thus the existence of Allah is felt closer and closer. This is not for once or twice but regularly for a whole month. In this way, faith in God is kept alive and a new consciousness of a higher life is awakened. For this, the Quran says: Only the patient will be paid back their rewards in full without measure—39:10Q.

(d) **Compulsory Fast.** In all the principal ordinances of Islam

there are two sides, compulsory and optional. Here we are discussing about the compulsory fast. Farz or compulsory fast comes to pass only in the month of Ramzan. It commences with the new moon of Ramzan and ends with the appearance of the new moon of Shawwal. The Quran says with regard to this compulsory fast: O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil, for a fixed number of days, but whoever among you is sick or on a journey, then a like number of other days; and those who are able to do it may redeem it by feeding a poor man. So whoso does good spontaneously, it is good for him; and that you fast is better for you if you know. The month of Ramzan is that in which the Quran was revealed.....; therefore whoso of you is present in the month, he shall fast therein—2: 183 to 185. Eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till night—2:187. The Quran was revealed in the month of Ramzan and therefore it is fitting that this month should be observed for spiritual training.

Exceptions: In case of inability to fast, there is no compulsion. Those who are ill, or in journey, or those women who are in the course of menstrual discharge, or pregnant, or have suckling children at breast have been exempted from fasting the Ramzan but they are required to keep fast for the equal number of other days.

(e) **Ezpiatory Fast.** The following fasts have been enjoined as an expiation for breach of divine commandments.

(i) Two months' successive fasting in case a Muslim killed a Muslim by mistake and the killer has not the means to free a slave (4:92Q).

(ii) Two months' successive fasting when the husband puts away the wife by saying: Thou art to me as the back of my mother (58:34Q).

(iii) Three days' fasting as an expiation for breach of an oath (5:89Q).

(iv) Fasting if a Muhrim kills a game (5:95Q).

(v) Two months' fasting for breach of one fast of Ramzan without lawful excuse.

(f) **Compensatory Fast.** Fasting has also been recommended for breach of certain minor duties as compensation.

(1) In default of charity or sacrifice of an animal, a Muhrim

is required to fast for 3 days for breach of certain duties (2:196Q).

(2) If one breaks the Ihram before Haj though he observed Ihram by combining Umrah and Haj together, he is required to fast for three days during the pilgrimage and seven days after the pilgrimage (2:196Q).

(3) In case of breach of a vow, there is fast.

The above fasts assume a binding character on the occurrence of certain circumstances and in default of certain expiations.

2036. Excellence of Fasting.

In this section, there are traditions relating to the virtues and merits which a man gets from God by fasting the month of Ramadhan. In this month, the doors of mercy, forgiveness and kindness are specially opened and the doors of punishment are closed up. So whoso wishes to have these blessings will at once take up to fasting at the advent of this month. God says: It is for Me and I shall certainly compensate it —35:3. The Prophet said: The fragrance of the mouth of a fasting man is more pleasant to Allah than the smell of musk —35:4.

1. **Abu Hurairah** reported that the Apostle of Allah said: When Ramzan comes, the doors of heaven are opened, 2036a (in a narration: The doors of Paradise are opened), and the doors of Hell are shut up, and the devils are put under chains. And in a narration: The doors of mercy are opened. —*Agreed.*

2. **Sahl-b-Sa'ad** reported that the Messenger of Allah said: In Paradise, there are eight

عَنِ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ إِذَا دَخَلَ رَمَضَانُ فَتُفْتَحُ أَبْوَابُ
السَّمَاءِ وَفِي رِوَايَةٍ فَتُفْتَحُ أَبْوَابُ الْجَنَّةِ
وَتُغْلَقُ أَبْوَابُ جَهَنَّمَ وَتُسَلْسَلُ الشَّيَاطِينُ
وَفِي رِوَايَةٍ فَتُفْتَحُ أَبْوَابُ الرَّحْمَةِ *
(متفق عليه)

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ

2036a. Mercy and blessing of Allah descend in Ramzan just as in Paradise; and supplications duly made therein are generally granted. 'The doors of Paradise are opened' means that the people are given in Ramzan the means of carrying on good and pious actions. 'The doors of Hell are shut up' means that those who fast are free from such actions as will lead to Hell, and that minor sins are forgiven. 'The devils are put under chains' means that devilish natures are kept under control owing to self-denial from food, and drink and sexual intercourse.

doors of which there is a door named Rayyan. 2087 None but those who fast will enter it.

—Agreed.

3. **Abu Hurairah** reported that the Messenger of Allah said: Whoso fasts Ramzan out of faith and hopeful of reward, all his past sins will be forgiven for him; and whoso stands up (in prayer) in Ramzan out of faith and hopeful of reward, all his past sins will be forgiven and whoso stands up (in prayer) at the Blessed Night out of faith and hopeful of reward, all his past sins will be forgiven. —Agreed.

4. **Same** reported that the Messenger of Allah said: Every good action of the son of Adam shall be multiplied to ten times like it up to seven hundred times. The Almighty Allah said: Except-fasting, 2088 because it is for Me, and I shall Myself compensate it. He gives up his passions and food for Me. For a fasting man, there are two rejoicings, one rejoicing at the time of his breaking fast, and one at the time of meeting his

الله صلعم في الجنة ثم انية ابواب منها ابواب
يسمى الريان لا يدخله الا الصائمون *
(متفق عليه)

عن ابي هريرة قال قال رسول الله صلعم
من صام رمضان ايمانا واحتسابا غفر له
ما تقدم من ذنبه ومن قام رمضان
ايمانا واحتسابا غفر له ما تقدم من ذنبه
ومن قام ليلة القدر ايمانا واحتسابا
غفر له ما تقدم من ذنبه - (متفق عليه)
عنه قال قال رسول الله صلعم كل

عمل ابن ادم يضعف حسنة بعشر امثالها
الى سبع مائة ضعف قال الله تعالى
الا اصوم فانه لي وانا اجزي به يدع
شهوته وطعامه من اجلي للصائم فرحتان
فرحة عند فطره وفرحة عند لقاء ربه

2087. Similar sense has been expressed in tradition 8:1. Therein it has been stated that fasting men will enter Paradise by the door of Rayyan.

2088. Merits of fasting are manifold and can not be counted in numbers. This is for two reasons. Sincerity of purpose in fasting is greater than all other divine acts as it is a secret worship done absolutely for Allah. Secondly, it is a great medicine for human passions and evil tendencies. A virtue can increase up to 700 virtues just as a paddy-seed can grow up to 700 paddy seeds.

Lord, and certainly the fragrance of the mouth of a fasting man is more pleasant to Allah than the smell of musk. And fasting is a shield. 2039 So when the fasting of some one of you comes up, he shall not utter foul words, nor shall he cry hoarse. If then anybody rebukes him or fights with him, let him say: I am a man observing fast. — *Agreed.*

5. **Abu Hurairah** reported that the Messenger of Allah said: When there appears the first night of the month of Ramzan, the devils and evil ginn are put in chains, and the doors of the fire are shut up so as no door therefrom can be opened, and the doors of Paradise are opened up, so as no door therefrom can be shut up; and a proclaimer proclaims: O seeker of good! come forward. O seeker of evils, cut short. And for the sake of Allah, they are free from the Fire; and that is for every night

—*Tirmizi (Rare), Ibn Majah, Ahmad.*

6. **Abu Hurairah** reported that the Messenger of Allah said: There came to you Ramzan, a Blessed month. Its fasting—Allah made obligatory on you. The doors of heaven are opened up therein; and the doors of Hell are shut up therein; and the mischievous devils are put in

وَلَا يَخْلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ
رِيحِ الْمِسْكِ وَالصَّيَامُ جَنَّةٌ فَإِذَا كَانَ يَوْمُ
صَوْمِ أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَصْخَبْ فَإِنْ
سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي أُمِرْتُ
بِصَائِمٍ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ
مُغِدَّتِ الشَّيَاطِينُ وَمُرْدَةُ الْجِنَّ وَغَلَقَتْ
أَبْوَابُ النَّارِ فَلَمْ يَفْتَحْ مِنْهَا بَابٌ وَفُتِحَتْ
أَبْوَابُ الْجَنَّةِ فَلَمْ يَغْلَقْ مِنْهَا بَابٌ وَيُنَادِي
مُنَادٍ يَا بَاغِيَ الْخَيْرِ أَقْبِلْ وَيَا بَاغِيَ الشَّرِّ
اْقْصِرْ وَ اللَّهُ هُمْ عَتَقَاءُ مِنَ النَّارِ وَ ذَلِكَ كُلُّ
لَيْلَةٍ التَّرْمِذِيُّ وَابْنُ مَاجَةَ وَ أَحْمَدُ (غَرِيبٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّمَ
اتَّكَمُ رَمَضَانَ شَهْرٌ مُبَارَكٌ فَرَضَ اللَّهُ
عَلَيْكُمْ صِيَامَهُ تَفْتَحُ فِيهِ أَبْوَابُ السَّمَاءِ
وَتُغْلَقُ فِيهِ أَبْوَابُ الْجَحِيمِ وَ تُغْلَقُ فِيهِ مُرْدَةُ

chains for Allah. There is a night therein which is better than one thousand months. Who-so is deprived of its good, is deprived of all good.

—*Ahmad Nisai.*

7. **Anas-b-Malek** reported : At the advent of Ramzan the Messenger of Allah said : Verily this month has come to you ; and therein there is a night which is better than one thousand months. Whoso is deprived of it, is deprived of all good ; and none is deprived of its good except every unfortunate man.

—*Ibn Majah.*

550w. **Abdullah-b-Amr** reported that the Messenger of Allah said : Fasting and the Quran will intercede for a man. Fasting will say : O Lord ! I denied him food and sexual satisfaction during day-time. So make me an intercessor for him. And the Quran will say : I denied him sleep during night. So make me an intercessor for him. So they will both intercede.

—*Baihaqi.*

551w. **Salman al-Faresiy** reported : The Messenger of Allah admonished us on the last day of Sha'ban. He said : O men ! verily there has come to you a magnificent month, a blessed month, a month wherein there is a night which is better than one thousand months. Allah has

الشَّيَاطِينَ لِلَّهِ فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ

شَهْرٍ مَنْ حَرَّمَ خَيْرَهَا فَقَدْ حَرَّمَ *

(أحمد والنسائي)

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ دَخَلَ

رَمَضَانَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ هَذَا

الشَّهْرُ قَدْ حَضَرَكُمْ وَفِيهِ لَيْلَةٌ خَيْرٌ مِنْ

أَلْفِ شَهْرٍ مَنْ حَرَّمَهَا فَقَدْ حَرَّمَ الْخَيْرَ

كُلَّهُ وَلَا يَحْرُمُ خَيْرَهَا إِلَّا كُلُّ مُحْرَمٍ *

(ابن ماجه)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ

صَلَّمَ قَالَ الصِّيَامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ

يَقُولُ الصِّيَامُ أَيْ رَبِّ إِنِّي مَنَعْتُهُ الطَّعَامَ

وَالشَّهَوَاتِ بِالنَّهَارِ فَشَفَعْنِي فِيهِ وَيَقُولُ

الْقُرْآنُ مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفَعْنِي فِيهِ

فَيُشْفَعَانِ *

(البیهقي)

عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ خَطَبَنَا رَسُولُ

اللَّهِ صَلَّمَ فِي آخِرِ يَوْمٍ مِنْ شَعْبَانَ فَقَالَ

يَا أَيُّهَا النَّاسُ قَدْ أَظْلَمَ شَهْرٌ عَظِيمٌ شَهْرٌ

مُبَارَكٌ شَهْرٌ فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ

made its fast obligatory and the standing (in prayer) of its nights optional. 2240 Whoso comes therein with a good habit, becomes like one who performs an obligatory thing in what is besides it; and whoso performs an obligatory thing becomes like one who performs 70 obligatory duties in what is besides it. And it is a month of patience; and as for patience, its reward is Paradise. And (it is) a month of mutual sympathy, and a month wherein the provision of a believer is increased. Whoso gives 'Iftar' therein to a fasting man, there is for him forgiveness for his sins, and emancipation of his neck from the Fire, and there is for him the like of his reward without anything being diminished from his reward. We asked: O Ms. of Allah! nobody of us finds means wherewith to give 'Iftar' to a fasting man. Then the Messenger of Allah said: Allah will bestow this reward on one who gives Iftar to a fasting man with a sip of milk, or date, or a sip of water. And whoso gives satisfaction to a fasting man, Allah will give him drink from my Fountain, which will not make him thirsty till he will enter Paradise. And it is a month of which the beginning is mercy, the middle is forgiveness

شَهْرٌ جَعَلَ اللَّهُ صِيَامَهُ فَرِيضَةً وَقِيَامَ لَيْلِهِ
تَطَوُّعًا مِّن تَقَرُّبٍ فِيهِ بِخُصْلَةٍ مِّنَ الْخَيْرِ
كَانَ كَمَنْ أَدَّى فَرِيضَةً فِيمَا سِوَاهُ وَمَنْ
أَدَّى فَرِيضَةً فِيهِ كَانَ كَمَنْ أَدَّى سَبْعِينَ
فَرِيضَةً فِيمَا سِوَاهُ وَهُوَ شَهْرُ الصَّبْرِ وَالصَّبْرُ
ثَوَابُهُ الْجَنَّةُ وَشَهْرُ الْمَرَّاسَةِ وَشَهْرُ يَزَادُ
فِيهِ رِزْقُ الْمُؤْمِنِ مَن فَطَرَ فِيهِ صَائِمًا
كَانَ لَهُ مَغْفِرَةٌ لِّذُنُوبِهِ وَعَلَّقَ رَقَبَتَهُ مِّنَ
النَّارِ وَكَانَ لَهُ مِثْلُ أَجْرِهِ مَن غَيْرَ أَن
يَنْتَقِصَ مِّنْ أَجْرِهِ شَيْءٌ قُلْنَا يَا رَسُولَ اللَّهِ
لَيْسَ كُلُّنَا نَجِدُ مَا نَفْطُرُ بِهِ الصَّائِمَ فَقَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا الثَّوَابُ
مَن فَطَرَ صَائِمًا عَلَى مَذْقَةِ لَبَنٍ أَوْ تَمْرَةٍ
أَوْ شَرِبَةٍ مِّنْ مَّاءٍ وَمَن أَشْبَعَ صَائِمًا سَقَاهُ
اللَّهُ مَن حَوْضِي شَرِبَ لَا يَضْمَأُ حَتَّى يَدْخُلَ
الْجَنَّةَ وَهُوَ شَهْرُ أَوَّلِهِ رَحْمَةٌ وَأَرْسَطُهُ مَغْفِرَةٌ

2040. This refers to Tarawih prayer during Ramadhan. It is according to Hanifi Mazhab 'Sunnat Muakkadah'.

and the end is freedom from the Fire. And whoso makes light the (burden of) his covenanted slaves therein, Allah will forgive him, and He will make him free from the Fire.

—*Baihaqi.*

552w. **Ibn Abbas** reported that when the month of Ramzan approached, he used to set free every prisoner and give alms to every beggar. —*Baihaqi.*

553w. **Ibn Omar** reported that the Messenger of Allah said: Verily Paradise embellishes itself for Ramazan at the beginning of a year to the following year. When the first day of Ramazan appears, wind blows under the Throne from the leaves of Paradise upon the pure-eyed virgins. They say; O Lord! give us our husbands from Thy servants. Our eyes will take solace from them, and their eyes will take solace from us. —*Baihaqi.*

554w. **Abu Hurairah** reported from the Prophet who had said that there is forgiveness for his people in the last night of Ramazan. It was questioned: O Ms. of Allah! is it the Blessed Night? 'No' said he, 'but (as for) a worker, his wages will be given in full when he finishes his work.'

—*Ahmad.*

وَاٰخِرَةُ عِتْقٍ مِّنَ الْاِثَارِ وَمِنْ خَفَّفَ عَنْ
مَمْلُوكِهِ فِيهِ غَفَرَ اللَّهُ لَهُ وَاَعْتَقَهُ مِّنَ الْاِثَارِ
(الْبَيْهَقِيُّ)

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ
صَلَّمَ إِذَا دَخَلَ شَهْرَ رَمَضَانَ أَطْلَقَ كُلَّ
أَسِيرٍ وَأَعْدَى كُلِّ سَائِلٍ * (الْبَيْهَقِيُّ)
عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّمَ قَالَ
أَنَّ الْجَنَّةَ تَزْخَرُ لِرَمَضَانَ مِنْ رَأْسِ
الْحَوْلِ إِلَى حَوْلٍ قَابِلٍ فَإِذَا كَانَ أَوَّلُ
يَوْمٍ مِّنَ رَمَضَانَ هَبَّتْ رِيحٌ تَحْتَ الْعَرْشِ
مِنْ وَرَقِ الْجَنَّةِ عَلَى الْحُرِّ الْعَيْسِ فَيَقْلَنَ
يَا رَبِّ اجْعَلْ لَنَا مِنْ عِبَادِكَ أَزْوَاجًا
تَقْرِبُهُمْ أَعْيُنُنَا وَتَقَرُّ أَعْيُنُهُمْ بِنَا *
(الْبَيْهَقِيُّ)

عَنِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّمَ أَنَّهُ
قَالَ يَغْفِرُ لَأُمَّتِهِ فِي آخِرِ لَيْلَةٍ فِي
رَمَضَانَ قِيلَ يَا رَسُولَ اللَّهِ أَهِيَ لَيْلَةُ الْقَدْرِ
قَالَ لَا وَلَكِنَّ الْعَامِلَ إِنَّمَا يُرْفَى أَجْرُهُ
إِذَا قُضِيَ عَمَلُهُ * (أَحْمَدُ)

SECTION 2

2041. Sight of new moon.

A lunar month consists of 29 or 30 days. According to this calculation, a lunar year is less than nearly 12 days of a solar year. Hence the month of Ramzan rotates in every season and comes back to its starting point during the course of nearly 29 or 30 years. The people of every climate gets advantages by that. If the moon is visible on the 29th Sha'ban, the Ramazan begins on the following day. If not, from the day following the 30th day of Sha'ban. This is the case with the I'd day.

8. **Ibn Omar** reported that the Messenger of Allah said: Don't fast until you see the new moon: and don't break it until you see it. If then there is cloud over you, count in full. In a narration, he said: The month is of twenty nine nights. So don't fast until you see it; if then there is cloud over you, wait and complete the number thirty. —*Agreed.*

9. **Abu Hurairah** reported that the Messenger of Allah said: Fast at the sight of it, and break it at the sight of it; if there is cloud over you, then complete the number of Sha'ban—thirty. —*Agreed.*

10. **Ibn Omar** reported that the Apostle of Allah said: We are an illiterate people, knowing no writing and counting. The month is such and such (and he closed the fingers at the

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَعُمْ لَا تَصُومُوا حَتَّى تَرَوْا الْهَيْلَالَ وَلَا تُفْطَرُوا
حَتَّى تَرَوْهُ فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدِرُوا لَهُ
وَفِي رِوَايَةٍ قَالَ الشَّهْرُ تِسْعٌ وَعِشْرُونَ
لَيْلَةً فَلَا تَصُومُوا حَتَّى تَرَوْهُ فَإِنْ غَمَّ عَلَيْكُمْ
فَاكْمِلُوا الْعِدَّةَ ثَلَاثِينَ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَعُمْ صُومُوا لِرُؤْيَايَتِهِ وَافْطَرُوا لِرُؤْيَايَتِهِ فَإِنْ
غَمَّ عَلَيْكُمْ فَاكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ *
(مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عُمَرَ (رَضِيَ) قَالَ قَالَ رَسُولُ
اللَّهِ صَلَعُمْ إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا
نَحْسِبُ الشَّهْرَ هَكَذَا وَهَكَذَا وَهَكَذَا وَهَكَذَا

third time). Afterwards he said :
A month is such and such,
that is, complete thirty (days),
that is, sometimes twenty nine
and sometimes thirty. —Agreed

11. **Abu Bakrah** reported that
the Apostle of Allah said : These
are two months of festival which
do not decrease-Ramazan and
Zul-Haj. —Agreed

12. **Abu Hurairah** reported
that the Apostle of Allah said :
None of you shall precede Ram-
azan by one or two (fasts)
except a person who used to
keep fast. Let him then fast
that day. 2042 —Agreed.

13. **Abu Hurairah** reported
that the Apostle of Allah said :
When there comes the middle
of Sha'ban, don't fast. 2248
—Abu Daud, Tirmizi, Ibn
—Majah.

14. **Same** reported that the
Apostle of Allah said : Count
the new moon of Sha'ban for
Ramazan. —Tirmizi.

15. **Omme Salamah** reported :
I did not see the Prophet fasting

الابهام في الثالثة ثم قال الشهر هكذا
وهكذا وهكذا يعني تمام الثلاثين
يعني مرة تسعا وعشرين ومرة ثلاثين *
(متفق عليه)

عن ابي بكرة قال قال رسول الله
صلعم شهرا عيد لا ينقصان رمضان وذو
الحجة * (متفق عليه)

عن ابي هريرة قال قال رسول الله
صلعم لا يتقدم من احدكم رمضان بصوم
يوم او يومين الا ان يكون رجل كان
يصوم صوما فليصم ذلك اليوم *

(متفق عليه)

عن ابي هريرة قال قال رسول الله
صلعم اذا اقتصف شعبان فلا تصوموا *

(ابوداود والترمذي وابن ماجة والدارمي)
عنه قال قال رسول الله صلعم احصوا
هلال شعبان لرمضان * (الترمذي)

عن ام سلمة (رض) قالت ما رايت

2042. Fasting on the previous day of Ramazan is generally disallowed. There is an exception in the case of a man who is accustomed to fasting on that day. If a man habitually fasts on Zumma-day which accidentally coincides with the previous day of Ramazan, he is allowed to fast that day. This is however said to be Makruh.

2048. The Holy Prophet told it out of compassion for his followers, as by too much fasting, a man may lose his health. If however a man is capable of keeping fast, he is not prohibited as the Prophet is said to have kept fast throughout the month of Sha'ban (35:15)

for two consecutive months except Sha'ban and Ramazan.

—*Abu Daud, Tirmizi, Nisai, Ibn Majah.*

16. **Ammar-b-Yaser** reported : Whoso fasts the day about which he doubts has indeed disobeyed the father of Qasem

2014 —*Abu Daud, Tirmizi, Nisai, Ibn Majah, Darimi.*

17. **Ibn Abbas** reported that a desert Arab came to the Prophet and said : Verily I have seen the new moon, that is the new moon of Ramazan. He asked : Do you bear witness that there is no god but Allah ? 'Yes' replied he. He asked : Do you bear witness that Muhammad is the Apostle of Allah ? 'Yes' said he. He said : O Bilal ! proclaim among men that they should keep fast to-morrow. 2045

—*Abu Daud, Tirmizi, Nisai, Ibn Majah.*

18. **Ibn Omar** reported : They (meaning the people) saw the new moon. Then I informed the Prophet : Verily I have seen it (the new moon). So he fasted and ordered the people to observe its fasting.

—*Abu Daud, Darimi.*

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ إِلَّا
شَعْبَانَ وَرَمَضَانَ * (أَبُو دَاوُدَ وَالتِّرْمِذِيُّ
وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

عَنْ عَمَارِ بْنِ يَاسِرٍ قَالَ مَنْ صَامَ الْيَوْمَ
الَّذِي يُشَكُّ فِيهِ فَقَدْ عَصَى أَبَا الْقَاسِمِ
صَلَّمَ * (أَبُو دَاوُدَ وَالتِّرْمِذِيُّ
وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

عَنْ ابْنِ عَبَّاسٍ (رَضِيَ) قَالَ جَاءَ
أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي
رَأَيْتُ الْهَلَالَ يَعْنِي هَلَالَ رَمَضَانَ فَقَالَ

أَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ قَالَ نَعَمْ قَالَ
أَتَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ نَعَمْ قَالَ

يَبْلُغُ الْإِذْنَ فِي النَّاسِ أَنْ يَصُومُوا غَدًا -
(أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

عَنْ ابْنِ عُمَرَ (رَضِيَ) قَالَ تَسَرَّأَيْ
النَّاسُ الْهَلَالَ فَأَخْبَرْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

أَتَيْتُ رَأْيَهُ فَصَامَ وَأَمَرَ النَّاسَ بِصِيَامِهِ -
(أَبُو دَاوُدَ وَالدَّارِمِيُّ)

2014. Father of Qasem is the Prophet himself. This doubt refers to the fasting of the day which has not been proved to be the 1st Ramazan owing to the absence of the new moon from general view. If there is no cloud and nobody sees the moon, there is no doubt that the day is not first Ramazan. Doubt occurs in the opposite case.

2045. This proves that the deposition of one man is sufficient for proof of sight of the new moon of Ramazan provided the man is pious. Imam Abu Hanifa upholds this opinion.

2043. The Prophet used to count every day of Sha'ban to ascertain the first day of Ramazan.

19. **Ayesha** reported that the Apostle of Allah used to remember Sha'ban besides which he did not remember so much. Then he kept fast of Itamazan as a result of its sight. If there is cloud over it, he counted thirty days and then fasted.

—*Abu Durd.*

20. **Abul Bukhari** reported : We went out for visiting the House. When we got down at the valley of Nakhlah, we gathered to see the new moon. Some of the people said: It is of three nights; and some of the people said: It is of two nights. Then we met Ibn Abbas and said: Verily we have seen the new moon. Some of the people said: It is of three nights. And some of the people said: It is of two nights. He enquired: In which night have you seen it? We said: In such and such a night. He said: Verily the Apostle of Allah prolonged it for sight and it is of one night that you have seen. In a narration reported by him, he said: We were informed of the new moon of Ramazan while we were at Zate Erq. We sent a man to Ibn Abbas to ask him. Ibn Abbas said that the Apostle of Allah had said: Verily the Almighty Allah has extended it

عَنْ عَائِشَةَ (رَضِ) قَالَتْ كَانَ رَسُولُ

اللَّهِ صَلَّاهُ يَتَحَفَّظُ مِنْ شَعْبَانَ مَا لَا يَتَحَفَّظُ

مِنْ غَيْرِهِ ثُمَّ يَصُومُ لِرُؤْيَا رَمَضَانَ فَإِنْ

غَمَّ عَلَيْهِ عِدَّةُ ثَلَاثِينَ يَوْمًا ثُمَّ صَامَ *

(ابودارد)

عَنْ أَبِي الْبَخْتَرِيِّ قَالَ خَرَجْنَا لِلْعُمْرَةِ

فَلَمَّا نَزَلْنَا بِبَطْنِ نَخْلَةَ تَرَايْنَا الْهِلَالَ

فَقَالَ بَعْضُ الْقَوْمِ هُوَ ابْنُ ثَلَاثٍ وَقَالَ

بَعْضُ الْقَوْمِ هُوَ ابْنُ لَيْلَتَيْنِ فَلَقِينَا

ابْنَ عَبَّاسٍ فَقُلْنَا إِنَّا رَأَيْنَا الْهِلَالَ فَقَالَ

بَعْضُ الْقَوْمِ هُوَ ابْنُ ثَلَاثٍ وَقَالَ بَعْضُ

الْقَوْمِ هُوَ ابْنُ لَيْلَتَيْنِ فَقَالَ أَيُّ لَيْلَةٍ

رَأَيْتُمُوهَا قُلْنَا لَيْلَةٌ كَذَا وَكَذَا فَقَالَ إِنْ

رَسُولُ اللَّهِ صَلَّاهُ مَدَّهُ لِلرُّؤْيَا فَهُوَ لِلَّيْلَةِ

رَأَيْتُمُوهَا رَفِي رِوَايَةٍ عَنْهُ قَالَ أَهْلَكُنَا

رَمَضَانَ وَفُتِحَ بَذَاتُ عِرْقٍ فَأَرْسَلْنَا رَجُلًا

إِلَى ابْنِ عَبَّاسٍ يُسْأَلُهُ فَقَالَ ابْنُ عَبَّاسٍ

قَالَ رَسُولُ اللَّهِ صَلَّاهُ إِنَّ اللَّهَ تَعَالَى قَدْ

أَمَدَّ لِرُؤْيَايْتِهِ فَإِنْ أَغْمِيَ عَلَيْكُمْ فَأَكْمَلُوا

2047. Nakhlah is the name of a place between Mecca and Tayef. Zate Erq is the name of a place near Nakhlah.

for its sight. If there is cloud over it, complete the number. 2048

(مسلم)

العدة *

— Muslim.

SECTION 3

2059. Rules of fasting

(a) **Procedure of Fast.** The fast begins from the appearance of the white colour in the eastern horizon before the early dawn till the setting of the sun. In other words, it is about an hour and a half before the sun-rise and extends up to sun-set. Before the beginning of fast, some light food or tiffin generally known as *Sehri* should be taken as there is blessing in it and as it enables a man to cope with the hardships of fast to some extent. There should be a gap of at least the time required for reading 50 short verses of the Quran between *Sehri* and the earliest time of Fajr prayer—34:42. In the beginning of Islam, there was Azan for *Sehri* but it now fell in to disuse—34:101. The duties of a Muslim is, however, to wake up others for *Sehri*—34:473w. Then the Niyat should be taken for fast. It runs thus:—

نَوَيْتُ أَنْ أَصُومَ غَدًا مِنْ شَهْرِ رَمَضَانَ الْمُبَارَكِ فَرَضًا لَكَ فَتَقَبَّلْ مِنِّْي إِنَّكَ أَذِنْتَ السَّمِيعُ الْعَلِيمُ *

‘I resolve to keep fast tomorrow in the month of blessed Ramazan, a binding duty for Thee; O Allah, accept from me, verily Thou art the Hearing, the Knowing.’

Then immediately after the setting of the sun, the fast should be broken. This is generally known as *Iftar*. The sooner the *Iftar* is taken, the better for rewards. Fast should be broken generally with water and dates with the following invocation.

اللَّهُمَّ صُمْتُ لَكَ وَتَوَكَّلْتُ عَلَى رِزْقِكَ وَأَفْطَرْتُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّحِمِينَ *

‘O Allah! I have fasted for Thee, and I have relied on Thy provision and I have broken fast by Thy mercy, O Merciful of the merciful.’

(b) **Sunnats in Fast.** There are six duties in fast known as sunnats.

- i. To partake of *Sehri* or pre-dawn tiffin.
- ii. To break fast immediately after sun-set.
- iii. To read Tarawih prayer at night.

2048. It appears from this that the sight of the new moon is a condition precedent to fasting, irrespective of the large or short size of the moon and that in case of differences of opinions, fasting should be resumed.

- iv. To feed the poor and the hungry.
- v. To increase the Quran-reading.
- vi. To observe I'tikaf within the mosque during the last ten days of Ramazan.

21. Anas reported that the Messenger of Allah said: Take tiffin before dawn, 2050 because in this tiffin there is blessing.

—Agreed.

22. Am-b-Al As reported that the Apostle of Allah said: The difference between our fasting and the fasting of the people of the Book is pre-dawn tiffin.

—Muslim.

23. Sahl reported that the Apostle of Allah said: People will continue in prosperity so long as they are quick in breaking fast.

—Agreed.

24. Omar reported that the Messenger of Allah said: When the night comes in from this side, and the day goes back from this side, and the sun sets in, a fasting man shall break fast. 2051

—Agreed.

25. Abu Hurairah reported that the Apostle of Allah prohibited *Wisal* in fast. A man asked him: O Ms. of Allah! do you make *Wisal*? 2052 He replied:

عَنْ أَنَسٍ (رَضِيَ) قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّمْ تَسْعَرُوا فَإِنَّ فِي السَّعْرِ بَرَكَةً *
(مُتَّفَقٌ عَلَيْهِ)

عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ رَسُولُ
اللَّهِ صَلِّمْ فَضَّلَ مَا بَيْنَ صِيَامِنَا وَصِيَامِ
أَهْلِ الْكِتَابِ أَكَلَةَ السَّعْرِ * (مُسْلِمٌ)

عَنْ سَهْلِ قَالَ قَالَ رَسُولُ اللَّهِ صَلِّمْ
لَا يَزَالُ الدَّاسُ بِخَيْرٍ مَا عَجَلُوا الْفِطْرَ *
(مُتَّفَقٌ عَلَيْهِ)

عَنْ عَمْرِو بْنِ الْقَاسِمِ قَالَ قَالَ رَسُولُ اللَّهِ صَلِّمْ
إِذَا أَقْبَلَ اللَّيْلُ مِنْ هَهُنَا وَادْبَرَ النَّهَارُ
مِنْ هَهُنَا وَغَرَبَتِ الشَّمْسُ فَقَدْ أَفْطَرَ
الصَّائِمُ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ نَهَى رَسُولُ اللَّهِ
صَلِّمْ عَنِ الرِّصَالِ فِي الصَّوْمِ فَقَالَ لَهُ رَجُلٌ
إِنَّكَ تُوَالِدُ يَا رَسُولَ اللَّهِ قَالَ وَابْنُكُمْ

2050. Sehri is pre-dawn tiffin and Sihr is the 6th part of the night.

2051. The first side refers to east and the second west. At the setting of the sun, it will be considered that fast has been broken though no food and drink were taken.

2052. *Wisal* means fasting for 8 or more days without eating and drinking in the interval. Imams Abu Hanifa, Malek and Shafe'i held such fasting without break as *Makruh* (abominable). It is said to be *Makruh Tahrima* and the majority of the learned jurists are of this opinion.

Who is he among you like me?
Verily I pass my night while my
Lord feeds me and gives me
drink. —*Agreed.*

26. **Hafsah** reported that the
Apostle of Allah said: Whoever
does not intend to fast before
day-break, there is no fast for
him. 2053 —*Tirmizi, Abu Daud,*
Nisai.

27. **Abu Hurairah** reported
that the Messenger of Allah said:
When one of you hears the call
to prayer while he has a cup in
his hand, he shall not put it
down till he satisfies his want
from it. 2254 —*Abu Daud.*

28. **Same** reported that the
Messenger of Allah said: The
Almighty Allah said: The dearest
of My servants in My sight are
quickest in breaking fast.

—*Tirmizi.*

29. **Salmah-b-A'mer** reported
that the Apostle of Allah said:
When one of you breaks fast,
let him break fast with date be-
cause it is a blessing; if he does
not find it, let him break fast
with water, because it is pure.

—*Ahmad, Tirmizi, Abu Daud,*
Ibn Majah.

مِثْلِي أَنِّي أَيْدِي يَطْعَمُنِي رَبِّي وَبَسْقِيْنِي
(مُتَّفَقٌ عَلَيْهِ)

عَنْ حَفْصَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى
مَنْ لَمْ يَجْمَعْ الصِّيَامَ قَبْلَ الْفَجْرِ فَلَا صِيَامَ
لَهُ. (التِّرْمِذِيُّ وَابُدَاوُدُ وَالنَّسَائِيُّ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّمَ إِذَا سَمِعَ النِّدَاءَ أَحَدُكُمْ وَالْإِنَاءَ فِي
يَدِهِ فَلَا يَضَعُهُ حَتَّى يَقْضَى حَاجَتُهُ مِنْهُ.
(ابُدَاوُدُ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ تَعَالَى أَحَبُّ عِبَادِي إِلَيَّ أَعْجَلُهُمْ
فِطْرًا * (التِّرْمِذِيُّ)

عَنْ سَلْمَانَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى إِذَا أَفْطَرَ أَحَدُكُمْ فَلْيَفْطِرْ عَلَى
تَمْرٍ فَإِنَّهُ بَرَكَةٌ فَإِنْ لَمْ يَجِدْ فَلْيَفْطِرْ عَلَى
مَاءٍ فَإِنَّهُ طَهُورٌ * (أَحْمَدُ وَالتِّرْمِذِيُّ
وَابُدَاوُدُ وَابْنُ مَاجَةَ)

2053. It is seen from this that niyyet or intention of fasting must be made at night and if it not so made, fasting is invalid. Imam Ahmad and Malek hold this opinion, while Imam Abu Hanifa says that niyyet must be made before mid-day. Imam Shafeyi extends the time up to sun-set.

2054. The cup was raised for drink for eating something. At this time, Azan was proclaimed. The duty of every Muslim at this time is that if he knows that the dawn is apparent, he should stop further eating and drinking for fasting, and if he is ignorant or sees no sign of clear dawn, he shall not stop drinking and eating which he badly requires. Some say that by proclamation here is meant the call for sun-set prayer. At that time fast should be broken after azan.

30. **Anas** reported that the Apostle of Allah used to break fast before prayer with fresh dates ; if these were not available, then with dry dates ; if dry dates were not available, he drank some handfuls of water.

—*Tirmizi, Abu Daud,*
(*Approved, Rare*).

31. **Ibn Omar** reported that when the Prophet broke fast, he used to say : The thirst has gone and the veins have become wetted and reward has become sure if the Almighty Allah wills.

—*Abu Daud.*

32. **Mu'az-b-Zahrah** reported that when the Prophet broke fast, he used to say : O Allah ! for Thee I fasted, and over Thy provision I broke it.

—*Abu Daud (Defective)*

33. **Abu Hurairah** reported that the Messenger of Allah said : This religion will not cease to prevail so long as the people hasten to break fast, because the Jews and the Christians make delay (in breaking fast).

—*Abu Daud, Abu Majah.*

34. **Abu Atiyyah** reported : I and Masruq went to Ayesha and asked : O mother of the Faithful ! (inform about) two men from the companions of Muhammad (P. H.)—one man hastens to break fast and hastens to pray and another makes delay to break fast and makes delay to pray. She asked : Who among the

عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ ﷺ يَفْطِرُ
قَبْلَ أَنْ يَصَلِّيَ عَلَى رُطَبَاتٍ وَأَنْ لَمْ تَكُنْ
رُطَبَاتٌ فَتَمِيرَاتٌ فَإِنْ لَمْ تَكُنْ تَمِيرَاتٌ
حَسَا حَسَاتٍ مِنْ مَاءٍ *

الْتَرْمِذِيُّ وَابُدَاوُدُ (حَسَنٌ غَرِيبٌ)
عَنْ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ ﷺ
إِذَا أَفْطَرَ قَالَ ذَهَبَ الظَّمَاءُ وَابْتَدَأَتِ
الْعُرُوقُ وَتَبَتِ الْأَجْرُ إِنْ شَاءَ اللَّهُ تَعَالَى -
(ابُدَاوُدُ)

عَنْ مُعَاذِ بْنِ زُهْرَةَ قَالَ إِنْ النَّبِيُّ ﷺ
صَلَّمَ كَانَ إِذَا أَفْطَرَ قَالَ اللَّهُمَّ لَكَ صَمْتُ
وَعَلَى رِزْقِكَ أَفْطَرْتُ - ابُدَاوُدُ (مَرْسُورٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ لَا يَزَالُ الدِّينُ ظَاهِرًا مَا عَجَلَ الذَّاسِرُ
الْفِطْرَ لِأَنَّ الْيَهُودَ وَالنَّصْرَى يُؤَخِّرُونَ *

(ابُدَاوُدُ وَابْنُ مَاجَةَ)

عَنْ أَبِي عَطِيَّةٍ قَالَ دَخَلْتُ أَنَا
وَمَسْرُوقٌ عَلَى عَائِشَةَ فَقُلْنَا يَا أُمَ الْمُؤْمِنِينَ
رَجُلَانِ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ أَحَدُهُمَا
يُعَجِّلُ الْإِفْطَارَ وَيُعَجِّلُ الصَّلَاةَ وَالْآخَرُ يُؤَخِّرُ
الْإِفْطَارَ وَيُؤَخِّرُ الصَّلَاةَ قَالَتْ أَيُّهُمَا يُعَجِّلُ

two hastens to break fast and hastens to pray ? We said : Abdullah-b-Mas'ud. She said : Thus the Messenger of Allah did. And another was Abu Musa. —*Muslim*.

35. **Irbad-b-Sa'riyah** reported : The Apostle of Allah called me for pre-dawn tiffin in Ramazan. He said : Come to the blessed tiffin. —*Abu Daud, Nisai*.

36. **Abu Hurairah** reported that the Apostle of Allah said : How good is the food of dates before dawn for a believer.

—*Abu Daud*.

555w. **Zaid-b-Khalid** reported that the Messenger of Allah said : Whoso breaks fast of a man or supplies a warrior with war-materials, there is for him reward equivalent to the reward of the latter. 2055

—*Baihaqi*.

الْإِفْطَارُ وَيَجْعَلُ الصَّلَاةَ قِلْذَا عَبْدُ اللَّهِ بْنُ
مَسْعُودٍ قَالَتْ هَكَذَا صَنَعَ رَسُولُ اللَّهِ
صَلِّعُمْ وَالْآخِرُ ! بِرُيُوسَى * (مُسْلِمٌ)
عَنِ الْعَرَبِيَّاتِ بْنِ سَارِيَةَ قَالَ
دَعَانِي رَسُولُ اللَّهِ صَلِّعُمْ إِلَى السَّحُورِ فِي
رَمَضَانَ فَقَالَ هَلُمَّ إِلَى الْغَدَاءِ الْمُبَارَكِ *
(أَبُو دَاوُدَ وَالنَّسَائِيُّ)
عَنِ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّعُمْ نَعَمْ سَحُورُ الْمُؤْمِنِ الْتَمَرُ - (أَبُو دَاوُدَ)
عَنِ زَيْدِ بْنِ خَالٍ قَالَ قَالَ رَسُولُ
اللَّهِ صَلِّعُمْ مَنْ فَطَرَ مَائِماً أَوْ جَهَزَ غَازِيّاً
فَكَهُ مِثْلُ أَجْرِهِ - (الْبَيْهَقِيُّ)

SECTION 4

2056. Things which break fast

The following duties are Farz in fasts and breach of one of them shall make the fast null and void.

i. If some one sees the moon, or anybody reliable as a witness attests that he has seen it, it becomes compulsory on the former to keep fast.

ii. Niyyat of fast is Farz. In every night after Sehri tiffin, niyyat must be made in mind or uttered by the tongue for the following day's fast. According to some Imams, the time extends up to mid-day.

iii. Anything wilfully introduced unto the body from outside makes the fast void ; but if it is introduced out of forgetfulness or if anything goes unto the body as a result of involuntary action, fasting will not be void. Therefore smoking, wilful vomitting, wilful

2055. Baihaqi narrated it in Shu'abul I'man, and Muhiyus-Sunnat in Masabih.

taking of medicine and acts of similar nature make the fast void, but if one takes in something as food or drink out of forgetfulness, or vomits a little quantity involuntarily, or somehow or other allows water to get in without any intention, he will not injure fast. Cleansing the mouth or teeth by gurgling or snipping water into nostrils does not break fast.

iv. Sexual intercourse during the hours of fasting is prohibited. If resumed, it will make the fast void but there is no prohibition at night. Kissing or embracing is however allowed. Masturbation or taking out semen renders the fast also void.

v. In many cases the Prophet held that one who does not resist from false talk and false action is not required to keep fast. (Once he advised two men to break fast because they rendered it void by back-biting—4:152w. He said: Fast is meaningless if one speaks falsehood and is engaged in bad actions—4:20. The jurists did not take it as one of the rules which break fast, because it is difficult to judge a man by inward actions. The Prophet therefore made the Charity of Fitr compulsory as a protection of fast from vile discourse and vain talks—8:78.

In cases where a fast is rendered void, one is required to compensate it by fasting 60 consecutive days or in case of inability, to feed sixty poor men.

37. Abu Hurairah reported that the Messenger of Allah said: Whoever does not give up false talk and action according to it, there is no need of Allah that he should give up his food and and drink. 2036a —Bukhari.

38. Ayesha reported that the Messenger of Allah used to kiss and embrace while he was fasting and he had the greatest control among you over his passions. 2037 —Agreed.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ
فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ
وَشَرَابَهُ * (البخاري)

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ
صَلَّمَ يُقَبِّلُ وَيُبَاشِرُ وَهُوَ صَائِمٌ وَكَانَ أَمْلَكُكُمْ
لَارْبِهِ * (متفق عليه)

2036a. The object of fasting is to bring evil attributes under control. If this object is not attained, mere depriving oneself of food and drink is nothing.

2037. The Holy Prophet had complete control over his passions. In spite of kisses and embraces, he retained himself from having sexual intercourse during fasting.

39. **Same** reported that the dawn overtook the Prophet in Ramazan while he was impure without emission. He then took bath and kept fast. 2058 — *Agreed.*

40. **Ibn Abbas** reported that the Prophet took cupping while he was a pilgrim, and he took cupping while he was fasting. 2059

— *Agreed.*

41. **Abu Hurairah** reported that the Apostle of Allah said: Whoever forgot while he was fasting and ate or drank, let him complete his fast because Allah fed him and gave him drink.

— *Agreed.*

42. **Same** reported: While he was sitting near the Prophet when lo! a man came to him and enquired: O Ms. of Allah! I am undone! He asked: What is the matter with you? He replied: I cohabited with my wife while I was fasting. The Prophet enquired: Will you find a slave to free him? He replied: No. He asked: Are you able to fast for two consecutive months? 'No', said he. He enquired: Have you got means to feed sixty poor men? He said: No. He said: Sit down.

عَنْهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْرِكُهُ الْفَجْرُ فِي رَمَازَانَ وَهُوَ جَنْبٍ مِنْ غَيْرِ حِلْمٍ فَيَغْتَسِلُ يَصُومُ * (مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عَبَّاسٍ قَالَ إِنْ الذَّبِّيَّ صَلَّيْتُ حَتَّمْتُ وَهُوَ مَكْرُمٌ وَاحْتَجَمْتُ وَهُوَ صَائِمٌ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ أَوْ شَرِبَ فَلْيَتِمَّ صَوْمَهُ فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ * (مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ هَلَكْتُ قَالَ مَا لَكَ قَالَ وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا صَائِمٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ تَجِدُ رَقَبَةً تَعْتِقُهَا قَالَ لَا قَالَ فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ قَالَ لَا قَالَ هَلْ تَجِدُ إِطْعَامَ سِتِّينَ مَسْكِينًا

عَنْهُ قَالَ بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ هَلَكْتُ قَالَ مَا لَكَ قَالَ وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا صَائِمٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ تَجِدُ رَقَبَةً تَعْتِقُهَا قَالَ لَا قَالَ فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ قَالَ لَا قَالَ هَلْ تَجِدُ إِطْعَامَ سِتِّينَ مَسْكِينًا

According to Hanifi Mazhab, these things are Makruh if there is fear of sexual intercourse.

2058. Here emission signifies emission by means other than by sexual intercourse. In case of sexual intercourse in Ramazan during the night, the Prophet sometimes took bath at day-break. This shows that fast is not void in case of nocturnal emission before dawn. Here emission was excepted as it did not occur in case of Prophets.

2059. According to three Imams, cupping is allowed in fasting, while Imam Ahmad holds that fasting becomes void in case of cupping.

Prophet carried a little. While we were in that condition, one Araq wherein there were dates (and an Araq is a big bag) was brought to the Prophet. He asked: Where is the questioner? He replied: I. He said: Take this and give it in charity. The man said: To one poorer than myself, O Prophet of Allah? By Allah, there is no inhabitant of a house out of what is between its two sides (meaning two mountains) who is poorer than the inmates of my house. The Prophet laughed, till his canine teeth were seen. He said: Feed your family therewith. 2030 — *Agreed.*

43. Ayesha reported that the Prophet used to kiss her and to chuck her tongue while he was fasting. 2030a — *Abu Daud.*

44. Abu Hurairah reported that a man 2031 asked the Prophet about physical embrace of a fasting man. He gave him permission. Another came to him and asked him but he prohibited him. The person whom he gave permission was an old man, and the person whom he prohibited was a youth. — *Abu Daud.*

45. Same reported that the Messenger of Allah said: Whoever attacked with vomiting 2032

قَالَ لَا قَالَ أَجَسَ وَمَكَتَ النَّبِيُّ ﷺ صَلَاحًا
فَبَيْنَا نَحْنُ عَلَى ذَلِكَ إِتَى النَّبِيُّ ﷺ صَلَاحًا
بِعَرَقٍ فِيهِ تَمْرٌ وَالْعَرَقُ الْمَكْتَلُ الْفَخْمُ
قَالَ آيْنِ السَّائِلُ قَالَ أَنَا قَالَ خُذْ هَذَا
فَتَصَدَّقْ بِهِ فَقَالَ الرَّجُلُ أَعْلَى أَفْقَرٍ مِنِّي
يَا رَسُولَ اللَّهِ فَرَأَى اللَّهُ مَا بَيْنَ لَابَتَيْهَا يُرِيدُ
الْعَرَّتَيْنِ أَهْلَ بَيْتِ أَفْقَرٍ مِنْ أَهْلِ بَيْتِي
فَضَعَكَ النَّبِيُّ ﷺ صَلَاحًا حَتَّى بَدَتْ أَنْيَابُهُ
ثُمَّ قَالَ رِطْعُهُ أَهْلَكَ * (مُتَّفَقٌ عَلَيْهِ)
عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ صَلَاحًا كَانَ يَقْبَلُهَا
وَهُوَ صَائِمٌ رِيحُ لِسَانِهَا * (أَبُو دَاوُدَ)
عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ
صَلَاحًا عَنِ الْمُبَاشَرَةِ لِلصَّائِمِ فَرُخِّصَ لَهُ
وَأَنَّهُ آخِرُ فَسَالَهُ فَنَهَاهُ فَإِذَا الَّذِي رُخِّصَ
لَهُ شَيْخٌ وَإِذَا الَّذِي نَهَاهُ شَابٌ. (أَبُو دَاوُدَ)
عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ صَلَاحًا مَنْ

2030. Araq is a bag of corns of nearly 15 seers..

2030a. This hadith is said to be weak according to the author of Mazahere-Hoq as to chuck lip or tongue in fasting is prohibited.

2031. The man was Salmah-b-Sakhar-al-Ansari. If fasting is broken intentionally, expiation is obligatory.

2032. This was optional fasting. Imams Abu Hanifa, Ahmad and others hold that vomiting makes the fasting void while Imam Shafeyi holds otherwise.

while he is fasting, there is no Qaza; and whoever vomits intentionally, let him perform Qaza.

—*Tirmizi, Abu Daud, Ibn Majah*
(Rare).

46. **Ma'dan-b-Talha** reported: Abu Darda'a informed him that the Prophet had vomitted and broken fast. He said: Then I met Saoban in the mosque of Damascus and said: Verily Abu Darda'a informed me that the Prophet had vomitted and then broken fast. He said: He has spoken the truth and I poured ablution water for him.

—*Abu Daud, Tirmizi, Darimi.*

47. **A'mer-b-Rabiyah** reported: I saw the Messenger of Allah without numbers using tooth stick while he was fasting 2063

—*Tirmizi, Abu Daud.*

48. **Anas** reported that a man came to the Prophet and said: I complain of my eyes. Shall I use antimony while I am fasting? 'Yes' said he. 2064

—*Tirmizi.*

49. **Some one** of the companions of the Prophet reported: I have indeed seen the Prophet at Arj 2065 to pour water over his head while he was fasting on account of thirst or heat.

—*Malek, Abu Daud.*

بِفِي وَهُوَ صَائِمٌ فَلَيْسَ عَلَيْهِ قَضَاءٌ

وَسِنْهُ اسْتَقَاءَ عَمْدًا فَلْيَقْضِ *

الترمذي وابوداود وابن ماجة (غريب)

عن معاذ بن طاحه ان ابا الدرداء

حدثه ان رسول الله صلعم قاء فاقطر قال

فلقيت ثوبان في مسجد دمشق فقلت

ان ابا الدرداء حدثني ان رسول الله

صلعم قاء فاقطر قال صدق راذا صببت

له وضوءه - (ابوداود والترمذي والدارمي)

عن عامر بن ربيعة قال رايت

النبي صلعم مالا احصي يتسوك وهو صائم

(الترمذي وابوداود)

ان انس قال جاء رجل الى النبي

صلعم قال اشتكيت عيني افاكتحل وانا

صائم قال نعم *

(الترمذي)

عن بعض اصحاب النبي صلعم قال

لقد رايت النبي صلعم بالعرج يصب

على راسه الماء وهو صائم من العطش

او من الحر *

(مالك وابوداود)

2063. This hadis proves that teeth-cleansing is allowed in fasting.

2064. Imam Ahmad held that using antimony during Ramazan is Makruh (abominable), while other Imams hold it lawful. Tirmizi said that its isnad is weak and the narrator Abu A'ekah is less reliable.

2065. Arz is the name of a place between Mecca and Medina.

50. Shaddad-b-Aus reported that the Prophet came to a man at Baqi while he was taking cupping. He caught hold of my hand on the 18th Ramazan and said: The man taking cupping and the man giving it broke fast. 2066

—*Abu Daud, Ibn Majah, Darimi*

51. Abu Hurairah reported that the Prophet said: Whoever breaks fast of one day of Ramazan without excuse and illness, 2067 his fasting of his whole age will not compensate it even if he keeps fast for it. 2068

—*Ahmad, Tirmizi, Abu Daud, Ibn Majah, Darimi.*

52. Abu Sayeed reported that the Apostle of Allah said: There are three things which do not break fast of a man-cupping, vomiting, and emission of semen. 2069

—*Tirmizi (Weak).*

53. Sabet-al-Bonani reported that Anas-b-Malek was asked: Did you dislike cupping for a fasting man during the time of the Messenger of Allah? He said: No, except on account of weakness.

—*Bukhari.*

54. Bukhari reported a tradition without proof that Ibn

عَنْ شَدَّادِ بْنِ أَوْسٍ أَنَّ رَسُولَ اللَّهِ
صَلَّمَ أَتَى رَجُلًا بِالْبَقِيعِ وَهُوَ يَحْتَجِمُ وَهُوَ
أَخَذَ بِيَدَيَّ لَتَمَانِي عَشْرَةَ خَلَّتْ مِنْ
رَمَضَانَ فَقَالَ أَفْطَرَ الْحَاجِمُ وَالْمَحْتَجِمُ *

(ابوداود وابن ماجه والدارمي)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ
غَيْرِ رَخْصَةٍ وَلَا مَرَضٍ لَمْ يَقْضِ عَنْهُ صَوْمُ
الْهِرِّ كُلِّهِ وَإِنْ صَامَهُ * (احمد)

والترمذي وابدوداود وابن ماجه والدارمي)

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ ثَلَاثٌ لَا يَفْطَرْنَ الصَّائِمَ الْحَجَامَةُ
وَالْقَيْءُ وَالْإِحْتِلَامُ * الترمذي (ضعيف)

عَنْ ثَابِتِ بْنِ الْبُذَانِيِّ قَالَ سُئِلَ
أَنَسُ بْنُ مَالِكٍ كُنْتُمْ يَكْرَهُنَّ الْعَجَامَةَ
لِلصَّائِمِ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّمَ قَالَ لَا
إِلَّا مِنْ أَجْلِ الضَّعْفِ * (البخاري)

عَنِ الْبُخَارِيِّ تَعْلِيلًا قَالَ كَانَ ابْنُ

2066. The majority of jurists hold that cupping does not make fasting void, as the Prophet took cupping during Ramazan. This is the Mazhab of Imams Abu Hanifa, Malek and Shafei. It is said by some that this tradition was abrogated.

2067. One intentional break of fast during Ramazan is compensated by a fast of two consecutive months.

2068. Bukhari narrated this hadith in Tarjamae-Bab. Tirmizi said that he heard Bukhari say that Abul Mutawwee, one of the narrators, is found only in this tradition.

2069. Tirmizi said that the narrator Abdur Rahman-b-Zayed is weak in authority. Darqutni and Baihaqi also reported this tradition.

Omar used to have cupping while he was fasting. Afterwards he gave it up and then he used to have cupping at night.

55. **Ata'a** reported that he said: If he (fasting man) gurgles and then throws off what is in his mouth from water, it will not injure him if he takes in his saliva and what remains in his month, and he shall not swallow cough. If he swallows the saliva of cough, I shall not say that he breaks fast, but he is prohibited from it.

—*Bukhari.*

556w. **Abu Hurairah** reported that the Messenger of Allah said: How many a fasting man there are for whom there is no fast but only thirst; and how many standing (in prayer at night) there are for whom there is nothing of standing at night but sleeplessness.

—*Darimi.*

عَمْرٌ يَحْتَجِمُ وَهُوَ صَائِمٌ ثُمَّ تَرَكَهُ فَكَانَ يَحْتَجِمُ

بِاللَّيْلِ *

عَنْ عَطَاءٍ قَالَ إِنْ مَضَمَضَ ثُمَّ أَفْرَغَ

مَا فِيهِ مِنَ الْمَاءِ لَا يَضِيرُهُ إِنْ يَزْدَرِدُ

رَيْقَهُ وَمَا بَقِيَ فِي فِيهِ وَلَا يَمْضَغُ الْعَلَكَ

فَإِنْ أَزْدَرَدَ رَيْقَ الْعَلَكِ لَا أَقُولُ إِنَّهُ يَفْطُرُ

وَلَكِنْ يَذْهَبُ عَنْهُ * (الْبُخَارِيُّ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ

صَائِمٌ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا أَظْمَاءٌ وَكَمْ

مِنْ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا السَّهَرُ -

(الدَّارِمِيُّ)

SECTION 5

2070. Traveller's Fast

The Quran says: Whoever among you is sick or upon a journey, (he shall fast) a like number of days—2:184Q. This shows that the traveller or the sick man is not absolutely exempted from the fast. He has been given the option either to fast in Ramadan or to break it. Some of the traditions support this Quranic verse. There are some traditions (85, 59, 63 and 64) which apparently show that a traveller shall break fast in journey. These traditions manifest the extremely hard circumstances under which the orders were issued. They do not mean that a traveller must compulsorily break fast but it is fair to break fast in cases of extreme difficulty in journey.

To define the limit of journey is very difficult. See note 1940 for details. In one case the Prophet is reported to have given injunction for fast where there was conveyance to take a man from a fixed place to a fixed place within the hours of fasting—35:62. A traveller is compulsorily to fast if he comes to a place with the intention of permanently residing there.

56. Ayesha reported that Hamzah b-Amr al Aslami asked the Prophet: Is there any fasting in journey? And he was a great fasting man. He said: Fast if you like, and break if you like. 071

—Agreed.

57. Abu Sayeed al Khodri reported: We joined the Prophet in a holy war on the 16th of Ramazan. There were some of us who fasted and some did not fast. The fasting one did not rebuke one who was fasting, nor one who was not fasting rebuked one who was fasting. —Muslim.

58. Jaber reported that the Messenger of Allah was in journey. He saw a crowd and a man who was surrounded. So he asked: What is it? They said: A fasting man. He said: There is no fast for a pious man in journey.

—Agreed.

59. Anas reported: We were with the Prophet in a journey.

عَائِشَةُ قَالَتْ إِنَّ حَمْزَةَ بْنَ تَمِيمٍ
نَ الْإِسْلَامِيِّ قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
السَّفَرُ وَكَانَ كَثِيرَ الصِّيَامِ فَقَالَ إِنَّ شِئْتَ
فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ فُزْنَا
مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِسِتِّ عَشْرَةَ مَضَتْ
مِنْ شَهْرِ رَمَضَانَ فَمَذَا مِنْ صَامٍ وَمَذَا
مِنْ أَفْطَرٍ فَلَمْ يَعْيِبِ الصَّائِمُ عَلَى الْفَافْطَرِ
وَلَا الْفَافْطَرُ عَلَى الصَّائِمِ * (مُسْلِمٌ)

عَنْ جَابِرٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فِي سَفَرٍ فَرَأَى زَجَاةً وَرَجُلًا قَدْ ظَلَلَ عَلَيْهِ
فَقَالَ مَا هَذَا قَالُوا صَائِمٌ نَقَالَ كَيْدَسٌ
مِنْ الْبِرِّ الصَّوْمُ فِي السَّفَرِ - (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَنَسٍ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

071. According to Imam Shafe'i, journey for illegal act cannot exempt a compulsory fasting. Imam Abu Hanifa holds it lawful.

Some of us were fasting and some were not. We alighted at a place on a hot-day, and those keeping fast fell down, and those who did not keep remained standing. They pitched their tents and watered their camels. The Prophet said: Those who did not keep fast went with the rewards to-day. —*Agreed.*

60. **Ibn Abbas** reported that the Messenger of Allah came out from Medina towards Mecca. He fasted till he reached Osfan. 2072 Then he called for water, raised it afterwards to his hand in order to show it to the people and then broke fast till he reached Mecca, and this was in the month of Ramazan. Ibn Abbas used to say: The Messenger of Allah kept fast and broke it. So whoever wishes shall fast and whoever wishes shall break it. *And in a narration of Muslim from Jaber*: he had a drink after after-noon prayer. —*Agreed.*

61. **Anas-b-Malek al Ka'bi** reported that the Apostle of Allah said: Verily Allah has put down half of a prayer from a traveller, and fast from a traveller and from a suckling woman and from a pregnant woman. 2073 —*Abu Daud, Tirmizi, Nisai, Ibn Majah.*

فِي السَّفَرِ فَمِنَّا الصَّائِمُ وَمِنَّا الْمَفْطَرُ فَنُزِّلْنَا
مَنْزِلًا فِي يَوْمٍ حَارٍّ فَسَقَطَ الصَّوْمُ وَقَامَ
الْمَفْطَرُونَ فَضَرَبُوا الْأَبْنِيَّةَ وَسَقَرُوا الرِّكَابَ
فَقَالَ رَسُولُ اللَّهِ صَاعِمٌ ذَهَبَ الْمَفْطَرُونَ
الْيَوْمَ بِالْأَجْرِ * (مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عَبَّاسٍ قَالَ خَرَجَ رَسُولُ اللَّهِ
صَلَّمَ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَصَامَ حَتَّى
بَلَغَ عَسْفَانَ ثُمَّ دَعَا بِمَاءٍ فَرَفَعَهُ إِلَى
يَدَيْهِ لِيَرَاهُ النَّاسُ فَأَنَظَرَ حَتَّى قَدِمَ مَكَّةَ
وَذَلِكَ فِي رَمَضَانَ فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ
قَدْ صَامَ رَسُولُ اللَّهِ صَاعِمٌ وَأَفْطَرَ فَمَنْ شَاءَ
صَامَ وَمَنْ شَاءَ أَفْطَرَ مُتَّفَقٌ عَلَيْهِ وَفِي
رَوَايَةٍ لِمُسْلِمٍ عَنْ جَابِرٍ أَنَّهُ شَرِبَ بَعْدَ
الْعَصْرِ *

عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّكَعْبِي
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضَعَ عَنْ
الْمَسَافِرِ شَطْرَ الصَّلَاةِ وَالصَّوْمِ عَنِ الْمَسَافِرِ
وَعَنِ الْمَوْضِعِ وَالْحَبْلَى * (ابوداود
والتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

2072. Osfan is a place which is only two stations off from Mecca.

2073. Here those pregnant and suckling women have been meant as have got the

62. Salamah b-ab-Muhabbaq reported that the Messenger of Allah said: Whoever has got a riding animal which can give him refuge to an abode, let him keep fast of Ramadan where it overtakes him. 2074

—Abu Dawud.

63. Jaber reported that the Apostle of Allah came out in the year of victory to Mecca during Ramadan. He kept fast till he reached Kora'al Gamim. The people fasted. Then he called a jug of water and raised it up till the people saw it. Then he drank water. It was questioned to him after that: Verily some people fasted. He said: Those are transgressors. Those are transgressors.—Muslim.

64. Abdur Rahman-b-Auf reported that the Apostle of Allah said: One who fasts in Ramadan in journey is like one who does not keep fast in residence. 2074a —Ibn Majah.

65. Hamjah-b-Amr al Aslam i reported that he enquired: O Ms. of Allah! I see strength in myself to keep fast in journey. Is there any sin on me? He said: That is a permission from Allah, the High and Exalted. So whoever takes

عَنْ سَلَمَةَ بْنِ الْحَبَقِ قَالَ قَالَ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ لَهُ حِمْلٌ تَأْوِي إِلَيْهِ
شَبَعَ فَلْيَصُمْ رَمَضَانَ حَيْثُ أَدْرَكَهُ *

(ابن داود)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ

عَامَ الْفَتْحِ إِلَى مَكَّةَ فِي رَمَضَانَ فَصَامَ
حَتَّى بَلَغَ كُرَاعَ الْغَمِيمِ فَصَامَ النَّاسُ ثُمَّ

دَعَا بِقَدَحٍ مِنْ مَاءٍ فَرَفَعَهُ حَتَّى نَظَرَ النَّاسُ
إِلَيْهِ ثُمَّ شَرِبَ فَقِيلَ لَهُ بَعْدَ ذَلِكَ أَنْ

بَعْضُ النَّاسِ قَدْ صَامَ فَقَالَ أُولَئِكَ
الْعَصَاةُ أُولَئِكَ الْعَصَاةُ * (مُسْلِمٌ)

عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ قَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَائِمٌ رَمَضَانَ فِي السَّفَرِ
كَأَنَّهُ فِطْرِي فِي الْحَضَرِ * (ابن ماجه)

عَنْ حَمْزَةَ بْنِ عَمْرٍوَنِ الْأَسْلَمِيِّ أَنَّهُ

قَالَ يَا رَسُولَ اللَّهِ إِنِّي أَجِدُ بِي قُوَّةً عَلَى الصِّيَامِ
فِي السَّفَرِ فَيُفْعَلُ عَلَيَّ جُذَامٌ قَالَ هِيَ رَخْصَةٌ
مِنْ اللَّهِ عَزَّ وَجَلَّ فَمَنْ أَخَذَ بِهَا فَحَسَنٌ

chance of either injuring the child in womb or the infant at breast. Where there is no such fear, fast shall be kept.

2074. This does not prohibit fasting in journey. All jurists are unanimous in holding that fasting in journey is not compulsory.

2074a. This is applicable in a place where there is danger of life.

it is good ; and whoever likes to keep fast, there is no sin on him.

—Muslim.

وَمَنْ أَحَبَّ أَنْ يَصُومَ فَلَا جُنَاحَ عَلَيْهِ *
(مُسْلِمٌ)

SECTION 6

2075. Qaza Fast

He who does not keep fast, without lawful excuse must fast an equal number of other days in the year. Such is the case with a traveller, a sick man, a menstruating or pregnant or suckling woman. In case of intentional breaking of fast in Ramazan without any lawful excuse, the fast of its one day is to be compensated by a fast of sixty consecutive days.

66. **Ayesha** reported: There were dues of the fast of Ramazan upon me. I could not perform Qaza except in Sha'ban.

—Agreed.

67. **Abu Hurairah** reported that the Messenger of Allah said: It is not lawful for a woman to keep fast while her husband is present without his permission; 2076 nor will she entertain (any) in his house except by his permission.

—Muslim.

68. **Mu'azah al-Adawiyyah** reported that she asked Ayesha: What is the order for a menstruating woman who fulfils her past fast but does not fulfil her prayer. Ayesha said: That affected us and we were

عَنْ عَائِشَةَ قَالَتْ كَانَ يُكُونُ عَلَيَّ
الصَّوْمُ مِنْ رَمَضَانَ فَمَا اسْتَطِيعُ أَنْ أَقْضِي

إِلَّا فِي شَعْبَانَ - (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّيْهُمُ لَا يَحِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَزَوْجُهَا
شَاهِدٌ إِلَّا بِإِذْنِهِ وَلَا تَأْذِنُ فِي بَيْتِهِ إِلَّا
بِإِذْنِهِ * (مُسْلِمٌ)

عَنْ مُعَاذَةَ الْعَدَوِيَّةِ أَنَّهَا قَالَتْ لِعَائِشَةَ
مَا بَالُ الْحَائِضِ تَقْضِي الصَّوْمَ وَلَا تَقْضِي
الصَّلَاةَ قَالَتْ عَائِشَةُ كَانَ يُصِيبُنَا ذَلِكَ

2076. Optional fast is to be observed with the permission of husband.

ordered to fulfil past fast while we were not ordered to fulfil past prayer. 2077 —Muslim.

69. Ayesha reported that the Messenger of Allah said: Who-so dies while there is fast due from him, his heir shall fast for him. 2078 —Agreed.

70. Nafe' from Ibn Omar reported from the Prophet who said: Whoever dies with fast of Ramazan due on him, let a poor man be given food on his behalf in place of a day.

—Tirmizi.

557w. Malek reported: It reached him that Ibn Omar was asked: Can anybody fast for another, or can anybody pray for another? He replied: Nobody can keep fast for another and nobody can pray for another.

—Muatta.

فَنُؤْمِرُ بِقَضَاءِ الصَّوْمِ وَلَا نُؤْمِرُ بِقَضَاءِ الصَّلَاةِ -
(مسلم)

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَاتَ وَفِيهِ صَوْمٌ صَامَ عَنْهُ وَلِيَّهُ -
(متفق عليه)

عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ مَاتَ وَفِيهِ صِيَامٌ شَهْرٍ
رَمَضَانَ فَلْيُطْعَمْ عَنْهُ مَكَانَ كُلِّ يَوْمٍ مَسْكِينٍ -
(الترمذي)

عَنْ مَالِكٍ بَلَغَهُ أَنَّ ابْنَ عُمَرَ كَانَ
يَسْأَلُ هَلْ يَصُومُ أَحَدٌ عَنْ أَحَدٍ أَوْ يَصَلِّي
أَحَدٌ عَنْ أَحَدٍ فَيَقْرَأُ لَا يَصُومُ أَحَدٌ عَنْ
أَحَدٍ وَلَا يَصَلِّي أَحَدٌ عَنْ أَحَدٍ - (المرطلي)

SECTION 7

2079. Optional Fast

Besides the compulsory fast in Ramazan, every Muslim is allowed to keep voluntary fasts on any day he likes besides the I'd days and the three days of Tashriq (11th, 12th and 13th of Zil-Haj) provided his health and constitution allow him, and in case of husband and wife with mutual consent. These fasts

2077. Hazrat Ayesha was under menstruation for some months of Ramazan. Qara fast could not be fulfilled by her till Sha'ban owing to her engagement with the Prophet.

2078. Imams Abu Hanifa, Malek and majority of the jurists hold that such fast will not reach the dead and that its meaning is that in exchange of fast, the heir should give alms in charity. Imam Ahmad sticks to this tradition literally. If death-declaration is left, the heir is bound to compensate the father's fast to the extent of half of the property left by him. This view has been sponsored by Imam Abu Hanifa. According to Imam Shafeyi, compensation must be made even with the entire property if necessary.

should not be continuous without any break or always on fixed days. Friday shall not be specially chosen for optional fast. Generally three days' fast in a month has been recommended by the Prophet; and according to him, the best optional fast is on every alternate days. David used to keep such sort of fast. The Prophet used to pray: O Allah, keep me hungry for one day so that I may seek help from Thee and give me food on the following day, so that I may be thankful to Thee. The Prophet used to keep optional fasts on the following days: (i) Ashura'a day on the 10th Muharram; (ii) Ayyame-Biz i. e. on the 13th, 14th or 15th of every lunar month; (iii) first six days of Shawwal; (iv) on the 13 to 15th of Sha'ban, (v) 25th and 26th of Rajab (for Miraj); (vi) Monday and Thursday; and (viii) Thursday and Friday.

Voluntary fast may be broken at the request of a host, husband or wife, or in case of sudden ill-health. Fasting for a whole month is held to be Makruh as it makes the body incapable of doing any work.

71. **Ayesha** reported: The Messenger of Allah used to keep fast so much so that we would say "He will never break fast". And he used to break it so much so that we would say: 'He will never keep fast'. And I did never see the Messenger of Allah completing the fast of one month except Ramazan, and I did not see him to keep more fast in any month than in Sha'ban. In a narration, she said: He used to fast the entire Sha'ban, and he used to fast the Sha'ban but a little.

—Agreed.

72. **Abdullah-b-Shaqiq** reported: I asked Ayesha: Has the Prophet fasted the whole of any month? She said: I did

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ ﷺ

يَصُومُ حَتَّى نَقُولَ لَا يَفْطُرُ وَيَفْطُرُ حَتَّى

نَقُولَ لَا يَصُومُ وَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ

اَسْتَكْمَلَ صِيَامَ شَهْرٍ قَطُّ رَمَضَانَ وَمَا رَأَيْتَهُ

فِي شَهْرٍ أَكْثَرَ مِنْهُ صِيَامًا فِي شَعْبَانَ

وَفِي رِوَايَةٍ قَالَتْ كَانَ يَصُومُ شَعْبَانَ كُلَّهُ كَانَ

يَصُومُ شَعْبَانَ إِلَّا قَلِيلًا (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ قُلْتُ

لِعَائِشَةَ أَكَانَ النَّبِيُّ ﷺ يَصُومُ شَهْرًا كُلَّهُ

case of one who fasts throughout the whole year? He said that he did neither fast, nor was without fast; (or he said: He did never fast nor was without fast). He enquired: How is the case of one who is fasting two days and is not fasting another? He said: Somebody can do that. He asked: How is the case of one who fasts a day and does not keep it for another? He said: That is the fast of David. He enquired: How is the case of one who fasts a day and does not keep it for two days? He said: I would like that I would be given strength for that. Then the Prophet said: Three days in every month and one lamazan to another—this is fasting for the whole year. The fast on the day of Arafat, I hope from Allah, is compensation for the year previous to it and for the year after it; and the fast on the day of Ashura'a, I hope from Allah, is compensation for the year previous to it. 2084 —Muslim.

80. Same reported that the Prophet was questioned about the fast of Monday. He said: Therein I was born and therein revelation came to me. —Muslim.

مَنْ يَصُومُ الدَّهْرَ كُلَّهُ قَالَ لَا صَامَ وَلَا
أَفْطَرَ أَرَقَالَ لَمْ يَصُمْ وَلَمْ يَفْطُرْ قَالَ كَيْفَ
مَنْ يَصُومُ يَوْمَيْنِ وَيَفْطُرُ يَوْمًا قَالَ وَيَطِيقُ
ذَلِكَ أَحَدٌ قَالَ كَيْفَ مَنْ يَصُومُ يَوْمًا
وَيَفْطُرُ يَوْمًا قَالَ ذَلِكَ صَوْمُ دَاوُدَ قَالَ
كَيْفَ مَنْ يَصُومُ يَوْمًا وَيَفْطُرُ يَوْمَيْنِ قَالَ
وَدِدْتُ أَنِّي طَوَّعْتُ ذَلِكَ ثُمَّ قَالَ رَسُولُ
اللَّهِ صَلَّيْهِ وَسَلَّمَ ثَلَاثٌ مِنْ كُلِّ شَهْرٍ وَرَمَضَانُ
إِلَى رَمَضَانَ فَهَذَا صِيَامُ الدَّهْرِ كُلِّهِ صِيَامُ
يَوْمِ عَرَفَةَ أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ
السَّنَةَ الَّتِي قَبْلَهُ وَالسَّنَةَ الَّتِي بَعْدَهُ وَصِيَامُ
يَوْمِ عَاشُورَاءَ أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ
السَّنَةَ الَّتِي قَبْلَهُ * (مُسْلِمٌ)
عَلَيْهِ قَالَ سَأَلَ رَسُولُ اللَّهِ صَلَّيْهِ وَسَلَّمَ عَنْ
صَوْمِ الْاِثْنَيْنِ فَقَالَ فِيهِ وَلِدْتُ وَفِيهِ
أَنْزَلَ عَلَيَّ * (مُسْلِمٌ)

2084. Fasting on the day of Arafat has been allowed for non-pilgrims only. Fasting for the whole month excepting the prohibited days is held to be makruh by Durro-Mukhtar, Fatwa Alamgiri and other books as such fasting makes the body incapable of doing any work.

81. **Muazah-b-Adwiyyah** reported that she asked Ayesha : Was the Prophet. accustomed to fasting three days in every month? 'Yes' she replied. I asked her: On which days of a month did he fast? She said: He had no particular care for which days of a month he should have fasted. —*Muslim.*

82. **Abu Ayyub-al-Ansari** reported that he had narrated it: The Prophet said: Whoever fasts Ramazan and then makes it to follow the six days of Shawwal, it becomes like the fasting of the whole year.

—*Muslim.*

83. **Abu Sayeed-al Khodri** reported that the Prophet prohibited fast on the days of Fitr and Sacrifice. 2035 —*Agreed.*

84. **Same** reported that the Apostle of Allah said: There is no fast on two days-Fitr and Al-Azha. —*Agreed.*

85. **Nobaisha Al-Huzali** reported that the Messenger of Allah said: The days of Tashriq are the days of eating and drinking and the remembrance of Allah 2086 —*Muslim.*

86. **Abu Hurairah** reported: None of you should fast on Friday except that he should fast either

عَنْ مُعَاذَةَ الْعَدَوِيَّةِ أَنَّهَا سَأَلَتْ عَائِشَةَ
أَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ مِنْ كُلِّ شَهْرٍ
ثَلَاثَةَ أَيَّامٍ قَالَتْ نَعَمْ فَقُلْتُ لَهَا مِنْ
أَيِّ أَيَّامِ الشَّهْرِ كَانَ يَصُومُ قَالَتْ لَمْ
يَكُنْ يَبَالِي مِنْ أَيِّ أَيَّامِ الشَّهْرِ يَصُومُ *
(مسلم)

عَنْ أَبِي أَيْرُبَ الْأَنْصَارِيِّ أَنَّهُ
حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَامَ
رَمَضَانَ ثُمَّ اتَّبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ
كَصِيَامِ الدَّهْرِ *
(مسلم)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ
نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَوْمِ يَوْمِ الْفِطْرِ
وَالنَّحْرِ *
(متفق عليه)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَصُومُ
فِي يَوْمَيْنِ الْفِطْرِ وَالْأَضْحَى - (متفق عليه)
عَنْ نُبَيْشَةَ الْهَذَلِيِّ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلِ وَشَرَبٍ
وَذِكْرِ اللَّهِ *
(مسلم)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ إِلَّا أَنْ

2035. Fasting on the I'd day and on the four days of Sacrifice and Tashriq is prohibited according to this hadith.

2286. The days of Tashriq commences from the 11th of Zil-Haj to 13th.

before it or after it. 2087

— *Agreed.*

87. Same reported that the Messenger of Allah said: Don't specialise the Friday night among the nights for standing (in prayer), and don't specialise Friday amongst the days for fasting except that one of you is in fasting which he is accustomed to fast. 2088

— *Muslim.*

88. Abu Sayeed al Khodri reported that the Messenger of Allah said: Whoever fasts a day in the way of Allah, Allah will keep his face at a distance of 70 years from the Fire.

— *Agreed.*

89. Abdullah-b-Amr-b-A's reported that the Apostle of Allah said to me: He has not fasted who has fasted for the whole year. Fast for three days in a month is the fast for the whole year. Fast three days in every month and read the Quran in every month. I said: Surely I am able to do more than that. He said: Fast; the best fast is the fast of David—fasting a day and breaking it for another. Read the Quran once in every seven nights, and don't do more than that.

— *Agreed.*

يُصْرَمُ قَبْلَهُ أَوْ يَصْرَمُ بَعْدَهُ - (مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَخْتَصِرْ

لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِي

وَلَا تَخْتَصِرُوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ

الْأَيَّامِ إِلَّا أَنْ يَكُونَ فِي صَوْمٍ يَصْرُمُهُ

أَحَدُكُمْ * (مُسَام)

عَنْ أَبِي سَعِيدٍ بْنِ الْخُدْرِيِّ قَالَ قَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ يَوْمًا فِي سَبِيلِ

اللَّهِ بَعَدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ خَرِيفًا *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ابْنِ الْعَاصِ

قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ

الدَّهْرَ صَوْمَ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ صَوْمَ

الدَّهْرِ كُلِّهِ صَوْمَ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ وَأَقْرَأَ

الْقُرْآنَ فِي كُلِّ شَهْرٍ قُلْتُ إِنِّي أَطِيقُ

أَكْثَرَ مِنْ ذَلِكَ قَالَ صَوْمَ أَفْضَلِ الصُّومِ

صَوْمَ دَاوُدَ عَلَيْهِ السَّلَامُ يَوْمٌ وَافْطَارَ يَوْمٌ وَأَقْرَأَ

فِي كُلِّ سَبْعٍ لَيْلًا مَرَّةً وَلَا تَزِدْ عَلَيَّ

ذَلِكَ * (مُتَّفَقٌ عَلَيْهِ)

2287. The reason of discouragement is to oppose the notions of the Jews and the Christians who set apart particular days for divine worship.

2288. The Jews and the Christians observe a particular day for divine sermon, and for the rest six days they remain idle. This is strictly prohibited in Islam. Daily divine service is necessary for soul as daily food is necessary for the body. Man should call God always irrespective of days, and man should seek help from God whenever it is necessary. Therefore Islam unlike Christianity and Judaism inculcated divine worship every time.

90. **Ayesha** reported that the Apostle of Allah used to keep fast on Monday and Thursday.

—*Tirmizi, Nisai.*

91. **Abu Hurairah** reported that the Messenger of Allah said: Actions are presented on Monday and Thursday. So I like that my actions should be presented while I am fasting.

—*Tirmizi.*

92. **Abu Zarr** reported that the Messenger of Allah said: O Abu Zarr! when you fast three days out of a month, fast on the 13th, 14th, and 15th days.

—*Tirmizi, Nisai.*

93. **Abdullah-b-Mas'ud** reported that the Apostle of Allah used to keep fast for three days in the course of a month, and rarely did he break fast on Friday. 2030

—*Tirmizi, Nisai,*

Abu Daud.

94. **Ayesha** reported that the Messenger of Allah used to fast on Saturday, Sunday and Monday in a month; and on Tuesday, Wednesday and Thursday in the latter part of a month.

—*Tirmizi.*

95. **Omme Salamah** reported: The Messenger of Allah used to

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ

صَلَّمَ يَصُومُ الْاِثْنَيْنِ وَالْخَمِيسَ *

(التِّرْمِذِيُّ وَالنَّسَائِيُّ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ

صَلَّمَ تَعْرِضُ الْاَعْمَالُ يَوْمَ الْاِثْنَيْنِ وَالْخَمِيسِ فَاحِبُّ أَنْ يَعْضُضَ عَمَلِي وَأَنَا

صَائِمٌ * (التِّرْمِذِيُّ)

عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ

صَلَّمَ يَا أَبَا ذَرٍّ إِذَا صُمْتَ مِنْ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ فَصُمْ ثَلَاثَ عَشْرَةٍ وَارْبَعَ عَشْرَةٍ

وْخَمْسَ عَشْرَةٍ * (التِّرْمِذِيُّ وَالنَّسَائِيُّ)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ كَانَ

رَسُولُ اللَّهِ صَلَّمَ يَصُومُ مِنْ غُرَّةِ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ وَهَلُمَّا كَانَ يَفْطُرُ يَوْمَ الْجُمُعَةِ -

(التِّرْمِذِيُّ وَالنَّسَائِيُّ وَابُدَّوْدُ)

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ

صَلَّمَ يَصُومُ مِنَ الشَّهْرِ السَّبْتِ وَالْاِثْنَيْنِ وَمِنْ الشَّهْرِ الْاِخْرِ الْاِثْنَيْنِ وَالْاِثْنَيْنِ وَالْاِثْنَيْنِ

وَالْخَمِيسَ * (التِّرْمِذِيُّ)

عَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ

2039. Some portion of the hadis as reported in Mishkat has been given in another place (4:146). Hence it has been omitted here for fear of repetition.

2090. Abu Daud reported up to 'Month'.

enjoin me to keep fast for three days out of every month, of which the first was Monday or Thursday. —Nisai, Abu Daud.

96. Muslim-al-Quraishi reported: I asked (or the Apostle of Allah was asked) about fasting for the whole year. He said: Verily your wife has got a right over you. Fast Ramazan and that which follows it, and every Wednesday and Thursday. In that case you will be fasting throughout the whole year.

—Abu Daud, Tirmizi.

97. Abu Hurairah reported that the Apostle of Allah prohibited fasting on the Arafat day at Arafat. —Abu Daud.

98. Abdullah-b-Busr reported that the Apostle of Allah said: Don't fast on Saturday except what has been made compulsory on you. If any one of you does not find except refuge of grapes, or wood of a tree, let him chew it 2091 —Ahmad, Abu

Daud, Tirmizi, Ibn Majah, Darimi.

99. Abu Omamah reported that the Messenger of Allah said: Whoever fasts a day in the way of Allah, 2092 Allah makes a ditch between him and the Fire just as between heaven and earth. —Tirmizi.

يَا مَرْيَمُ أَنْ أَصْرَمَ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ أَوَّلَهُمَا الْاِثْنَيْنِ وَالْخَمِيسَ *

(ابوداود والنسائي)

عَنْ مُسْلِمِ بْنِ الْقُرَيْشِيِّ قَالَتْ سَأَلْتُ أَوْسَالَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صِيَامِ الدَّهْرِ قَالَ إِنْ لَمْ يَكُنْ عَلَيْكَ حَقٌّ مِنْ رَمَضَانَ وَالَّذِي يَلِيهِ وَكُلِّ أَرْبَعَاءٍ وَخَمِيسٍ فَإِذَا أَنْتَ قَدْ صُمْتَ الدَّهْرَ كُلَّهُ *

(ابوداود الترمذي)

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ صَوْمِ يَوْمِ عَرَفَةَ بِعَرَفَةَ - (ابوداود)

عَنْ عَبْدِ اللَّهِ بْنِ بَسْرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَصْرَمُوا يَوْمَ السَّبْتِ إِلَّا فِيمَا اقْتَرَضَ عَلَيْكُمْ فَلَنْ لَمْ يَجِدْ أَحَدٌ كُمْ إِلَّا لَعَاءَ عَنَبَةٍ أَوْ عَوْدِ شَجَرَةٍ فَلْيَمْضِغْهُ * (أحمد)

وابوداود والترمذي وابن ماجه والدارمي

عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ جَعَلَ اللَّهُ بَيْنَهُ وَبَيْنَ النَّارِ خَنْدَقًا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ * (الترمذي)

2091. This has not been prohibited but it is only a pious wish to oppose the Jews as they observe Saturday as a special day for divine worship.

2092. 'Way of Allah' signifies holy war, pilgrimage or journey for education.

100. **A'mer-b-Mas'ud** reported that the Messenger of Allah said: The reward is (in) the cold season—fasting in winter.

—*Ahmad, Tirmizi (Defective).*

101. **Ibn Abbas** reported that the Apostle of Allah came to Medina and found the Jews fasting on the day of Ashura'a. The Apostle of Allah asked them: Which is this day on which you fast? They replied: This is a great day on which Allah rescued Moses and his people, and drowned Pharaoh and his people. Moses then kept fast on it by way of gratefulness, and we are fasting it. Then the Apostle of Allah said: We are more true to, and more-friendly with, Moses than yourselves. Then the Apostle of Allah fasted it and issued order for its fasting. —*Agreed.*

102. **Jaber-b-Samurah** reported that the Apostle of Allah used to direct us to keep fast on the day of Ashura'a, and he used to goad us for it and pre-warn us at its advent. When Ramazan was made obligatory, he did neither direct us, nor prohibit us therefrom, nor pre-warn us at its advent.

—*Muslim.*

103. **Hafsah** reported: There are four things which the Prophet did not give up-fasting on the Ashura'a day, the 10 days, 3 days out of every month, and

عن عامر بن مسعود قال قال رسول
الله صلعم الغنيمۃ الباردة الصوم في الشتاء -
أحمد والترمذي (مرسل)

عن ابن عباس أن رسول الله صلعم
قدم المدينة فوجد اليهود صياما يوم عاشوراء
فقال لهم رسول الله صلعم ما هذا اليوم الذي

تصومونه فقالوا هذا يوم عظيم أنجى الله
فيه موسى وقومه وغرق فرعون وقومه
فصامه موسى شكرا فأنشأ نصوره فقال

رسول الله صلعم فأنشأ أحق وأولى
بموسى منكم فصامه رسول الله صلعم وأمر
بصيامه * (متفق عليه)

عن جابر بن سمرة قال كان رسول
الله صلعم يأمرنا بصيام يوم عاشوراء و
يحثنا عليه ويتعاهدنا عنده فلما فرض
رمضان لم يأمرنا ولم ينهنا
عنه ولم يتعاهدنا عنده - (مسلم)

عن حفصة قالت أربيع لم تكن
يدعني النبي صلعم صيام عاشوراء والعشر
وثلاثة أيام من كل شهر وركعتان قبل

two rik'ats before the early morning prayer. 2038 —Nisai.

104. Ibn Abbas reported: The Apostle of Allah was not without fast on the days of full light either in residence or in journey. 2034 —Nisai.

105. Abu Hurairah reported that the Apostle of Allah said: There is Zakat for every thing, and Zak'at for the body is fasting. —Ibn Majah.

106. Same reported that the Apostle of Allah kept fast on Monday and Thursday. It was questioned: O Ms. of Allah! do you keep fast on Monday and Thursday? He said: Verily on Monday and Thursday, Allah forgives every Muslim except two men who forsake each other, saying 'Leave them till they come to terms.'

—Ahmad, Ibn Majah.

107. Ayesha reported: The Prophet came to me one day and said: Have you got anything? 'No' replied we. He said: Then I am fasting. Afterwards he came to us on another day. So we asked: O Ms. of Allah! 'Hais' food has come to us as present. He said: Show it to me because I rose fasting at dawn. Then he ate. 2095 —Muslim.

الفجر * (النسائي)

عن ابن عباس قال كان رسول الله صلى الله عليه وسلم لا يفطر ايام البيض في حضر ولا سفر (النسائي)

عن ابي هريرة قال قال رسول الله صلى الله عليه وسلم لكل شيء زكاة وزكاة الجسم الصوم (وابن ماجه)

عنه ان النبي صلى الله عليه وسلم كان يصوم يوم الاثنين والخميس فقيل يا رسول الله انك تصوم يوم الاثنين والخميس فقال ان يوم الاثنين والخميس يغفر الله فيهما لكل مسلم الا اذا هاجرين يقول دعهما حتى يصطلحا (احمد وابن ماجه)

عن عائشة قالت دخل علي النبي صلى الله عليه وسلم ذات يوم فقال هل عندكم شيء فقلنا لا قال فاني اذا صائم ثم اتانا يوم اخر فقلنا يا رسول الله اهدي لنا حيس فقال ارئيتيه فلقد اصبغت صائما فاكل (مسلم)

2038. This is Sunnat Muakkadah. Ten day, are the day, before the day of I'dul Aha.

2034 Three nights of full light are the 13th, 14th, and 15th of every lunar month. These three nights are called the days of Bax (full light). They are so called because the fasting on these days drive away the minor sins and fill up the heart with light.

108. **Anas** reported: The Prophet went to Omme Solaim who brought date to him and ghee. He said: Keep your ghee in its pot and date in its vessel, because I am fasting. Then he stood up in a corner of the house and said prayers which were not prescribed; and then he prayed for Omme Solaim and the inmates of her house. 2096

—*Bukhari.*

109. **Abu Hurairah** reported that the Messenger of Allah said: When one of you is invited to a feast while he is fasting, let him say: I am fasting. And in a narration, he said: When one of you is invited, let him respond; if he is fasting, let him pray; and if he is not fasting, let him partake of the feast. 2097

—*Muslim.*

110. **Umme Hani** reported that when there came the day of the Conquest of Mecca, Fatema came and sat down on the left side of the Apostle of Allah and Umme Hani was on his right

عَنْ أَنَسٍ قَالَ دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى امِّ سَلِيمٍ
فَأَتَتْهُ بِتَمْرٍ وَسَمْنٍ فَقَالَ أَعِيدُوا سَمَكُمْ
فِي سِقَائِهِ وَتَمْرَكُمْ فِي وَعَائِهِ فَأَنَّى
صَائِمٌ ثُمَّ قَامَ إِلَى ذَاخِيَةِ مِنَ الْبَيْتِ فَصَلَّى
غَيْرَ الْمَكْتُوبَةِ فَدَعَا لَامَ سَلِيمٍ وَاهْلَ بَيْتِهَا -
(الْبُخَارِيُّ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ وَهُوَ
صَائِمٌ فَلْيَقُلْ أَنِّي صَائِمٌ وَفِي رِوَايَةٍ قَالَ إِذَا
دُعِيَ أَحَدُكُمْ فَلْيَجِبْ فَإِنْ كَانَ صَائِمًا فَلْيَصِلْ
وَإِنْ كَانَ مُفْطَرًا فَلْيَطْعَمْ - (مُسْلِمٌ)
عَنْ امِّ هَانِيٍّ قَالَتْ لَمَّا كَانَ يَوْمُ
الْفَتْحِ فَتَحَ مَكَّةَ جَاءَتْ فَاطِمَةُ فَجَلَسَتْ
عَلَى يَسَارِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَامُّ هَانِيٍّ

2095. Hais is a kind of food prepared with dates and ghee. It is deduced from this hadis that niyyet of fasting can be made at day-break. Imam Malek holds otherwise. It appears also from this hadis that to break optional fast without any excuse is lawful. Imam Abu Hanifa differs from this view and holds that to complete it is wajib, and that its breaking is only lawful in case of excuse, such as invitation, illness etc. To fulfil it in other days is wajib.

2096. It shows that a fasting guest should invoke for blessing of the host for the 'invitation' even though the guest cannot partake of the feast.

2097. It is wajib on a fasting guest to break fast to partake of the feast of the host if there is fear that the host would be greatly dissatisfied with the refusal of the guest to accept food. Otherwise to break optional fast is only Mustahab. If, however, there is no pressure on the guest, or there is no other circumstance as above described, it is better for the guest to say: I am fasting.

side. Then Walidah came with a cup of water. He took it and drank from it. Then Umme Hani took it and drank therefrom. She said: O Ms. of Allah! I have broken fast during my fasting. He asked her: Have you performed a thing? 'No' said she. He said: It will not injure you if it is voluntary. *Abu Daud and Tirmizi narrated it. And in a narration of Ahmad and Tirmizi, there is a similar thing. Therein it was: She asked: O Ms. of Allah! take caution, verily I was fasting. He said: A man keeping optional fast is a dictator of his self. If he wishes, he may fast, and if he wishes he may not fast.*

111. Al Zuhri reported from Urwah who from Ayesha who said: I and Hafsah were fasting. Food was then served before us. We were eager to eat it and so we ate therefrom. Hafsah then asked: O Ms. of Allah! we were fasting and food was served before us. We eagerly wanted it and we ate therefrom. He said: Observe another day in its place. 2098

—Tirmizi.

112. Umme Umarah-bn-Ka'ab reported: The Prophet went to her, and she called for food for him. He said to her: Eat. She said:

عن يمينه فجاءت الرايدة بإفشاء فيه شراب
فزارته فشرب منه ثم ذاوله أم هاني
فشربت منه فقالت يا رسول الله لقد
أفطرت وكنت صائمة فقال لهما إكث
تقذين شيئا قالت لا قال فلا يضرك إن كان
تطوعا رواه أبو داود والترمذي وفي رواية
لأحمد والترمذي نحوه وفيه فقالت يا
رسول الله أما إنني كنت صائمة فقال
الصائم المتطوع أمير نفسه إن شاء صام
وإن شاء أفطر.

عن الزهري عن عروة عن عائشة
قالت كنت أنا وحفصة صائمتين فعرض
لنا طعام اشتهيانه فاكلنا منه فقالت
حفصة يا رسول الله أنا كنا صائمتين فعرض
لنا طعام اشتهيانه فاكلنا منه قال
أقضيها برما آخر مكانه * (الترمذي)

عن أم عمارة بنت كعب أن النبي
دخل عليها فدعى له بطعام فقال لها

2098. This hadith was also narrated by those who committed the Quran by heart. Abu Daud reported it from Jumalt, a freed slave of Urwah. According to Imam Shafeyi, it is not necessary to observe another day of fasting if an optional fast is broken. On the basis of this hadith, Imam Abu Hanifa holds that to fulfil the Qaza fast is wajeb.

I am fasting. Then the Prophet said: Verily when something is eaten before a man keeping fast, the angels bless him till they finish. 2099 —*Ahmad Tirmizi, Ibn Majah, Darimi.*

558w. **Omme-Salamah** reported that the Apostle of Allah used to keep fast more on Saturday and Sunday than what he fasted on other days. He used to say: Verily they are the days of festivals for the polytheists, and I like to act contrary to them. 2100 —*Ahmad.*

559w. **Abu Hurairah** reported that the Messenger of Allah said: Whoever fasts a day seeking pleasure of Allah, Allah will keep the Hell distant from him like the distance of a crow that has been flying when it is young till it gets extremely old. 2101

—*Ahmad, Baihaqi.*

560w. **Boraidah** reported that Bilal came to the Apostle of Allah while he was taking breakfast. The Messenger of Allah said: Break fast, O Bilal. He said: I am fasting, O Ms. of Allah. Then the Apostle of Allah said: We eat our provision, and the excess of the provision of Bilal is in Paradise. Have

كُلِّي فَقَالَتْ اَنْبِي صَائِمَةً فَقَالَ النَّبِيُّ صَلِّعَمُ اَنْ
الصَّائِمِ اِذَا اَكَلَ عِنْدَهُ صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ
حَتَّى يَفْرَغُوا - (اَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ
مَاجَةَ وَالدَّارِمِيُّ)

عَنْ اُمِّ سَلَمَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلِّعَمُ
يَصُومُ يَوْمَ السَّبْتِ وَيَوْمَ لَحْدٍ اَكْثَرَ مَا يَصُومُ
مِنْ الْاَيَّامِ وَيَقُولُ اِنَّهُمَا يَوْمَا عِيدٍ
لِلْمُشْرِكِينَ فَانَا احْبَبُ اَنْ اُخَالَفَهُمْ *
(اَحْمَدُ)

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلِّعَمُ
صَامَ يَوْمًا ابْتِغَاءَ وَجْهِ اللَّهِ بَعْدَهُ اللَّهُ مِنْ
جَهَنَّمَ كَبَعْدِ غَرَابٍ طَائِرٍ هُوَ فَرَحٌ حَتَّى
مَاتَ هَرْمًا - (اَحْمَدُ وَابْنُ أَبِي حَتْمٍ)

عَنْ بَرِيدَةَ قَالَ دَخَلَ بِلَالٌ عَلَى رَسُولِ
اللَّهِ صَلِّعَمُ وَهُوَ يَتَغَدَّى فَقَالَ رَسُولُ اللَّهِ
صَلِّعَمُ اَلْغَدَاءُ يَا بِلَالُ قَالَ اَنْبِي صَائِمٌ يَا
رَسُولَ فَقَالَ رَسُولُ اللَّهِ صَلِّعَمُ نَاكُلُ رِزْقَنَا
وَفَضْلُ رِزْقِ بِلَالٍ فِي الْجَنَّةِ اشْعَرَتْ يَا بِلَالُ

2099. The angels bless him because he feels the temptation of eating but still he restrains himself to seek the pleasure of Allah.

2100. The Jews and the Christians have been meant here. The Jews observe the Sabbath day and the Christians Sunday as special days for divine service. The Jews and the Christians meant here are those who say that Elzra is son of God or that Jesus is son of God.

2101. Baihaqi reported it in Shuabul I'man from Salamah-b-Qais.

you understood, O Bilal, that as for a man who keeps fast, his veins glorify and the angels seek forgiveness for him for what is eaten near him? —*Baihaqi*.

أَنَّ الصَّائِمَ يُسَبِّحُ عَظَمَتَهُ وَيَسْتَغْفِرُ لَهُ
الْمَلَكَةُ مَا أَكَلَ عِنْدَهُ (البَيْهَقِيُّ)

SECTION 8

21(2). The Blessed Night

(a) **The Blessed Night.** The Quranic verse 2:185 says: The month of Ramazan is that in which the Quran was revealed, a guidance to men and clear proofs of guidance, and the distinction. The verse 44:3Q reads: Surely We revealed it in a blessed night. Therefore it appears that the Universal Book was first revealed in a blessed night of Ramazan. Which is this Blessed night in Ramazan? There are different reports in different traditions but it is almost unanimous that the Blessed Night occurs in one of the last ten nights of Ramazan and more probably in one of the five odd nights i. e. 21st, or 23rd, or 25th, or 27th, or 29th night. The popular opinion is, however, in favour of the 27th night of Ramazan but that is not absolutely certain. The traditions indicate that it is to be sought in one of the last ten nights and preferably in the last three odd nights. It was therefore the practice of the Holy Prophet and of his companions to make I'tikaf in the mosque for the whole time divine service during the last 10 days of Ramazan. See the next article for I'tikaf.

(b) **Excellence of the Blessed Night.** A high place is assigned to this night by the Holy Quran and Hadis. The Quran says: Consider the Grand Book. Surely We revealed it in a Blessed Night, surely We are ever-warning. Therein every wise affair is made distinct, a command from Us, surely We are to send gifts, a mercy from your Lord -44: 2 to 6Q. In this verse, it has been mentioned that in the night, God's command with regard to every affair for the year to come is made open and clear, and mercy and forgiveness from God descend for those who want them. In the chapter 97, the Quran says: Surely We revealed it in the Grand Night. And what will make you comprehend what the Grand Night is? The Grand Night is better than a thousand nights. The angels and the Spirit descend in it by permission of

their Lord for every affair. Peace! it continues till the break of the dawn. The Quran says that the divine service of one night is equivalent to divine service for 83 years and 4 months. Therefore the whole night should be spent by those who seek good in praying, reading the Quran, invoking God's forgiveness and repenting with tears for the previous misdeeds and determining for future good works.

113. **Ayesha** reported that the Apostle of Allah said: Search for the blessed night in odd (night) from the last ten (nights) of Ramazan. —*Bukhari*.

114. **Ibn Omar** reported that some men from the companions of the Prophet saw the blessed night in dream in the last seven nights. Then the Prophet said: I see that your dream has treaded the last seven (nights). Whoso searches it, let him search it in the last seven (nights). —*Agreed*.

115. **Ibn Abbas** reported that the Prophet said: Search for it, the Blessed Night, in the last ten (nights) of Ramazan, in the remaining ninth, in the remaining seventh, and in the remaining fifth nights. 2103 —*Bukhari*.

116. **Abu Sayeed al-Khodri** reported that the Apostle of Allah secluded himself for divine service in the first ten (nights) of Ramazan. Then he secluded himself for the middle ten (nights) in a Turkish dome. 2104 Then he

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ
صَلِّوا تَحَرُّوا لَيْلَةَ الْقَدْرِ فِي الْوُثْرِ مِنَ
الْعَشْرِ الْآخِرِ مِنْ رَمَضَانَ * (البخاري)
عَنْ ابْنِ عُمَرَ قَالَ إِنَّ رَجُلًا مِنَ
أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَرَى الْوُثْرَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
رَأَيْتُمْ كَمْ قَدْ تَرَوْا طَائِفَاتٍ فِي السَّبْعِ الْآخِرِ
فَمَنْ كَانَ مُتَحَرِّيًا بِهَا فَلْيَتَحَرَّهَا فِي السَّبْعِ
الْآخِرِ * (متفق عليه)
عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
الْتَمِسُوهَا فِي الْعَشْرِ الْآخِرِ مِنْ رَمَضَانَ لَيْلَةَ
الْقَدْرِ فِي تَاسِعَةٍ تَبْقَى فِي سَابِعَةٍ تَبْقَى فِي
خَامِسَةٍ تَبْقَى - (البخاري)
عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اعْتَكَفَ الْعَشْرَ الْأَوَّلَ مِنْ
رَمَضَانَ ثُمَّ اعْتَكَفَ الْعَشْرَ الْاَوْسَطَ فِي

2103. Counting in this place has been made from the last. It means that one should search for the blessed night on the 29th, 27th or 25th night.

2104. It is a peculiar kind of dome.

raised his head and said : Verily I secluded myself for the first ten (nights), seeking this night. Then I secluded myself for the middle ten nights. Then I was approached. It was questioned to me whether it is in the last ten nights. Whoever secludes himself with me, let him do it in the last ten, because it was shown to me in these nights but then I forgot it though I saw myself (in dream) prostrating in water and dust at its dawn. Then search for it in the last ten and search for it in every odd (night). He said : Then the sky rained that night and the mosque was made of grape branches. The mosque leaked and my eye saw the Prophet while there was the effect of water and dust on his forehead 2105 in the morning of 21st (date). —Agreed.

117. Jerre-b-Hubaish reported : I asked Obay-b-Ka'ab and said : Verily your brother Ibn Mas'ud says : Whoever stands up (in prayer) for the year will find the Blessed Night. He said : May Allah bless him. He intended that the people may not sit idle. Behold ! verily he knew that it is in the Ramazan and that it is in the last ten (nights),

قَبْلَ تَرْكِيذِهِ ثُمَّ اطَّاعَ رَأْسَهُ فَقَالَ اَنْتُمْ اَعْتَذَرْتُمْ
الْعَشْرَ لَوَّلِ التَّمَسُّ هَذِهِ اللَّيْلَةُ ثُمَّ اَعْتَذَرْتُمْ
الْعَشْرَ الْاَوْسَطَ ثُمَّ اَتَيْتُمْ فَقِيلَ اَيُّهَا
فِي الْعَشْرِ الْاَوَاخِرِ فَمَنْ كَانَ اَعْتَذَرَ
مَعِيَ فَلْيَعْتَكَفِ الْعَشْرَ الْاَوَاخِرَ فَقَدْ اَرَيْتُ
هَذِهِ اللَّيْلَةَ ثُمَّ اَنْسَيْتُهَا وَقَدْ رَاَيْتُنِي اَسْجُدُ
فِي مَاءٍ وَطِينٍ مِنْ صَبِيحَتِهَا فَالْتَمَسْتُهَا
فِي الْعَشْرِ الْاَوَاخِرِ وَالتَّمَسْتُهَا فِي كُلِّ
وَأَثَرٍ قَالَ فَمَطَرَتِ السَّمَاءُ تِلْكَ اللَّيْلَةَ وَكَانَ
الْمَسْجِدُ عَلَى عَرْشٍ فَرَكَّفَ الْمَسْجِدَ فَبَصُرْتُ
عِيْذَايَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْمَاءَ وَالطِّينَ مِنْ صَبِيحَتِهِ اَحَدِي وَتَشْرِيْنِ
(مُتَّفَقٌ عَلَيْهِ)

عَنْ زُرَّيْنِ حَبِيْشٍ قَالَ سَأَلْتُ
اَبِيْ بَنْ كَعْبٍ فَقَالَ اِنَّ اَخَالَ ابْنَ
مَسْعُوْدٍ يَقُوْلُ مَنْ يَقُمْ الْحَوْلَ يَصِبُ لَيْلَةَ
الْقَدْرِ فَقَالَ رَحِمَهُ اللَّهُ اَرَادَ اَنْ لَا يَتَّكِلَ
النَّاسُ اِمَّا اَنْهَ قَدْ عَلِمَ اَنَّهَا فِي رَمَضَانَ

2105. This signifies that the Holy Prophet exerted hard in divine service during the last 10 nights of Ramazan, kept himself awake throughout these nights for the purpose of divine service and advised his family members to do accordingly.

and that it is the 27th night. Then he took oath without making exception that it is the 27th night. I enquired: O Abul Munzir! for what thing do you say that? He said: On account of a sign or a signal which the Prophet communicated to us that it (sun) rises on that day without sun-shine. —Muslim.

118. **Ayesha** reported that the Prophet used to strive hard in the last ten nights besides which he was not accustomed to strive so hard. —Muslim.

119. **Same** reported that when the tenth (night) appeared, the Holy Prophet used to tie up his trousers and keep his night awake and keep his family awake.

—Agreed.

120. **Ayesha** reported: I asked: O Apostle of Allah! inform me that if I recognise any night as the blessed night, what I should say therein. He said: Say: O Allah! Thou art Forgiving, loving forgiveness. So forgive me.

—Ahmad, Ibn Majah, Tirmizi (Authentic).

121. **Abu Bakrah** reported: I heard the Apostle of Allah say: Search for it, that is the Blessed Night, in the last 9th night, or in the last 5th night, or in the last 3rd night or in the last night.

—Tirmizi.

وَأَنهَآ فِي الْعَشْرِ الْوَاخِرِ وَأَنهَآ لَيْلَةُ سَبْعٍ وَعَشْرِينَ ثُمَّ حَلَفَ لَا يَسْتَنْبِي أَنهَآ لَيْلَةُ سَبْعٍ وَعَشْرِينَ فَقَالَتْ يَا بَايَ شَيْءٍ تَقُولُ ذَلِكَ يَا أَبَا الْمُنْذِرِ قَالَ بِالْعَلَامَةِ أَوْ بِالْآيَةِ الَّتِي أَخْبَرَنَا رَسُولُ اللَّهِ صَلَّعَ أَنهَآ تَطْلُعُ يَوْمَئِذٍ لَا شُعَاعَ لَهَا - (مسلم)

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّعَ يَجْتَهِدُ فِي الْعَشْرِ الْوَاخِرِ مَا لَا يَجْتَهِدُ فِي غَيْرِهِ - (مسلم)

عَنْهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّعَ إِذَا دَخَلَ الْعَشْرَ شَدَّ مِيزْرَهُ وَاحْبَسَ لَيْلَهُ وَاقْبَضَ أَهْلَهُ * (متفق عليه)

عَنْ عَائِشَةَ قَالَتْ يَا رَسُولَ اللَّهِ صَلَّعَ أَرَأَيْتَ إِنْ عَلِمْتُ أَيَّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ مَا أَقُولُ فِيهَا قَالَ قُولِي اللَّهُمَّ أَنْتَ عَفُوفٌ تُعْفِقُ الْعُفُوفَ فَاعْفُ عَنِّي (أحمد و ابن ماجة و الترمذي صحيح)

عَنْ أَبِي بَكْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّعَ يَقُولُ التَّمَسُّوْهَا يَعْنِي لَيْلَةُ الْقَدْرِ فِي تِسْعٍ يَبْقَيْنَ أَوْ فِي سَبْعٍ يَبْقَيْنَ أَوْ فِي خَمْسٍ يَبْقَيْنَ أَوْ ثَلَاثٍ يَبْقَيْنَ أَوْ آخِرَ لَيْلَةٍ * (الترمذي)

SECTION 9

2109. Total Seclusion

I'tikaf literally means to stay in a place. Technically it signifies total seclusion from worldly duties and staying in a mosque for a certain number of days, specially in the last ten days in the month of Ramazan for whole-time divine service. The Holy Prophet used to observe I'tikaf in the mosque of Medina during the last days of Ramazan; and in the year in which he died he observed I'tikaf during the last 20 days of Ramazan. Hence I'tikaf is sunnat Muakkadah. Durre Mukhtar says that it is Sunnat Kefayah. During the time of I'tikaf, one is not allowed to do any worldly duties besides what is absolutely necessary, such as calls of nature or bath. He is, however, to take his food and drink within the mosque. There is difference of opinion whether fast is necessary in case of I'tikaf in months other than in Ramzan. The general opinion is that it is necessary. The time of I'tikaf should begin from after the Fajr prayer or after the Magrib prayer.

125. **Ayesha** reported that the Messenger of Allah used to seclude himself for the last ten (nights) of Ramazan till Allah took away his life. Afterwards his wives secluded themselves after him. — *Agreed.*

126. **Ibn Abbas** reported that the Messenger of Allah was the most generous of men with regard to wealth, and he was charitable to the extreme in Ramazan. Gabriel used to meet him in every night of Ramazan and the Prophet used to read the Quran before him. When Gabriel met him, he was more

عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ
يَعْتَكِفُ الْعَشْرَ الْآخِرَ مِنْ رَمَضَانَ حَتَّى
تُفَاةَ اللَّهُ ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ
(مُتَّفَقٌ عَلَيْهِ)

عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ
ﷺ أَجْوَدَ النَّاسِ بِالْغَيْرِ كَانَ أَجْوَدَ مَا
يَكُونُ فِي رَمَضَانَ كَانَ جِبْرِيلُ يَقْرَأُ كُلَّ
لَيْلَةٍ فِي رَمَضَانَ بَعْرُضَ عَلَيْهِ النَّبِيُّ ﷺ
الْقُرْآنَ فَإِذَا لَقِيَهُ جِبْرِيلُ كَانَ أَجْوَدَ

charitable with regard to his wealth than the passing wind.

—*Agreed.*

127. **Abu Hurairah** reported that the Quran was presented to the Prophet once in every year. It was twice presented to him in the year in which he died; and he used to seclude himself every year for ten (nights) while he secluded himself for 20 (nights) in the year in which he died.

—*Bukhari.*

128. **Ayesha** reported: When the Apostle of Allah secluded himself, he extended his head towards me while he was in the mosque and then I combed him, and he used not to enter the house except for human needs.

—*Agreed.*

129. **Ibn Omar** reported that Omar had asked the Prophet who had said: I took a vow in the days of Ignorance to seclude myself for one night in the sacred mosque (of the Ka'ba). He said: Fulfil your vow.

—*Agreed.*

130. **Anas** reported that the Apostle of Allah used to seclude himself in the last ten (nights) of Ramazan and he did not isolate himself for a year. When the following year came to pass he isolated himself for 20 days.

—*Tirmizi, Abu Daud, Ibn Majah.*

131. **Ayesha** reported that when the Apostle of Allah intended to seclude himself, he said the Hajr prayer and then he

بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ - (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ يُعْرَضُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنُ كُلَّ عَامٍ مَرَّةً فَيُعْرَضُ مَرَّتَيْنِ فِي الْعَامِ الَّذِي قُبِضَ وَكَانَ يَعْتَكِفُ كُلَّ عَامٍ عَشْرًا فَيَعْتَكِفُ عَشْرِينَ فِي الْعَامِ الَّذِي قُبِضَ - (الْبُخَارِيُّ)

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا عَتَكَفَ أَذْنَى إِلَيَّ رَأْسَهُ وَهُوَ فِي الْمَسْجِدِ فَأَرْجِلُهُ وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةٍ إِلَّا فُسَانَ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ ابْنِ عُمَرَ أَنَّ عُمَرَ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُنْتُ نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكَفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ قَالَ رَأَوْفٌ بَنْدُوكَ - (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْتَكِفُ فِي الْعَشْرِ الْآخِرِ مِنْ رَمَضَانَ وَلَمْ يَعْتَكِفْ عَامًا فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ اعْتَكَفَ عَشْرِينَ *

(التِّرْمِذِيُّ وَابُدَادُ وَابْنُ مَاجَةَ)

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَعْتَكِفَ صَلَّى الْفَجْرَ

entered in to his place of seclusion 2110 — *Abu Daud, Ibn Majah.*

132. **Same** reported that the Prophet used to visit the sick while he was in seclusion, and he used to pass as he wished and he used not to turn away to ask him. — *Abu Daud.*

133. **Same** reported: It is sunnat upon the man of seclusion that he shall not visit the sick, nor shall he be present at funeral prayer, 2110a nor shall he touch a woman, nor shall he cohabit with her, nor shall he come out for a necessity except for a thing from which there is no escape, and there is no seclusion without fast, and no seclusion except in congregational mosque. — *Abu Daud.*

134. **Ibn Omar** reported from the Prophet who said: When he made seclusion, his bedding was spread for him, or his bed was placed for him behind the pillar of repentance. 2111 — *Ibn Majah.*

135. **Ibn Abbas** reported that the Messenger of Allah said about the man in seclusion: And he isolates himself from sins, and good deeds bring their rewards for him like those of one who acts all the good deeds.

— *Ibn Majah.*

ثُمَّ دَخَلَ فِي مُعْتَكِفِهِ -

(أَبُو دَاوُدَ وَابْنُ مَاجَةَ)

عَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُ

الْمَرِيضَ وَهُوَ مُعْتَكِفٌ فَيَمُرُّ كَمَا هُوَ

قَلَّا يَعْرِجُ يَسْأَلُ عَنْهُ - (أَبُو دَاوُدَ)

عَنْهَا قَالَتْ السُّنَّةُ عَلَى الْمُعْتَكِفِ

أَنْ لَا يَعُودَ مَرِيضًا وَلَا يَشْهَدَ جَنَازَةً وَلَا

يَمَسَّ الْمَرْأَةَ وَلَا يُبَاشِرَهَا وَلَا يَخْرُجَ لِحَاجَةٍ إِلَّا

لِمَا لَا بُدَّ مِنْهُ وَلَا اعْتَكَفَ إِلَّا بِصَوْمٍ وَلَا اعْتَكَفَ

إِلَّا فِي مَسْجِدٍ جَامِعٍ * (أَبُو دَاوُدَ)

عَنْ بَنِي عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ

إِذَا اعْتَكَفَ طَرَحَ لَهُ فِرَاشَهُ أَوْ يَوْضَعُ لَهُ

سَرِيرَةً وَرَاءَ اسْطِوَاثَةِ التُّوبَةِ - (أَبْنُ مَاجَةَ)

عَنْ بَنِي عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

فِي الْمُعْتَكِفِ وَهُوَ يَعْتَكِفُ الذُّنُوبَ

وَيَجْرِي لَهُ مِنَ الْحَسَنَاتِ كَعَامِلٍ

الْحَسَنَاتِ كُلِّهَا - (أَبْنُ مَاجَةَ)

2110. According to the four Imams, I'tikaf should begin from Magrib or sun-set prayer and end after Magrib prayer.

2110a. These two things are allowed when necessity requires his coming out from the mosque.

2111. One of the pillars of the Prophet's mosque at Medina is known as the pillar of repentance. It was so named as Abu Lubabah Ansari committed a guilt for which he tied himself up with a pillar of the mosque for three days. His repentance was afterwards accepted. Hence the pillar gained the name of repentance.

CHAPTER XXXVI

SECTION 1

2112. Pilgrimage

(a) **Pilgrimage.** Haj has been ordained as one of the five fundamental articles of Islam in 9 A. H. It is the perfection of faith and true surrender to the Almighty. It introduced new meaning and added method and regularity. It is the symbol of the final stage in the spiritual development of men. Some religions introduced the theory of asceticism and absolute monkery and prescribed measures too rigid and hard. Christianity invented monkery. Hinduism introduced the system of *Banaprasta* wherein a Hindu is advised to go to jungles and exclusively devote himself to divine service. Islam abolished this idea of self-isolation as man is a social being. It prescribes rules and regulations of life which will lead to the perfect development of a man both in the material and spiritual world. It has, therefore, instead of taking the extreme rigour of life, introduced Haj and Jihad. The forces of matter are removed by Jihad and the forces of evil by Haj.

(b) **Pilgrimage existed from before.** Pilgrimage is not an institution introduced for the first time by the Holy Prophet. The origin of this institution is unknown and cannot be traced back in history. Mr. Muir says "Tradition represents the Ka'ba as from time immemorial the scene of pilgrimage from all quarters of Arabia,.....So extensive a homage must have had its beginning in an extremely remote age." The Holy Ka'ba was visited by the Semitic people. They used to circumbulate it in a naked state and worshipped innumerable idols that were installed within the holy shrine. On this occasion, they used to hold fairs and bazars, and even pre-Islamic poets had their poetical duels therein. The Holy Prophet was greatly moved to see all these pagan practices linked with the oldest shrine of monotheism and so he revived the original spirit of pilgrimage as founded by the

Patriarch Abraham, the spiritual leader of Judaism, Christianity and Islam and abolished the polytheistic nature of the Haj rituals.

(c) **Chief objects of Haj.**

(1) **Highest training for spiritual advancement.** Haj affords the best training ground for absolute and complete surrender to the Divine Command. There the pilgrim forgets his own hearth and home, his comforts and amenities of life, his dear wives and children, his hard-earned wealth, his friends and relatives and everything he possesses, and in their stead takes up an arduous journey to a barren and unproductive land with a great risk of life, pangs of absence from near and dear ones, and take up a dress of two unsewn pieces of cloth bidding adieu to all physical comforts and luxuries. Do not these things afford a sufficient training for true self-surrender? Is it not a severance of all worldly connections to meet the Great High? For whom are all these things done? It is only for the sake of Allah. It is for this reason that the Holy Prophet said: A Haj compensates every sin of a man. Physical pilgrimage is a prelude to spiritual pilgrimage towards God and all cry in a body: We are present to Thee, O Lord, we are present to Thee.'

(ii) **It fosters a brotherhood of mankind.** Haj has got another object, namely, to foster a spirit of brotherly love and affection among the Muslims of different countries and climes. It is the highest manifestation of Islamic brotherhood and Islamic democracy. Nature dictates that brothers should have one common meeting ground for exchange of love and affection. Haj fulfils this object in the most effective way as it is an universal assemblage of the brethren-in-faith at the central place of monotheism represented by the Holy Ka'ba. Not only there is uniformity of religion among the pilgrims, but there are also unity of dress, unity of living and unity of feelings in Ihram. Dr. Laner says about it in his 'Religious systems of the world': "The demonstration of equality furnished on the occasion of Haj is so complete that it is well-nigh impossible to distinguish a servant from a master. The whole of humanity assumes one aspect and one attitude and thus the noblest sight of equality and brotherhood is witnessed in Haj. There is in this city a force which transcends the littleness and divisions of mankind." The Quran says: There is no blame on you in seeking

bounty from your Lord—2:198Q. This bounty includes other advantages, namely, conference for the welfare of the community as a whole for the whole Muslim world. This has been expressly encouraged by another verse in connection with the Haj: Help one another in goodness and piety, and do not help one another in sin and aggression—5:2Q. These have been corroborated by the following verses: Therein are advantages for men (in Haj)—22:28Q. Their affairs are by mutual consultation—(42:38Q). Thus a World Congress of the Muslims is contemplated among other objects by the institution of Haj in the central place of Mecca

(iii) **Haj affords a practical example** to believe in the divin. origin of all revealed books. It is universally admitted that the Ka'ba is an old shrine and the memories of the Patriarch Abraham and his struggle for pure monotheism are deeply associated with it. The Haj is a commemoration of the great sacrifice of Abraham and his triumph. He banished his wife Hajra in the place where the Ka'ba stands now. She had a son born to her called Ismail. There being nobody by her side at the time of her delivery, she called for help but there was no help near by. Then she ran between Safa and Merwa seven times in search of fire but it was all in vain. When she returned to her baby, she found a well beneath the feet of Ismail which is now known as the famous Zem Zem well. Then Abraham and Ismail raised the God's house. Thereafter Abraham was ordered to sacrifice his most beloved son Ismail. Both father and son were found ready to obey the divine command and the father was about to sacrifice his son at the foot of a mountain near Mina when revelation came down: We have indeed proved your dream true, O Abraham. That great sacrificial spirit of Abraham and Ismail has been corroborated by the sacrifice of I'd-ul-Azha. Again when Abraham was taking his son for sacrifice he was thrice reminded by the devil of his filial affection for his son and thrice did he throw stones to drive it away. When a pilgrim does the duties of running between Safa and Merwa, throwing stones and other rituals of Haj, he is reminded of the fact that the entire institution of Haj existed from the time of Abraham as a commemoration of his acts and trials of life. This shows that the Prophet followed the religion of Islam existing at the time with the exception that he put the seal of perfection to this religion. The Quran says: My Lord guided me to the right, to a most right religion, the faith of Abraham, the upright one—

6:162Q. Haj is therefore a practical example that we should believe in the divine origin of all Prophets and of all revealed books. Is this catholic spirit found in any other religious system ?

(iv) **Haj gives us opportunities for Mutual help.** The Quran says: There is no blame on you for seeking bounty from your Lord--2:198Q. The Meccas who have got no land and property get provision annually from the pilgrims by selling their camels cows, goats and rams for the purpose of sacrifice. They have also other gains from other sources sufficient to supply their provision for at least a year. The poor and the needy get help from the rich and thus a spirit of benevolence is created. The Quran says: Feed the distressed one, the needy—22:28Q.

(d) **Spiritual Significance of Haj rituals.** Pilgrimage is performed in the sacred months of Shawwal, Zi'qad and the first 9 days of Zil-Haj. In these months, everyone stops his hand from foul things of every description. The Quran says: Whoever determines the performance of pilgrimage therein, there shall be no amorous speech, no abusing and no disputing in Haj—2:197Q. Leaving aside the petty jealousies and enmities of life, the pilgrim enters into a heavenly life wherein there is nothing but divine glory and divine grandeur. Haj teaches us complete submission to Divine Will because one, without sufficiently understanding the inner meanings of going round the Ka'ba, kissing the Black Stone, running between Safa and Merwa, and throwing stones at Zamrahs, does these things in blind submission to Divine order. Therefore God becomes pleased with His servant saying: 'Without seeking any reason of order, he obeyed Me'. If a servant goes to question the propriety of his master's order without obeying it then and there, the master is not surely very much pleased with him. The Quran says, therefore, about the motive behind the rituals: What! do you make the giving of drink to the pilgrims and the visit of the sacred mosque like one who believes in Allah and the latter day and strives hard in Allah's way? —9:19Q. It is not righteousness that you turn your faces towards the east and the west but righteousness it is that one should believe in Allah etc—(2:177Q). These verses teach us that behind the rituals there is the grand object of the remembrance of Allah. It has been emphasised in another verse: And pilgrimage to the House is incumbent upon men for the sake of Allah—3:96Q.

Pilgrimage stands as a symbol as to how to prepare for the next world

after cutting of all worldly connections and to have a sight of the Lord. The Ka'ba is the house of Allah and the surrounding hills are its walls. His grand Durbar is held at Arafat. No tree or even grass can be cut off from the neighbourhood of Allah's house and its court yard. The circumambulation round the Ka'ba and the running between Safa and Merwa are the pilgrim's efforts to get a clue to Allah. In order to meet Him, a pilgrim cuts off all connections from his world as if he is going to the next world to meet Him after death. As the worldly means are necessary for the journey, the good deeds are likewise necessary for the spiritual journey. The greater are the means, the greater are the comforts in journey. Likewise the greater are the good deeds, the greater are the comforts in the spiritual journey. After death the spiritual journey begins. Therefore a pilgrim puts the dress of death i. e. two unsewn pieces and cries : I am present to Thee, O God, I am present to Thee. The loud voices of all the pilgrims in such a way fill up the atmosphere with divine glory. In this journey, none is allowed to do any harm to any animal. The great hardships of the journey represent punishment in the grave. Then actually reaching the Ka'ba, the believer's heart is filled up with electricity of Divine Presence because he sees the House of Allah and circumambulates round it with the hope of getting a sight of His appearance. The stones and cover of the Imperial House are kissed. The kissing of the Black Stone represents the registration of names for the Great Interview in the black page of the stone. If gramophone records can preserve the deeds of men, it is not impossible for the Black Stone to register the names of pilgrims, so that it may be opened on the Resurrection Day before the Divine presence. Being baffled there, the pilgrim goes to run between Safa and Merwa and looks often to the Imperial House in eager search for the Beloved. Then knowing that all will be allowed to see Him in the general court yard at Arafat, he runs towards the vast field which represents the great universal Assemblage of the people in the next world for accounts. There the interview will be granted after a review of the deeds. Arafat is therefore the highest manifestation of spiritual advancement.

Then in the field of Arafat, he learns that everybody is not granted interview on account of the deeds he has done. He then hastens to his world with the best training. He remains at Muzdalafah with the expectation of being called again for the Great Interview. Finding no response, he goes to Mina where he

still waits and dedicates his dear animals and hard-earned wealth to please Allah. The devil comes in but he keeps the devil at a stone's throw by throwing stones. Then he goes again to visit the Ka'ba and hears this lesson : 'In order to realise God, do good deeds'.

All these things are lessons for higher spiritual experience which is achieved among the discordant elements of society. Then he is brought nearer and nearer to God.

(e) **Compulsory Haj** The following five conditions make Haj compulsory on a Muslim : (1) He shall be free and not slave, (2) he shall be a major person ; (3) he shall be sane, (4) he shall have a sound body and (5) he shall have ability to undertake a journey. All these things combined make a Haj compulsory on a person only once in his life. The Quran says : And pilgrimiage to the House is incumbent upon men for the sake of Allah, upon everyone who is able to undertake the journey to it—3:96Q. The fifth condition depends on two circumstances—safe journey and sufficient means for taking a journey to Mecca and to return home and for provision for the dependants during absence from home. The Quran lays down : And make provision, for the benefit of provision is God-fear—2:197Q. To take provision is true God-reliance (36:28). As soon as a man finds himself in the above conditions, haj becomes Farz on him ; and if after some time, he becomes ill or poor or loses one of the five conditions, he will not be exonerated from the sin of not making pilgrimiage in due time. He is free to absolve himself from the duty by performing it at any time during his life, and after his death his heirs may perform it on his behalf with the assets left by him and free him from the sin (36:7, 8, 23). A representative may make pilgrimiage on behalf of another person provided he performed his own pilgrimage previously (36:24). Haj is also Farz on a women provided her husband or one of her relatives within the prohibited degrees is available to accompany her to Mecca—36:29,9.

(f) **Farz in Haj.** The following are the Farz duties in Haj. If one of them is given up, Haj becomes void. (1) To observe Ibram, (2) to wait at Arafat, (3) to make Tawaf round the Ka'ba and (4) to observe the above duties in order.

(g) **Wajeb in Haj.** There are five wajeb in Haj. If anybody breaks one of these duties, he does not thereby render his Haj void but only invalid. He shall then have to make amends by the sacrifice of at least a goat. (1) To run between Safa and Merwa,

(2) To stay at Muzdalafah on the 10th night of Zil-Haj, (3) to throw stones at Jamrahs, (4) to shave or cut the hairs of the head and (5) to make Tawaf at the time of leaving the city of Mecca.

(h) **Three procedures of Haj.** Haj may be performed in either of the following three modes. These are known as (1) *Hajje-Ifrad* (2) *Hajje-Qeran*, and (3) *Hajje-Tamattu*.

(1) **Hajje-Ifrad** (حج افراد) is the best method of Haj. Therein, Ihram is made for Haj and it continues up to the day of Sacrifice. Then the pilgrim goes outside Mecca and makes Ihram again for Umrah.

(2) **Hajje-Qeran** (حج قران) is a pilgrimage in which Ihram for both Umrah and Haj is made at a time and it does not end till both are performed. For such a pilgrim, it is wajeb to sacrifice a goat. If he does not find it, he shall have to observe ten days of fasting, three days before Zil-Haj and seven days at home.

(3) **Hajje-Tamattu** (حج تمتع) In this Haj, Ihram is made first for Umrah and then for Haj during the days of Haj. There are therefore two distinct Ihrams in this pilgrimage. This is called pilgrimage of 'Tamattu' (enjoyment) because between the two Ihrams, one is allowed to enjoy everything like a non-pilgrim. The sacrifice of one goat is wajeb in this Haj, in default ten days fasting. In case a pilgrim takes the sacrificial animal with him, he shall remain in Ihram in this haj till the day of Sacrifice.

(I) **Rules before a pilgrim starts for pilgrimage.** (1) He shall make Taubah (repentance). (2) He shall pay compensation to the injured and the oppressed. (3) His debts must be cleared. (4) He must leave sufficient means for the maintenance of his family during his absence. (5) He shall make wasiat (death instructions). (6) He must take lawful earnings for expense. (7) He shall do some charitable acts. (8) He shall embark on fast conveyance. (9) He shall take an honest and well-informed Muallim. (10) He shall seek blessings from, and pray for blessings on, his friends, relatives and members of his family. (11) He shall pray 2 rak'ats on the eve of his coming out of his house by reciting the first chapter and the chapter 'Infidels' in the first rak'at, and the first chapter and chapter 'Ikhlās' in the second.

(j) **Merits of pilgrimage.** A pilgrim is a guest of God when he goes to make pilgrimage—36:31. If he dies on the way, he gets the rewards of a Gazi—36:564w. If he seeks forgiveness for anybody, it is generally accepted—36:563w. Haj is practically Jihad

and brings rewards of Jihad—36:10. An accepted haj has got no less a reward than Paradise—36:4. He who dies without performing Haj though it was incumbent upon him, dies a Jew or a Christian—36:17.

(k) **General Procedure of Haj.** Starting from home, a pilgrim shall enter into Ihram at least at Miqat. When reaching Mecca, he shall make Tawaf seven times and Sa'y between Safa and Merwa seven times. If the Ihram ends there, he shall shave or cut the hairs of his head. Then with a fresh Ihram on the 8th or 9th Zil-Haj, he shall start for Arafat and reach there for waiting at noon. In the evening of the same day, he will return to Muzdalafah and spend the night there. In the early dawn of 10th Zil-Haj, he shall start for Mina reaching there at noon and instantly proceed to throw stones at Jamrah Aqabah. Finishing there, he shall return to Mina and after shaving shall offer animals for sacrifice. On the 11th and 12th Zil-Haj, he will remain at Mina throwing seven stones in the afternoon of each day in the Jamrahs. Then he may remain at Mina on the 13th or return to Mecca on the 12th evening. After returning, he shall proceed to make Tawaf and Sa'y. When leaving, he shall make a final Tawaf.

(L) **Some Arabic words in Haj defined.**

Al-Haj—One who makes Haj (pilgrimage).

Haj—Pilgrimage to the Ka'ba at Mecca at the fixed time from 8th to 13th Zil-Haj of which the necessary rituals and devotions are called *Manasik*.

Umrah—A visit to the Holy Ka'ba at any time. In Umrah, waiting at Arafat and sacrifice of animals are dispensed with.

Ihram—The state in which a pilgrim doing Haj or Umrah is required to remain in and observe particular fixed rules for passing it. A man observing Ihram is called Muhrim.

Talbiyah—To recite in a loud voice: 'Labbaik Allahomma Labbaik'—Present to Thee, O Allah, present to Thee. Its full term will appear in its proper section.

Miqat (muhill)—It is a fixed place near Mecca from which Ihram is to begin.

Tawaf—Circumbulation round the Ka'ba with devotional recitations.

Aqabah—The last place of throwing stones.

Jamrah—The place of throwing stones.

1. **Abu Hurairah** reported : The Messenger of Allah delivered us sermon and said : O men ! pilgrimage has certainly been made obligatory on you. So make pilgrimage. A man enquired : O Apostle of Allah ! is it in every year ? He remained silent till he (the man) repeated it thrice. Then he said : If I would have said 'Yes', it would have surely become obligatory and you would have had no option. Afterwards he said : Leave me till I leave you, because surely those who were before you 2113 were destroyed on account of their frequent questions and their difference over their Prophets. So when I bid you anything, do it if you are able ; and when I forbid you anything, leave it.

—Muslim.

2. **Same** reported that the Apostle of Allah was asked : Which of the actions is best ? He replied : Faith in Allah and His Apostle. He was questioned : What is next ? He said : Jihad in the way of Allah. He was questioned : What is next ? He replied : An accepted pilgrimage.

—Agreed.

3. **Same** reported that the Messenger of Allah said : Whoso

عَنْ أَبِي هُرَيْرَةَ قَالَ خَطَبَنَا رَسُولُ
اللَّهِ صَلَّعُمْ فَقَالَ يَا أَيُّهَا النَّاسُ قَدْ فُرِضَ
عَلَيْكُمْ الْحَجُّ فَحُجُّوا فَقَالَ رَجُلٌ أَكُلَّ عَامٍ
يَأْتِي رَسُولَ اللَّهِ صَلَّعُمْ فَسَكَتَ حَتَّى قَالَهَا ثَلَاثًا
فَقَالَ لَوْ قُلْتُ نَعَمْ لَوَجِبَتْ وَلَمَّا اسْتَطَعْتُمْ
ثُمَّ قَالَ ذَرُونِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَلَكَ
مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سَوَالِهِمْ وَاخْتِلَافِهِمْ
عَلَى أَنْبِيَائِهِمْ فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأَتُوا
مِنْهُ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ
فَدَعُوهُ * (مُسْلِمٌ)

عَنْهُ قَالَ سَأَلَ رَسُولُ اللَّهِ صَلَّعُمْ أَبِي
الْعَمَلِ أَفْضَلَ قَالَ إِيْمَانٌ بِاللَّهِ وَرَسُولِهِ
قِيلَ ثُمَّ مَاذَا قَالَ الْجِهَادُ فِي سَبِيلِ اللَّهِ
قِيلَ ثُمَّ مَاذَا قَالَ حَجٌّ مُبْرُورٌ *

(مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّعُمْ مَنْ

2113. (i) The Jews and the Christians have been meant in this tradition. (ii) The man who asked the question was Aqra'a-b-Habes. He asked the Prophet whether pilgrimage is obligatory in every year. The Prophet was enraged at this question and

makes pilgrimage for Allah 2114 without making any sexual intercourse and doing anything foul, returns as on a day on which his mother gave birth to him. —Agreed.

4. Same reported that the Messenger of Allah said: One Umrah up to (another) Umrah makes amends of what (sin) is between them 2115 and an accepted pilgrimage has got no reward except Paradise.

—Agreed.

5. Ibn Abbas reported that the Apostle of Allah said: Verily Umrah during Ramazan is equal to one pilgrimage (in reward).

—Agreed.

6. Same reported that the Prophet met a caravan at Raoha'a 2116 and enquired who the people were. They replied: Muslims. They asked: Who are you? He replied: Messenger of Allah. Then a woman raised up a boy before him and asked: Is there any pilgrimage for him? 'Yes' said he,

حَجٌّ لِلَّهِ فَلَمْ يَرَفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ

وَلَدَتْهُ أُمُّهُ * (مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعُمْرَةُ

إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا وَالْحَجُّ

الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ *

(مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ

صَلَّمَ اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ عُمْرَةً فِي رَمَضَانَ تَعْدِلُ حُجَّةً.

(مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِيَ رَكْبًا

بِالرَّوْحَاءِ فَقَالَ مَنْ أَقْرَمُ قَالُوا الْمُسْلِمُونَ

فَقَالُوا مَنْ أَنْتَ قَالَ رَسُولُ اللَّهِ فَرَفَعَتْ

إِلَيْهِ امْرَأَةٌ صَبِيًا فَقَالَتْ إِي هَذَا حَجٌّ قَالَ

said that it is obligatory only once in life. (iii) 'Leave me till I leave you' means—'leave me questioning till I give you the explanation of your query.'

2114. In order to get the merits, a Muslim must make pilgrimage with no other motive but to satisfy Allah and to obey His command. 'Foul' stands for a great sin and repetition of a minor sin.

2115. All minor sins are forgiven between two Umrahs.

2116. Raoha'a is the name of a place which is seventy two miles off from Medina. This shows that a minor boy or girl is not deprived of the rewards of an optional pilgrimage. By this act, the duty of compulsory pilgrimage is not dropped on his or her attainment of puberty. A slave is also subject to the above law, but a poor man is exempted from another pilgrimage if he happens to be sick after his pilgrimage during his poverty.

'and there is reward (also) for you.' —Muslim.

7. **Same** reported that a woman of Khashama (tribe) enquired: O apostle of Allah! verily the obligatory injunction of Allah over His servants regarding pilgrimage has overtaken my aged father who can not travel over a conveyance. Shall I make pilgrimage for him? 'Yes' said he. And that was at the Farewell pilgrimage. 2117

—Agreed.

8. **Same** reported that a man came to the Prophet and enquired: Verily my sister made a vow to make pilgrimage but she has died. The Prophet said: If there had been any debt due from her, would you pay it up? 'Yes' said he. He said: Then pay the debt of Allah, as it has got more right to be paid up. 2118

—Agreed.

9. **Same** reported that the Messenger of Allah said: No man shall remain alone with a woman, nor shall a woman make journey except with a relative within the prohibited degrees. A man asked: O Ms. of Allah! I have been enrolled for such and such a battle, but my wife intends to go out to make pilgrimage. He said:

نَعَمْ وَلَكَ أَجْرٌ * (مُسْلِمٌ)

عَنْهُ قَالَ إِنَّ امْرَأَةً مِنْ خَشَمٍ قَالَتْ
يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ
فِي الْحَجِّ أَدْرَكْتُ أَبِي شَيْخًا كَبِيرًا لَا
يَبْذُتُ عَلَى الرَّاحِلَةِ أَفَاحْجُ عَنْهُ قَالَ نَعَمْ
وَذَلِكَ فِي حُجَّةِ الْوَدَاعِ - (مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ أَتَى رَجُلٌ نَبِيَّ صَلَعم
فَقَالَ إِنَّ أُخْتِي نَذَرَتْ أَنْ تَحْجَّ وَإِنَّهَا
مَاتَتْ فَقَالَ النَّبِيُّ صَلَعم لَوْ كَانَ عَلَيْهَا دَيْنٌ
أَكُذْتُ قَاضِيَهُ قَالَ نَعَمْ قَالَ فَاقْضِ دَيْنَ
اللَّهِ فَهَرَأَ حَقٌّ بِالْقَضَاءِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَعم
لَا يَخْلُصَنَّ رَجُلٌ بِامْرَأَةٍ وَلَا تُسَافِرَنَّ امْرَأَةٌ
إِلَّا وَمَعَهَا مُحَرَّمٌ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ
أَكُتِّبْتُ فِي غَزْوَةٍ كَذَا وَكَذَا وَخَرَجْتُ
امْرَأَتِي حَاجَةً قَالَ أَذْهَبُ فَاحْجِجْ مَعِ

2117. It is the duty of an heir that he should make pilgrimage for his predecessor with the income of his inherited property.

2118. If pilgrimage becomes compulsory on a woman, it is wajebeh on her part to take either her husband or a relative within the prohibited degrees with her in the journey.

Go ; then make pilgrimage with your wife. — *Agreed.*

10. **Ayesha** reported : I asked permission of the Prophet to make Jihad. He said : Your Jihad is pilgrimage. — *Agreed.*

11. **Abu Hurairah** reported that the Apostle of Allah said : No woman shall make journey to the distance of one day and one night except with a man within the prohibited degrees. — *Agreed.*

12. **Ibn Abbas** reported that the Messenger of Allah fixed Zul-Halifah for the inhabitants of Medina, and Hujfah for the Syrians, and Qarn Manajel for the people of Najd, and Yalam for the people of Yemen. So these are for them and for those who come through them without being their inhabitants—for those who wish to make pilgrimage and Umrah ; whoever lives nearer (Mecca), his Ihram is from his residence. (The case is) such and such ; even the people of Mecca shall make Ihram from it (Mecca). 2119 — *Agreed.*

13. **Jaber** reported from the Apostle of Allah who said : The

امراتك * (متفق عليه)

عن عائشة قالت استأذنت النبي صلى الله عليه وسلم في الجهاد فقال جهادكن الحج - (متفق عليه)

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم لا تسافر امرأة مسيرة يوم وليلة إلا ومعها ذو محرم - (متفق عليه)

عن ابن عباس قال وقت رسول الله صلى الله عليه وسلم لاهل المدينة ذا الحليفة ولاهل الشام الحجة ولاهل نجد قرن المنازل ولاهل اليمن يللم فمن لهم ولمن اتى عليهم من غير اهلهم لمن كان يريد الحج والعمرة فمن كان دونهم فمهاله من اهلهم وكذلك حتى اهل مكة يهلون منها - (متفق عليه)

عن جابر عن رسول الله صلى الله عليه وسلم قال

2119. Zul-Halifa is the name of a place which is only twelve miles off from Medina to the south. Najd means an elevated place, but it is now the high plateau between Mecca and Iraq. Qarn Manajel is the name of a place near Tayef. Yalamlam is the name of a chain of hills two stations off from Mecca to the south-west. These are fixed places where the vow of Ihram is taken. Whoever comes through these places for Haj or Umrah must take Ihram from those places and proceed towards Mecca. As for those who start from places nearer Mecca but not beyond the fixed places, they need not take Ihram to enter Mecca.

place of Ihram for the people of Medina is Zul Halifah, and another place is Huzfah, and the place of Ihram for the people of Iraq is Zate Erq, and the place for the people of Najd is Qarn, and the place for the inhabitants of Yemen is Yalamlam.

—*Muslim.*

14. **Anas** reported that the Messenger of Allah made Umrah for four times each being in Zul-Qa'dah except that (Umrah) which was joined with Haj. The Umrah from Hudaibiyah was in Zul-Qa'dah, the Umrah in the following year was in Zul-Qa'dah, the Umrah from Je-erranah was where the booties of Hunain were divided in Zul-Qa'dah and the Umrah was with his Haj.

2120

—*Agreed.*

15. **Bara'a-b-A'jeb** reported that the Apostle of Allah made Umrah twice in Zul-Qa'dah before he performed Haj.—*Bukhari.*

16. **Ibn Abbas** reported that the Messenger of Allah said: O men! verily Allah prescribed pilgrimage for you. Aqra'a-b-Habes got up and said: Is it in every year, O Apostle of Allah? He said: If I had said 'Yes', it would have become obligatory;

مَهَلُّ أَهْلِ الْمَدِينَةِ مِنْ ذِي الْحَلِيفَةِ
وَالطَّرِيقِ الْآخِرِ الْحَبَقَةِ وَمَهَلُّ أَهْلِ الْعِرَاقِ
مِنْ ذَاتِ عِرْقٍ وَمَهَلُّ أَهْلِ نَجْدٍ قَرْنٌ
وَمَهَلُّ أَهْلِ الْيَمَنِ يَلَمْلَمُ * (مُسْلِمٌ)

عَنْ أَنَسٍ قَالَ اعْتَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَرْبَعَ عُمَرٍ كُلَّهَا فِي ذِي الْقَعْدَةِ إِلَّا الَّتِي
كَانَتْ مَعَ حَجَّتِهِ عُمَرَةً مِنَ الْحُدَيْبِيَّةِ فِي ذِي
الْقَعْدَةِ وَعُمَرَةً مِنَ الْعَامِ الْمُقْبِلِ فِي ذِي
الْقَعْدَةِ وَعُمَرَةً مِنَ الْجَعْرَانَةِ حَيْثُ قَسَمَ
غَنَائِمَ حُنَيْنٍ فِي ذِي الْقَعْدَةِ وَعُمَرَةً مَعَ
حَجَّتِهِ * (مُتَّفَقٌ عَلَيْهِ)

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ اعْتَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فِي ذِي الْقَعْدَةِ قَبْلَ أَنْ يَحْجَّ
مَرَّتَيْنِ * (الْبُخَارِيُّ)

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ كَتَبَ
عَلَيْكُمْ الْحَجَّ فَقَامَ الْأَقْرَعُ بْنُ حَابِسٍ
فَقَالَ أَفِي كُلِّ عَامٍ يَا رَسُولَ اللَّهِ قَالَ كُرْ

2120. (i) The first Umrah of the Prophet took place on Monday, the first date of Zul-Qa'dah in 6 A. H. There were 1400 companions with the Prophet at that time. According to the terms of the Hudaibiyah treaty, he had to return then with the condition of making Umrah in the following year. In the following year, he performed the Qaza Umrah. The third Umrah took place in 8 A. H. after the conquest of Mecca. The Prophet started after night prayer and returned to Je-erranah (which is 18 miles off from Mecca). The fourth Umrah occurred after 9 A. H. when pilgrimage was made compulsory. It took place in the month of Zil-haj.

and if it had been made compulsory, you would not have acted it, nor you would have been able. And pilgrimage is (obligatory) for once, and whoever observes (it) more, it is optional.

—*Ahmad, Nisai, Darimi.*

17. **Ali** reported that the Messenger of Allah said : Whoso has got provision and conveyance to take him to the House of Allah but does not make pilgrimage, there is no difference whether he dies a Jew or a Christian, and that is because Allah, the Blessed and the High, says : And for Allah over men, there is the pilgrimage of the House for one who has got means of journeying to it 3:96Q. 2121 —*Tirmizi (Rare)*

18. **Ibn Abbas** reported that the Apostle of Allah said : There is no Sarurah in Islam. 2122

—*Abu Daud.*

19. **Same** reported that the Messenger of Allah said : Whoever intends to make pilgrimage, let him hasten (it). 2123

—*Abu Daud, Darimi.*

قُلْتَهَا نَعَمْ لَوْ جِئْتُ وَلَوْ جِئْتُ لَمْ تَعْمَلُوا بِهَا

وَلَمْ تَسْتَطِيعُوا وَالْحَجَّ مَرَّةً فَمَنْ زَادَ

فَتَطَوَّعَ * (أَحْمَدُ وَالنَّسَائِيُّ وَالْدَّارِمِيُّ)

عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى

مَنْ مَلَكَ زَادًا وَرَاحِلَةً تَبْلُغُهُ إِلَى بَيْتِ

اللَّهِ وَلَمْ يَحْجِ فَلَا عَلَيْهِ أَنْ يَمُوتَ يَهُودِيًّا

أَوْ نَصْرَانِيًّا وَذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى

يَقُولُ وَاللَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ

اسْتَطَاعَ إِلَيْهِ سَبِيلًا * (الْتِّرْمِذِيُّ غَرِيبٌ)

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى

صَلَحٌ لَا صُرُورَةَ فِي الْإِسْلَامِ * (أَبُو دَاوُدَ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى صَلَحٌ مَنْ

أَرَادَ الْحَجَّ فَلْيَعْجَلْ - (أَبُو دَاوُدَ وَالْدَّارِمِيُّ)

2121. (i) Tirmizi says that Hilal-b-Abdullah, one of the narrators, is not known and hence it is a rare tradition. (ii) The last sentence signifies that he who has got means to perform pilgrimage but still does not finish it is not within the fold of Islam. In other words, he is not a perfect Muslim. Such is the importance given to the institution of pilgrimage.

2122. Sarurah means to lead a life of celibacy and to give up the compulsory pilgrimage. He who leads the life of a bachelor is not a perfect Muslim. So also is the case of one who makes no pilgrimage.

2123. Imams Malek, Abu Hanifah and Ahmad hold that as soon as a Muslim attains maturity and has got means, pilgrimage becomes obligatory on him; and if he does not perform it at that time, he remains in constant transgression till pilgrimage

20. **Ibn Masud** reported that the Apostle of Allah said: Make Haj and Umrah follow one after another because they both remove poverty ²¹²⁴ and sins, just as a hammer removes rust of iron, gold and silver; and there is no reward for an accepted pilgrimage except Paradise.

—*Tirmizi, Nisai, Ahmad and Ibn Majah from Omar up to 'rust of iron.*

21. **Ibn Omar** reported that a man came to the Prophet and asked: O Apostle of Allah! what makes the pilgrimage compulsory? He replied: Means and conveyance. ²¹¹⁵ —*Tirmizi, Ibn Majah.*

22. **Same** reported that a man asked the Apostle of Allah and said: What is (the description of) a pilgrim? He said: One dishevelled in hairs, giving out bad smell. Another got up and enquired: O Apostle of Allah! which (thing in) pilgrimage is best? He said: Loud respond to *Labbaik* and sacrifice of animal. Another stood up and

عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهَا
يَتَقَبَّلَانِ الْفَقْرَ وَالذَّنْبَ كَمَا يَنْفَى الْكِبْرَ
خَبَتْ الْحَدِيدَ وَالذَّهَبَ وَالْفِضَّةَ وَلَيْسَ
لِلْحَجَّةِ الْمَبْرُورَةِ ثَوَابٌ إِلَّا الْجَنَّةُ *

(الترمذي والنسائي وأحمد وابن

ماجة عن عمر إلى خبت الحديد)

عَنِ ابْنِ عُمَرَ قَالَ جَاءَ رَجُلٌ إِلَى

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَا يُرْجَبُ

الْحَجُّ فَقَالَ الزَّادُ وَالرَّاحِلَةُ *

(الترمذي وابن ماجة)

عَنْهُ قَالَ سَأَلَ رَجُلٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

فَقَالَ مَا الْحَاجُّ قَالَ الشَّعْتُ التَّفَلُّ فَقَامَ

أَخْرَجَ فَقَالَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْحَجِّ

أَفْضَلُ قَالَ الْعَجُّ وَالشَّجُّ فَقَامَ أَخْرَجَ فَقَالَ

is finished; and during this period his evidence cannot be taken. Imam Shafeyi says that the right to make pilgrimage exists up to the last day of one's life and there is no sin if it is performed in the mean time. If he loses his means after the Haj becomes obligatory on him, the duty does not cease. Therefore the earlier it is done, the better.

2124. This refers to Hajje-Qeran which has been explained in the head note. By performing this kind of pilgrimage, a man becomes wealthy both in the temporal and spiritual worlds.

2125. There are two conditions which make Haj compulsory—means sufficient for the journey and provision for maintenance of one's family during his absence and the expenses of conveyance. Imam Malek says that the latter condition is not necessary.

enquired: O Ms. of Allah! what are (the things necessary for) the journey? 2126 He said: Means and conveyance.

—*Ibn Majah, Sharhi-Sunnat.*

23. **Abu Razin-al-Oqaili** reported that he came to the Prophet and asked: O Ms. of Allah! my father is an old man unable to perform pilgrimage and visit the House and ride on. He said: Make pilgrimage for your father and visit the House.

—*Abu Daud, Nisai, Tirmizi (Approved, Correct).*

24. **Ibn Abbas** reported that the Messenger of Allah heard a man saying 'Labbaik on behalf of Shubramah'. He asked: Who is Shubramah? He replied: A brother of mine or a relative of mine. He asked: Have you not made pilgrimage for yourself? 'No' said he. He said: Make pilgrimage for yourself and then make pilgrimage for Shubramah. 2127

—*Shafey, Abu Daud, Ibn Majah.*

25. **Same** reported that the Apostle of Allah fixed 'Aqiq'

يَا رَسُولَ اللَّهِ مَا السَّبِيلُ قَالَ زَادَ وَرَاحِلَةً -

(ابن ماجة وشرح السنة)

عن ابي رزين العقيلي انبه اتى

النبي صلعم فقال يا رسول الله ان ابي شيخ

كبير لا يستطيع الحج ولا العمرة ولا الطعن

قال حج عن ابيك واعتمر *

الترمذي وابدود والنسائي (حسن صحيح)

عن ابن عباس قال ان رسول الله

صلعم سمع رجلا يقول لبك عن شبرمة

قال من شبرمة قال اخ لي او قريب

اي قال اذبحته من نفسك قال لا قال

حج من نفسك ثم حج من شبرمة *

(الشافعي)

وابودود وابن ماجة

عنه قال وقت رسول الله صلعم لا اهل

2126. This refers to the word 'Sabil' in the following verse of the Quran: (obligatory upon) one who has got the means of taking a journey to it—2:96 Q. Ibn Majah narrated only the first part of this tradition.

2127. This is the Mazhab of Imam Shafeyi and Ahmad. They hold that one who has not already performed pilgrimage can not perform it on behalf of another. Imams Malek and Abu Hanifa hold otherwise. They explain this tradition by saying that this was only recommended and not made obligatory. Abu Hanifah says also that this tradition is weak.

f or the people of the east. 2128

—*Tirmizi, Abu Daud.*

26. **Ayesha** reported that the Prophet fixed Za'te Erq for the people of Iraq.

—*Abu Daud, Nisai.*

27. **Omme Salamah** reported : I heard the Apostle of Allah say : Who so makes Ihram for Haj or for Umrah from the distant mosque (at Jerusalem) to the sacred mosque (of the Ka'ba), is forgiven of all sins that was committed before and that may be committed hereafter ; or Paradise will become due for him. 2129

—*Abu Daud, Ibn Majah.*

28. **Ibn Abbas** reported that the people of Yemen used to make pilgrimage but without (sufficient) means. They used to say : We are a people who relies on Allah. When they reached Mecca, they begged of men. Then the almighty Allah revealed : Take provisions, and verily the benefit of provision is piety. 2130

—*Bukhari.*

المشرق والعتيق (الترمذي و ابو داود)

عن عائشة ان رسول الله صلى الله عليه وسلم

لا اهل العراق ذات عرق -

(و ابو داود والنسائي)

عن ام سلمة قالت سمعت رسول الله

صلى الله عليه وسلم يقول من اهل بكة او عمرة من

المسجد الاقصى الى المسجد الحرام

غفر له ما تقدم من ذنبه وما تاخر او

رجبت له الجنة (ابو داود وابن ماجه)

عن ابن عباس قال كان اهل اليمن

يحتجون فلا يتزودون ويقولون نحن

المتوكلون فاذا قدموا مكة سألوا الناس

فانزل الله تعالى و تزودوا فان خير الزاد

التقوى *

(البخاري)

2128. Aqiq is a place opposite to Zate-Erq. These are the two places for the eastern people for taking Ihram.

2129. It appears from this that the more is the distance of the place of Ihram, the more are the rewards, and that it is lawful to make Ihram from any place beyond the fixed places. It is however Makruh to make Ihram before the sacred months. The above is the view of three Imams. Imam Shafeyi is reported to have said that Ihram beyond the fixed places is illegal.

2130. It occurs in 3: 96Q. 'The benefit of provision is piety' means that the best kind of piety consists in supplying oneself with both physical and spiritual food. If one of the two is neglected, it does not become perfect and a man cannot be called a perfectly pious man. The real pious man is he who strives hard both for bread and piety.

29. **Ayesha** reported : I asked : O Ms. of Allah ! is there any Jihad for women ? 'Yes' replied he, 'there is for them Jihad wherein there is no fighting-Haj and Umrah'. —*Ibn Majah.*

30. **Abu Hurairah** reported from the Prophet who said : The pilgrim and the observer of Umrah are guests of Allah. If they call Him, He responds to them ; and if they beg pardon of Him, He grants them pardon.

—*Ibn Majah*

31. **Same** reported : I heard the Prophet say : The guests of Allah are three—the Gazi, the pilgrim and the observer of Umrah. —*Nisai, Baihaqi.*

562w. **Abu Omamah** reported that the Messenger of Allah said : Whomsoever an open necessity, or a tyrant king, or a confining disease does not prevent from making pilgrimage and who dies without making pilgrimage, let him die a Jew if he likes, or a Christian if he likes. 2181 —*Darimi.*

563w. **Ibn Omar** reported : I heard the Apostle of Allah say : When you meet a pilgrim, salute him and shake hands with him and tell him to ask forgiveness for you before he enters his house because he has been forgiven of his sins). —*Ahmad.*

عَنْ عَائِشَةَ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ
عَلَى النِّسَاءِ جِهَادٌ قَالَ نَعَمْ عَلَيْهِنَّ جِهَادٌ
لَا قِتَالَ فِيهِ الْحَجُّ وَالْعُمْرَةُ - (ابْنُ مَاجَةَ)
عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ
قَالَ الْحَاجُّ وَالْعُمَرَاءُ وَفَدُ اللَّهِ إِنْ دَعَا
أَجَابَهُمْ وَإِنْ اسْتَغْفَرُوا غُفِرَ لَهُمْ *

(ابْنُ مَاجَةَ)

عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ وَفَدُ اللَّهِ ثَلَاثَةٌ الْغَازِي وَالْحَاجُّ
وَالْمُعْتَمِرُ * (النَّسَائِيُّ وَابْنُ أَبِي شَيْبَةَ)

عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَمْنَعْهُ مِنَ الْحَجِّ حَاجَةٌ
ظَاهِرَةٌ أَوْ سُلْطَانٌ جَائِرٌ أَوْ مَرَضٌ حَابِسٌ
فَمَاتَ وَلَمْ يَحْجْ فَلَيْمَتْ أَنْشَاءُ يَهُودِيَا
وَأَنْشَاءُ نَصْرَانِيَا - (الْأَدْرِمِيُّ)

عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا لَقِيتَ الْحَاجَّ فَسَلِّمْ عَلَيْهِ وَصَافِحْهُ
وَمَرَّةً أَنْ يَسْتَغْفِرَ لَكَ قَبْلَ أَنْ يَدْخُلَ
بَيْتَهُ فَإِنَّهُ مَغْفُورٌ لَكَ *

(أَحْمَدُ)

2181. In other words, if any Muslim is free to make pilgrimage and has got means of performing the same and is not prevented by any cause whatsoever, he must make Haj. If he does not, he will die a transgressor like a Jew or a Christian.

564w. **Abu Hurairah** reported that the Apostle of Allah said : Whoever goes out as a pilgrim, or as a visitor of the House, or as a Gazi and afterwards dies in his way, Allah will write for him the rewards of a Gazi and a pilgrim and a visitor of the House.
—*Baihaqi.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ مَنْ خَرَجَ حَاجًّا أَوْ مُعْتَمِرًا أَوْ غَازِيًا
ثُمَّ مَاتَ فِي طَرِيقِهِ كَتَبَ اللَّهُ لَهُ أَجْرَ
الْغَازِي وَالْحَاجِّ وَالْمُعْتَمِرِ * (الْبَيْهَقِيُّ)

SECTION 2

2132. **Miqat, Ihram and Talbiyah**

(a) **Miqat** : Ihram is observed from Miqat or the fixed places. There are different Miqats for the people of different countries. Pilgrims coming through or near these places are required to enter upon the state of Ihram from those places. The Miqats are the following :—

Zul Halifah—for pilgrims coming from the direction of Medina.

Zuhfah—for pilgrims coming from the direction of Syria and Egypt.

Qrn-al-Manazil—for pilgrims coming from the direction of Najd.

Yalamlam—for pilgrims coming from the direction of Yemen.

Za'te Erq—for pilgrims coming from the direction of Iraq.

Mecca—for the people of Mecca.

(b) **Ihram** : A pilgrim can enter into Ihram as soon as he starts from his home but as it is excessively hard on him to follow the rules of Ihram from a distant land he may travel in normal state till he reaches the Miqat where he is required compulsorily to enter into Ihram. The first thing for Ihram is to have a bath or at least ablution (36:39). Then two unsewn pieces of white cloth, one covering the lower portion and another the upper portion of the body are worn. Women may wear dress according to their habits. Then after performing two rak'ats of prayer, Niyyat shall be taken for Haj : "O Allah ! I make Niyyat for Haj and Umrah (or for Umrah or for Haj). So make them easy for me and accept them from me." Talbiyah shall next be recited aloud. After that the following things become unlawful till the pilgrim gets out of Ihram :—

(1) To wear rich dresses, (2) to use scents, (3) to pair off nails, or shave, cut or pluck out hairs, (4) to have sexual intercourse

or to play with wife sexually, (5) to marry, (6) to hunt a game except fish in sea, and (7) to have dispute, or quarrel or to do any other unlawful thing. The Quran says: So whoever determines to make pilgrimage, there shall be no amorous speech, no abusing and no disputing in Haj—2:197Q. In case of breach of any of these rules, sacrifice of an animal becomes *wajeb*. Ihram ends in Hajje Tamattu' after the first circumambulation round the Ka'ba and running between Safa and Merwa provided no sacrificial animal has been taken with a pilgrim; then Ihram for Haj will be taken in the days of Haj and it will end on the 10th Zil-Haj. In case of other kinds of Haj, Ihram will continue up to 10th of Zil-Haj. The Prophet in his Haj in 10 A.H. taught his followers the rules and regulations of Haj by practical examples.

(c) **Talbiyah** is to recite 'Labbaik' as recorded in tradition 36:33. To recite it is *wajeb* according to Imam Abu Hanifah and *sunnat* according to Imam Shafeyi. It shall be recited at the end of each prayer, in the morning and evening, at the time of meeting a caravan and of rising up and coming down.

32. **Ayesha** reported: I used to apply perfume to the Apostle of Allah for his Ihram before he made Ihram and for his coming out of Ihram before going round the House with a perfume wherein there was musk; as if I was smelling the fragrance of the perfume in the parting hairs of the Messenger of Allah while he was under Ihram. 2188 —Agreed.

33. **Ibn Omar** reported: I heard the Apostle of Allah proclaim with a loud voice with his head covered with saffron "Present to Thee, 2184 O Allah,

عَنْ عَائِشَةَ قَالَتْ كُنْتُ أُطِيبُ
رَسُولَ اللَّهِ صَلَعًا لَا حَرَامَهُ قَبْلَ أَنْ يَحْرِمَ
وَلَعَلَّهُ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ بِطِيبٍ
فِيهِ مِسْكٌ كَانِي أَنْظُرُ إِلَى وَيَيْصُ
الطِّيبِ فِي مَفَارِقِ رَسُولِ اللَّهِ صَلَعًا وَهُوَ
مَحْرَمٌ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ
صَلَعًا يَهْلُ مَلْبَدًا يَقُولُ لَبَيْكَ اللَّهُمَّ لَبَيْكَ

2188. Imams Ahmad and Abu Hanifa said on the basis of this tradition that even if the affects of perfume remain after Ihram, there is no harm. Imams Shafeyi and Malek held it as Makruh.

2184. Talbiyah is the act of a man in Ihram for covering the hairs of his head with saffron in order to keep the dust away.

present to Thee! Present to Thee! No partner for Thee! Present to Thee! Verily all praise and all beneficence are for Thee, and also kingdom. There's no partner for Thee, without making my exaggeration in these words. —*Agreed.*

34. **Same** reported that when the Prophet placed his leg in the stirrup and his camel took him up standing, he recited Labbaik near the mosque of Zül-Halifah. 2135 —*Agreed.*

35. **Abu Sayeed-al-khodri** reported: We came out with the Apostle of Allah for pilgrimage crying Labbaik loudly. —*Muslim.*

36. **Anas** reported: I was riding behind Abu Talha while they were all crying in a loud voice 'Haj and Umrah,' joining them together. —*Bukhari.*

37. **Ayesha** reported: We came out with the Apostle of Allah in the year of the Farewell Pilgrimage. There were some amongst us who made Ihram for Umrah, and there were some amongst us who made Ihram for Haj and Umrah, and there were some amongst us who made Ihram for Haj and the Prophet made Ihram for Haj. As for those who made Ihram for Umrah, it became lawful; and

لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ أَنْ الْحَمْدُ
وَالنِّعْمَةُ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ ۖ
يَزِيدُ عَلَى هَؤُلَاءِ الْكَلِمَاتِ *

(متفق عليه)

عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا
أَدْخَلَ رِجْلَهُ فِي الْغُرْزِ وَاسْتَوَتْ بِهِ نَاقَتُهُ
قَائِمَةً أَهْلَ مَنْ عِنْدَ مَسْجِدِ ذِي الْحُلَيْفَةِ.

(متفق عليه)

عَنْ أَبِي سَعِيدٍ بْنِ الْخُدْرِيِّ قَالَ
خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَصْرُخُ بِالْحَجِّ
صَرَخًا *

عَنْ أَنَسٍ قَالَ كُنْتُ رَدِيفَ أَبِي
طَلْحَةَ وَإِنَّهُمْ لِيَصْرُخُونَ بِهِمَا جَمِيعًا بِالْحَجِّ
وَالْعُمْرَةِ *

عَنْ عَائِشَةَ قَالَتْ خَرَجْنَا مَعَ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُجَّةَ الْوَدَاعِ فَمِنَّا مَنْ أَهْلَ
بِعُمْرَةٍ وَمِنَّا مَنْ أَهْلَ بِالْحَجِّ وَعُمْرَةٍ وَمِنَّا
مَنْ أَهْلَ بِالْحَجِّ وَأَهْلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِالْحَجِّ فَأَمَّا مَنْ أَهْلَ بِعُمْرَةٍ فَفَعَلَ وَأَمَّا

185. There are three different traditions on this subject. Imam Shafeyi holds on the basis of this tradition that Ihram begins without any prayer, while the other three Imams hold that, before Ihram, two rak'ats of prayer should be recited by a pilgrim.

as for those who made Ihram for only Haj or joined Haj and Umrah together, it was not lawful till the day of sacrifice came to pass. —*Agreed.*

38. **Ibn Omar** reported that the Apostle of Allah enjoyed in the Farewell Pilgrimage Umrah with Haj. He began and made Ihram for Umrah and then made Ihram for Haj.

—*Agreed.*

39. **Zaid-b-Sabet** reported that he saw the Prophet preparing for his Ihram and taking bath.

—*Tirmizi, Darimi.*

40. **Ibn Omar** reported that the Prophet arranged his head with wash. —*Abu Daud.*

41. **Khallad-b-Sa'yeb** reported from his father who said that the Apostle of Allah said: Gabriel came to me and directed me to order my companions to raise up their voices high with Ihram or with Labbaik. 2186

—*Nisai, Ibn Majah, Darimi, Malek, Tirmizi, Abu Daud.*

42. **Sahl-b-Sa'ad** reported that the Apostle of Allah said: No Muslim utters Labbaik, except that those who are in his right and in his left utter Labbaik from stones, trees and clots of earth, till the earth is resounded from here and there.

—*Tirmizi, Ibn Majah.*

مَنْ أَهْلٌ بِالْحَجِّ أَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ
فَلَمْ يَحْلُوا حَتَّى كَانَ يَوْمَ النُّحْرِ * (مُتَّفَقٌ عَلَيْهِ)
عَنْ ابْنِ عُمَرَ قَالَ تَمَتَّعَ رَسُولُ اللَّهِ
صَلَّمَ فِي حَجَّةِ الْوُدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ
بَدَأَ فَاهْلٌ بِالْعُمْرَةِ ثُمَّ أَهْلٌ بِالْحَجِّ *
(مُتَّفَقٌ عَلَيْهِ)

عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّهُ رَأَى النَّبِيَّ
صَلَّمَ تَجَرَّدَ لَا هُلَالَةَ وَاسْتَسَلَّ *
(الْتَرْمِذِيُّ وَالدَّارِمِيُّ)

عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّمَ لَبَّدَ
رَأْسَهُ بِالْغَسَلِ * (أَبُو دَاوُدَ)

عَنْ خَلَادِ بْنِ السَّائِبِ عَنْ أَبِيهِ قَالَ
قَالَ رَسُولُ اللَّهِ صَلَّمَ أَتَانِي جِبْرِئِيلُ
فَأَمَرَنِي أَنْ أُمِرَ أَصْحَابِي أَنْ يَرْفَعُوا
أَصْوَاتَهُمْ بِالْأَهْلَالِ أَوِ التَّلْبِيَةِ - (مَالِكٌ
وَالْتَرْمِذِيُّ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ
عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ

اللَّهِ صَلَّمَ مَا مِنْ مَسَامٍ يَلْبِي إِلَّا لَبَّى
مِنْ عَنْ يَمِينِهِ وَشِمَالِهِ مِنْ حَجَرٍ أَوْ
شَجَرٍ أَوْ مَدَرٍ حَتَّى تَنْقَطِعَ الْأَرْضُ مِنْ
هَهُنَا وَهَهُنَا - (الْتَرْمِذِيُّ وَابْنُ مَاجَةَ)

43. **Ibn Omar** reported that the Messenger of Allah used to say two rak'ats at Zul-Halifah. Next when the she-camel kept standing near the mosque of Zul-Halifah, he used to make Ihram with these words and say: Labbaik, O Allah, Labbaik and Labbaik, seeking fortune from Thee; and good is in Thy hand, present to Thee, and inclining to Thee and to actions. —*Agreed.*

44. **Jaber** reported that when the Apostle of Allah intended to make pilgrimage, he proclaimed (it) among men. Then they gathered together. When he came to Baida'a, he made Ihram —*Bukhari.*

45. **Ibn Abbas** reported that the polytheists used to say Labbaik, there's no partner for Thee'. The Prophet then used to say: Woe to you! thus far! thus far! except a partner who is for Thee, which Thou controlest and he controled not. They used to say this and go round the House. —*Muslim.*

565w. **Umarah-b-Khuzaimah** reported from his father who narrated that when the Prophet had done with the crying of Labbaik, he begged Allah of His pleasure and Paradise and begged refuge to Him out of His mercy from the Fire.

—*Shafeyi.*

عَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُرْكَعُ بِنِيَّ الْحَلِيفَةِ رَكَعَتَيْنِ ثُمَّ إِذَا
اسْتَوَتْ بِهِ الذَّاقَةُ قَائِمَةً عِنْدَ مَسْجِدِ نَبِيِّ
الْحَلِيفَةِ أَهْلَ بَهْوَلاءَ الْكَلِمَاتِ وَيَقُولُ
لَبَّيْكَ إِلَهَامُ لَبَّيْكَ لَبَّيْكَ وَسُودَيْكَ
وَالْخَيْرُ فِي يَدَيْكَ لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ
وَالْعَمَلُ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ارَادَ الْحَجَّ أَدْنَى فِي النَّاسِ فَاجْتَمَعُوا فَلَمَّا أَتَى الْبَيْدَاءَ أَحْرَمَ * (الْبُخَارِيُّ)

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ الْمُشْرِكُونَ يَقُولُونَ لَبَّيْكَ لَا شَرِيكَ لَكَ فَيَقُولُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ قَدْ إِلَّا شَرِيكَ هُوَ لَكَ تَمْلِكُهُ وَمَا مَلَكَ يَقُولُونَ هَذَا وَهُمْ يَطُوفُونَ بِالْبَيْتِ * (مُسْلِمٌ)

عَنْ عُمَارَةَ ابْنِ خُزَيْمَةَ بْنِ ثَابِتٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ إِذَا فَرَغَ مِنْ تَلْبِيئَتِهِ سَأَلَ اللَّهَ رِضْوَانَهُ وَالْجَنَّةَ وَاسْتَعْفَاهُ بِرَحْمَتِهِ مِنَ النَّارِ - (الشَّافِعِيُّ)

SECTION 3

2137. Farewell Pilgrimage

In 10 A. H., The Holy Prophet set out on pilgrimage to Mecca and waited at Arafat where nearly 124,000 persons were present from various parts of Arabia representing various tribes and clans. The whole atmosphere was surcharged with divine glory and the Prophet saw the full triumph of his mission from all sides. The verse then came down: To-day I have perfected your religion for you and completed My favours on you—5:3 Q. The Prophet thus set the seal of perfection to Islam and delivered the ever memorable sermon in the field of Arafat which is a standing monument of Prophet's mission of prophethood for the guidance of mankind and its due accomplishment.

46. **Jaber-b-Abdullah** reported : The Apostle of Allah stayed at Medina for nine years without making pilgrimage. Then in the tenth year it was proclaimed among men that the Messenger of Allah intended pilgrimage. Thereafter many men assembled at Medina and we came out with him, till we came to Zul-Halifah. There Asma'a, daughter of Umais, gave birth to Muhammad, son of Abu Bakr. She sent (news) to the Prophet: What shall I do? He said: Take bath and cover (private parts) with a rag and make Ihram. 2138 The Prophet then prayed in the mosque and next rode on Qaswa' (she-camel), till when it took him up to Baida'a, he made Ihram with the declaration of Tauhid, and with 'O Allah! Labbaik, Labbaik; there's no

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَتَ بِالْمَدِينَةِ تِسْعَ سِنِينَ لَمْ يَحُجَّ ثُمَّ أَذِنَ فِي النَّاسِ بِالْحُجِّ فِي الْعَاشِرَةِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاجٌّ فَقَدِمَ الْمَدِينَةَ بِشَرِّ كَثِيرٍ فَخَرَجْنَا مَعَهُ حَتَّى إِذَا أَتَيْنَا ذَا الْحُلَيْفَةِ قُلِدَتْ إِسْمَاءُ بِنْتُ عَمِيْسٍ مُحَمَّدُ ابْنُ أَبِي بَكْرٍ فَارْسَلَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ أَصْنَعُ قَالَ اغْتَسِلِي وَاسْتَشْنِي بِثَرِبٍ وَاحِرٍ مِي فَصَلِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ ثُمَّ رَكِبَ الْقَصْوَاءَ حَتَّى إِذَا اسْتَوَتْ بِهِ فَاقَتْهُ عَلَى الْبَيْدَاءِ أَهْلٌ بِالْتَّوْحِيدِ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا

2138. Bath on the part of a woman who has given birth to a child for the purpose of Ihram is Sunnat. The jurists are unanimous in holding that such a woman can make Ihram quite lawfully.

partner for Thee, Labbaik, verily all praise and help are for Thee; and the kingdom too, there is no partner for Thee. Jaber said: We did not intend but pilgrimage. We did not know Umrah, till we came to the House with him. He touched the corner and made seven rounds, three rounds by mild running and four by walking. Then he proceeded to the place of Abraham and recited: Take the place of Abraham as a praying place. He prayed two rak'ats and kept the Place between him and the House. 2139 In a narration: He recited in the two rak'ats: Say, He is Allah (112), and say, O you unbelievers! (109). Afterwards he returned to the corner, and then kissed it. He then came by the door to Safa. When he came near Safa, he read: Verily Safa and Marwah are of the signs of Allah. He began as Allah showed him how to begin with it. He began with Safa and ascended thereon till he saw the House. Then he turned his face towards the Ka'ba, declared the Unity of Allah and glorified Him and said: There is no god but Allah, He is one, there's no partner for Him, the kingdom is His, and all praise is His and He

شَرِيكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ
لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ قَالَ جَابِرٌ
لَسْنَا نَذْرِي اِلَّا الْحَجَّ لَسْنَا نَعْرِفُ الْعُمْرَةَ
حَتَّى اِذَا اتَيْنَا الْبَيْتَ مَعَهُ اسْتَلَمَ الرُّكْنَ
فَطَافَ سَبْعًا مَرَّةً ثَلَاثًا وَمَشَى اَرْبَعًا ثُمَّ تَقَدَّمَ اِلَى
مَقَامِ اِبْرَاهِيمَ فَقَرَأَ وَاتَّخَذُوا مِنْ مَقَامِ اِبْرَاهِيمَ
مُصَلًى رَكَعَتَيْنِ فَصَلَّى فَجَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ
الْبَيْتِ وَفِي رِوَايَةٍ اَنَّهُ قَرَأَ فِي الرُّكَعَتَيْنِ
قُلْ هُوَ اللهُ اَحَدٌ وَقُلْ يَٰٓاَيُّهَا الْكٰفِرُوْنَ *
ثُمَّ رَجَعَ اِلَى الرُّكْنِ فَاسْتَلَمَهُ ثُمَّ خَرَجَ
مِنَ الْبَابِ اِلَى الصَّفَا فَلَمَّا ذَلَّى مِنْ
الصَّفَا قَرَأَ اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ
اللهِ اَبْدَأُ بِمَا بَدَأَ اللهُ بِهِ فَبَدَأُ بِالصَّفَا
فَرَقِي عَلَيْهِ حَتَّى رَأَى الْبَيْتَ فَاسْتَقْبَلَ
الْقِبْلَةَ فَوَحَّدَ اللهَ وَكَبَّرَهُ وَقَالَ لَا اِلٰهَ اِلَّا
اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا اِلٰهَ اِلَّا

2139. These two rak'ats of prayers at the place of Abraham are wajebe according to Abu Hanifa, and sunnat according to Shafeyi. In the first rak'at, the chapter Ikhlas and in the second the chapter 'Say, O you unbelievers', should be read though the latter, according to the general practice, should first be read.

is powerful over all things. There is no god but Allah, the Single. He fulfilled His promise and helped His servant and routed the Allies. Then he sought succour in the midst of that. He uttered a similar thing thrice. Then he got down and walked to Merwah, till his feet touched the bottom of the valley. Then he ran till he ascended and then walked till he came to Merwah. He did on Merwah just as he had done on Safa, till when the last of his rounds was on Marwah, he proclaimed while he was on Marwah and the people were behind him. He said: Had I known my affairs before as I know them after, I would not have driven sacrificial animals and made their Umrah. If there is any of you with whom there is no sacrificial animal, let him make it lawful and let him make it for Umrah. Suraqah-b-Malek got up and asked: O Ms. of Allah! is this for this year of ours or forever? The Prophet entered his fingers, one unto another and said: Umrah has entered unto Haj twice; no, rather forever and forever. 2140 And Ali came from Yemen with camels of the Prophet and said: What did you utter when you made pilgrimage compulsory? He said: I said: O Allah, I make Ihram just as Thy Prophet made. He said: There is sacrificing

الله وحده أنجز وعده ونصر عبده وهزم
الاحزاب وحده ثم دعا بدين ذلك قال
مذلل فذل ثلاث مرات ثم نزل ومشى
إلى المروة حتى انصبته قدماه في
بطن الوادي ثم سعى حتى إذا معدتا
مشى حتى أتى المروة تفعل على
المروة كما فعل على الصفا حتى إذا كان
آخر طواف على المروة نادى وهو على
المروة والناس تحته فقال لروائي
استقبلت من أمري ما استدرت لى
اسق الهدى وجعلتها عمرة فمن كان منكم
ليس معه هدى فليحل وليجعلها عمرة
فنام سراقه ابن مالك فقال يا رسول الله
دعنا لعامنا هذا أم لا بد فشبك رسول
الله صلعم أصابعه واحدة في الأخرى وقال
دخلت العمرة في الحج مرتين لا بل
لا بد أبدا *

قدم علي من اليمن بدين النبي
صلعم فقال ماذا قلت حين فرضت الحج
قال قلت اللهم اني اهل بما اهل به

2140 This clearly shows that Islam will continue up to the end of the world and that pilgrimage is extensive with Islam,

animal with me. So don't make it lawful. The collection of sacrificing animals which Ali brought from Yemen and which the Prophet brought with him was one hundred. The people, every one of them, made lawful and cut short (their hairs) except the Prophet and those with whom there were sacrificing animals. When there came the 8th day of Zil-Haj, they turned towards Mina and made Ihram for pilgrimage. The Prophet rode on. He prayed there Zuhr, Asr, Magrib, Isha and Fajr. Then he stayed for a while till the sun rose high. He then ordered for a tent of fur to be pitched at Namerah. The Prophet then made journey while the Quraish did not doubt that he would stay at Masharul Haram as the Quraish in the Days of ignorance used to do. Then the Messenger of Allah went on till he came to Arafat. He found a tent that had been pitched up for him at Namerah. He got down therein, till when the sun inclined towards the west, he ordered for his she-camel Qaswa which conveyed him. Then he came to the foot of the valley and addressed the people and said:

"Verily your lives and your properties are sacred to you like the sacredness of this day of yours in this month of yours in

رَسُولُكَ قَالَ فَإِنَّ مَعِيَ الْهَدْيَ فَلَا تُحِلُّ
فَكَانَ جَمَاعَةُ الْهَدْيِ الَّذِي قَدِمَ بِهِ
عَلَيَّ مِنَ الْيَمَنِ وَالَّذِي أَتَى بِهِ الَّذِي
صَلَعُ مِائَةٍ فَحَلَّ النَّاسُ كُلُّهُمْ وَقَصَرُوا
إِلَّا النَّبِيَّ صَلَعُ وَمَنْ كَانَ مَعَهُ هَدْيٌ فَلَمَّا
كَانَ يَوْمَ التَّرْوِيَةِ تَرَجَعُوا إِلَى مَنًى فَاهْلَوْا
بِالْحَجِّ وَرَكِبَ النَّبِيُّ صَلَعُ فَصَلَّى بِهَا
الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالْفَجْرَ ثُمَّ
مَكَثَ قَلِيلًا حَتَّى طَلَعَتِ الشَّمْسُ وَأَمَرَ
بِقُبَّةٍ مِنْ شَعَرٍ تُضْرَبُ لَهُ بِنَمْرَةٍ فَسَارَ رَسُولُ
اللَّهِ صَلَعُ وَلَا تَشْكُ قُرَيْشٌ إِلَّا أَنَّهُ رَاقِفٌ
عِنْدَ الْمَشْعَرِ الْحَرَامِ كَمَا كَانَتْ قُرَيْشٌ
تَصْنَعُ فِي الْجَاهِلِيَّةِ فَأَجَازَ رَسُولُ اللَّهِ صَلَعُ
حَتَّى أَتَى عَرَفَةَ فَرَجَدَ الْقُبَّةُ قَدْ ضَرَبَتْ
لَهُ بِنَمْرَةٍ فَنَزَلَ بِهَا حَتَّى إِذَا زَاغَتِ الشَّمْسُ
أَمَرَ بِالْقَصَوَاءِ فَرَحَلَتْ لَهُ فَاتَى بَطْنَ
الْوَادِي فَخَطَبَ النَّاسَ وَقَالَ *

إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ
كَحَرَمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي

this city of yours.

Behold! everything of the days of Ignorance has been destroyed under my feet and the blood claims of the Days of Ignorance have been remitted, and verily the first murder of the murders of ours which I remit was the murder of Ibn-Rabiyah, son of Hares, who was nursed among Banu-Sa'ad. Huzail killed him.

And verily all usury of the days of Ignorance is forbidden, and the first usury of our usuries that was forbidden was the usury of Abbas, son of Abdul Muttaleb, and that is entirely forbidden. Fear Allah about women, because you have taken them with the trust of Allah and made their private parts lawful with the word of Allah. You have got right over them that they shall not entertain anybody on your bed which you dislike. If they do that, scourge them without being opperessive. And they have got right over you that you shall clothe them and feed them in a just manner.

And I have left for you a thing which if you adhere to, you will never be misguided after me, the Book of Allah and what you get from me by questions.

So what do you say? They said: We have witnessed that you have certainly communicated message, fulfilled and given admonition. Then he said with his ring finger raised up towards heaven and pointing it towards men: O Allah, bear

بلدكم هذا ألا كل شيء من أمر الجاهلية
تحت قدمي مروض ردماء الجاهلية
مروضه وإن أول دم أضع من دمائنا
دم ابن ربيعة ابن الحارث وكان
مسترضعا في بني سعد فقتله هذيل *
وربنا الجاهلية مروض وأول ربا أضع
من ربانا ربا عباس بن عبد المطلب فانه
مروض كله *

فاتقوا الله في النساء فانكم اخذ
تموهن بأمان الله واستحلتم فرجهن
بكلمة الله ولكم عليهن أن لا يوطئن
فرشكم أحدا تكرهونه فإن فعلن ذلك
فاضربوهن ضربا غير مبرج ولهن عليكم
رزقهن وكسوتهن بالمعروف *

وقد تركت فيكم ما لن تضلوا بعده
إن اعتصمتم به كتاب الله وأنتم
تسألون علي *

فما أنتم قائلون قالوا نشهد أنك
قد بلغت راديت وأصحت فقال بأصبعه
السبابة يرفعها إلى السماء وينكتها إلى

witness, O Allah! bear witness (thrice). Afterwards Bilal proclaimed Azan; then he read Aqamat and prayed the Zulhr prayer. Then he read Aqamat and prayed Asr without praying anything between them. Then he rode on till he came to the halting place (Arafat). He turned the back of his camel Qaswa towards the stones and kept Hablut Mushat in his gront and faced the Qiblah. He continued to stay till the sun set in or the reddish colour, went a little till the light of the sun disappeared.

He took Osamah on his riding animal and marched on till he came to Muzdalafah. He prayed Magrib and Isha prayers there with one Azan and two Aqamats without any Tasbih between these two. Then he slept till there was dawn. He prayed Fajr when it was early dawn with one Azan and one Aqamat.

Then he rode on Qaswa till he reached Masharul Haram. He then turned towards the Qiblah, invoked Him, glorified Him, recited Tahlil and declared His unity. He continued to stay (there) till it was very clear.

Then he began to march before the sun rose and took Fazl-b-Abbas behind, till he came to the valley of Mohasser. He halted a little and then treaded the middle way which comes out over the greater Jamrah, till he came to a

النَّاسِ اَللّٰهُمَّ اَشْهَدُ اَللّٰهُمَّ اَشْهَدُ ثَلَاثَ مَرَّاتٍ *

ثُمَّ اَذَّنَ بِلَالٌ ثُمَّ اَقَامَ فَصَلَّى الظُّهْرَ

ثُمَّ اَقَامَ فَصَلَّى الْعَصْرَ وَلَمْ يَصَلِّ بَيْنَهُمَا

شَيْئًا ثُمَّ رَكِبَ حَتَّى اَتَى الْمَوْقِفَ فَجَعَلَ

بَطْنُ نَاقَتِهِ الْقَصْوَاءَ اِلَى الصَّخَرَاتِ وَجَعَلَ

حَبْلَ الْمَشَاةِ بَيْنَ يَدَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ

فَلَمْ يَزَلْ رَاقِفًا حَتَّى غَرَبَتِ الشَّمْسُ وَ

ارْتَدَّتِ الصُّفْرَةُ قَلِيلًا حَتَّى غَابَ الْقُرْصُ *

وَارْدَفَ اَسَامَةَ وَدَفَعَ حَتَّى اَتَى

الْمُزْدَلِفَةَ فَصَلَّى بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِاِذَانٍ

وَاحِدٍ وَاِقَامَتَيْنِ وَلَمْ يَسْبَحْ بَيْنَهُمَا شَيْئًا

ثُمَّ اضْطَجَعَ حَتَّى طَلَعَ الْفَجْرُ فَصَلَّى الْفَجْرَ

حِينَ تَبَيَّنَ لَهُ الصُّبْحُ بِاِذَانٍ وَاِقَامَةٍ *

ثُمَّ رَكِبَ الْقَصْوَاءَ حَتَّى اَتَى الْمَشْعَرَ

الْحَرَامَ فَاسْتَقْبَلَ الْقِبْلَةَ فَدَعَا وَكَبَّرَ وَهَلَّلَ

وَرَحَدَهُ فَلَمْ يَزَلْ رَاقِفًا حَتَّى اصْفَرَّ جَدًّا *

فَدَفَعَ قَبْلَ اَنْ تَطْلُعَ الشَّمْسُ وَارْدَفَ

الْفَضْلَ بْنَ عَبَّاسٍ حَتَّى اَتَى بَطْنَ مُحَسَّرٍ

فَعَرَكَ قَلِيلًا ثُمَّ سَلَكَ الطَّرِيقَ الرَّسْطَى

الَّتِي تَخْرُجُ عَلَى الْجَمْرَةِ الْكُبْرَى حَتَّى

And as for those who united Pilgrimage and Umrah, they only circumambulated once. 2142a—*Agreed.*

48. **Abdullah-b-Omar** reported that the Apostle of Allah in the Farewell Pilgrimage combined Umrah with the Haj. He led the sacrificial animal with him from Zul-Halaifah. He began and made Ihram for Umrah and then he made Ihram for Haj. The people also combined with the Prophet Umrah with Haj. So there were some among men who took sacrificial animals and some who did not. When the Prophet returned to Mecca, he said to the people: As for one among you who has taken a sacrificial animal, verily nothing is unlawful for him which has been made unlawful for him, till he performs his pilgrimage; and whose among you has not taken a sacrificial animal, let him go round the House and Safa and Mrewah and let him cut (his hairs) and come out of Ihram. Afterwards let him make Ihram for Haj and let him take a sacrificial animal. Whoever does not find any sacrificial animal, let him keep fast for three days during the Haj, and seven when he returns to his family. Then he went round the House when he came to Mecca and kissed the Black Stone first.

جمعوا الحج والعمرة فأنما طافوا طوافاً
واحداً * (متفق عليه)

عن عبد الله بن عمر قال تمتع رسول
الله صلعم في حجة الوداع بالعمرة إلى
الحج فساق معه الهدى من ذى
الحليفة وبدأ فاهن بالعمرة ثم أهل بالحج
فتمتع الناس مع النبي صلعم بالعمرة إلى
الحج فكان من الناس من أهدى ومنهم
من لم يهد فلما قدم النبي صلعم مكة
قال للناس من كان منكم أهدى فإنه
لا يحل من شيء حرم منه حتى يقضي
حجه ومن لم يكن منكم أهدى
فليطف بالبيت وبالصفا والمررة وليقصر
وليحلل ثم ليهل بالحج وليهد فمن لم
يجد هدياً فليصم ثلاثة أيام في الحج
وسبعة إذا رجع إلى أهله فطاف حين
قدم مكة واستلم الركن أول شيء ثم

2142a. Imam Shafeyi holds that one Tawaf is sufficient for a pilgrim who unites Haj with Umrah, while Imam Abu Hamfs says that that two Tawafs are necessary for such a pilgrim, first at the time of entering Mecca and thereafter after Haj. Tawaf is always attended with running between safa and Merwa.

Then he made three rounds by mild running and four by walking. He prayed two rak'ats when he finished his circumbulation of the House near the place (of Abraham). Then he greeted and went away. Then he came to Safa and went round Safa and Merwah for seven times and then he did not make anything lawful which was prohibited for him, till he performed his Haj and sacrificed his animal on the day of sacrifice. Then he hastened and went round the House and then made lawful every thing which he prohibited for himself, and he who led his sacrificial animal did like

what the Apostle of Allah had done among men. 2143 — *Agreed*

49. **Ibn Abbas** reported that the Apostle of Allah said: This is the Umrah which we enjoyed with it. So whoever has got no sacrificial animal, let him make everything lawful because Umrah has entered unto Haj up to the Resurrection Day. 2144

—*Muslim*

50. **Ata'a** reported: I heard Ja'ber-b-Abdullah say among men including myself: We, the companions of Muhammad, made Ihram for Haj sincerely for Him alone. Ata'a reported that Jaber

خَبَّ ثَلَاثَةَ أَطْوَافٍ وَمَشَى أَرْبَعًا فَرَكَعَ حِينَ
قَضَى طَوَافَهُ بِالْبَيْتِ عِذْدَ الْمَقَامِ رَكَعَتَيْنِ
ثُمَّ سَلَّمَ فَأَنْصَرَفَ فَأَتَى الصَّفَا فَطَافَ بِالصَّفَا
وَالْمَرْوَةِ سَبْعَةً أَطْوَافٍ ثُمَّ لَمْ يَحِلَّ مِنْ
شَيْءٍ حَرَمٍ مِنْهُ حَتَّى قَضَى حَجَّهُ وَأَنْحَرَهُ هَذِهِ
يَوْمَ النَّحْرِ وَأَفَاضَ فَطَافَ بِالْبَيْتِ ثُمَّ حَلَّ
مِنْ كُلِّ شَيْءٍ حَرَمٍ مِنْهُ وَفَعَلَ مِثْلَ
مَا فَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ سَاقِ الْهَدْيِ
مِنْ النَّاسِ * (مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ هَذِهِ عُمْرَةٌ نِ اسْتَمْتَعْنَا بِهَا فَمَنْ لَمْ
يَكُنْ عِنْدَهُ الْهَدْيُ فَلْيَحِلَّ الْحِلَّ كُلَّهُ
فَإِنَّ الْعُمْرَةَ قَدْ دَخَلَتْ فِي الْحَجِّ إِلَى
يَوْمِ الْقِيَمَةِ * (مُسْلِمٌ)

عَنْ عَطَاءٍ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ
اللَّهِ فِي نَاسٍ مَعِيَ قَالَ أَهْلَلْنَا أَصْحَابُ
مُحَمَّدٍ بِالْحَجِّ خَالِصًا وَحْدَهُ قَالَ عَطَاءٌ قَالَ

2143. It appears from this hadis that the Prophet observed Hajje 'Tamattu' but the fact is that he observed Hajje-Qeran. Here the word 'Tamattu' has not been used in its technical sense.

2144. Here also the word 'Tamattu' has been used not in its technical sense,

had narrated : Then the Prophet started on the 4th day of the morning that passed from Zil-Haj and ordered us to come out of Ihram. *Ata'a reported that he had said : Make lawful and go unto women. Ata'a said that he (Prophet) did not make it obligatory on them but he made them lawful for them. We enquired (being wondered) when there remained only 5 nights between us and Arafat. He ordered us to cohabit with our wives. We came to Arafat while the sexual organs urged to drop semen. Then the Prophet got up among us and said : You certainly know that I am the most fearful of Allah among you all, the most truthful among you all, and the most pious of you all. But for my sacrificial animal, I would have certainly made lawful as you are making lawful. Had I known out of my affairs what I came to know afterwards, I would not have driven the sacrificial animal. So make lawful. So we made lawful, heard and obeyed. Then Ali came from his work and said : With which thing have you made Ihram? He said to him : With that with which the Prophet made Ihram. The Apostle of Allah said : Send sacrificial animal and stay in Ihram. Ali then sacrificed an animal for him. Soraqah-b-Malek asked : O Apostle of Allah ! is this for this year of ours or for*

جَابِرٌ فَقَدِمَ النَّبِيُّ ﷺ صَبَحَ رَابِعَةَ مَضَتْ
مِنْ ذِي الْحِجَّةِ فَأَمَرَنَا أَنْ نَحِلَّ قَالَ
عَطَاءٌ قَالَ حَارًا وَأَصِيدُوا النِّسَاءَ قَالَ عَطَاءٌ
وَلَمْ يَعِزْمَ عَلَيْهِمْ وَلَكِنْ أَحَلَّهُنَّ لَهُمْ فَقُلْنَا
لَمَّا لَمْ يَكُنْ بَيْنَنَا وَبَيْنَ عَرَةِ الْخَمْسِ
أَمَرَنَا أَنْ تُفْضِيَ إِلَى نِسَائِنَا فَذَاتِي
عَرَفَةَ نَقَطَرُ مَذَاكِرُنَا الْمَنِيِّ فَقَامَ
النَّبِيُّ ﷺ فِينَا فَقَالَ قَدْ عَلِمْتُمْ أَنِّي
أَتَّقُكُمْ لِلَّهِ وَأَصْدَقُكُمْ وَأَبْرَكُمْ وَلَوْلَا هَدْيِي
لَحَلَلْتُ كَمَا تَحِلُّونَ وَلَوْ اسْتَقْبَلْتُ مِنْ
أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسِقِ الْهَدْيِ
فَحَلُّوا فَحَلَلْنَا وَسَمِعْنَا وَأَطَعْنَا فَقَدِمَ عَلَيَّ
مِنْ سَعَايَتِهِ فَقَالَ بِمِ أَهَلَّتْ قَالَ بِمَا
أَهَلَّ بِهِ النَّبِيُّ ﷺ فَقَالَ لَهُ رَسُولُ اللَّهِ
صَلَّمَ فَاهْدِ وَأَمَكْتُ حَرَامًا وَأَهْدِي لَهُ
عَلَيَّ هَدِيًّا فَقَالَ سَرَاةُ بْنُ مَالِكٍ يَا رَسُولَ

ever. He replied : For ever.

—*Muslim.*

51. **Ayesha** reorted : The Apostle of Allah started on the 4th or 5th of Zil-Haj and came to me while he was angry. I asked : O Apostle of Allah ! who has enraged you ? May Allah admit him in the Fire ! He said : What ! do you not know that I ordered men with an affair but they are entertaining doubt ? Had I known out of my affairs what I came to know after, I would not have led a sacrificial animal with me, till I have purchased it and then made lawful as they made lawful.

—*Muslim.*

اللَّهُ أَلْعَمِنَا هَذَا أَمْ لَا بَدَّ قَالَ لَا بَدَّ *

(مسلم)

عَنْ عَائِشَةَ أَنَّهَا قَالَتْ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَارْبَعٍ مَضِيَّينَ مِنْ ذِي الْحِجَّةِ أَوْ خَمْسٍ فَدَخَلَ عَلَيَّ وَهُوَ غَضَبَانُ فَقُلْتُ مَنْ أَغْضَبَكَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدَخَلَهُ اللَّهُ النَّارَ قَالَ أَوْ مَا شَعَرْتُ أَنِّي أَمَرْتُ النَّاسَ بِأَمْرٍ فَإِذَا هُمْ يَتَرَدَّدُونَ وَلَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا سَقَطَ الْهَدْيُ مَعِيَ حَتَّى اشْتَرِيَهُ ثُمَّ أَحِلَّ كَمَا حَلُّوا *

(مسلم)

SECTION 4

2145. Entry into Mecca, Tawaf and Sa'y.

(a) **Entry in to Mecca.** The pilgrim shall after entry into Mecca recite the following invocation as soon as the Ka'ba falls in sight.

“There is no god but Allah ; Allah is greatest. O Allah ! Thou art Peace, and from Thee peace, and Thy abode is the abode of peace. Thou art Blessed, O Possessor of glory and honour. O Allah ! this is Thy house. Thou hast made it great and given it honour and respect. O Allah ! increase its greatness, and increase its honour and respect, and increase its awe, and who soever makes pilgrimage to it, increase his piety and

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُمَّ أَنْتَ

السَّلَامُ وَمِنْكَ السَّلَامُ وَدَارُكَ دَارُ السَّلَامِ

تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ اللَّهُمَّ هَذَا

بَيْتُكَ عَظَمْتَهُ وَشَرَفْتَهُ وَكَرَّمْتَهُ اللَّهُمَّ فَزِدْهُ

تَعْظِيمًا وَزِدْهُ تَشْرِيفًا وَتَكْرِيمًا وَزِدْهُ مَهَابَةً

وَزِدْ مَنْ حَجَّهَ بِرَأْسِهِ كَرَامَةً اللَّهُمَّ أَفْتَحْ

honour. O Allah! open for me Thy doors of mercy and admit me in Thy paradise, and give me refuge from the accursed devil.

لِيْ أَبْوَابَ رَّحْمَتِكَ وَأَدْخِلْنِيْ جَنَّتَكَ
وَأَعِزَّنِيْ مِنَ الشَّيْطَانِ الرَّجِيمِ *

(b) **Tawaf.** It signifies circumbulation round the Ka'ba. The Quran says: And then go round the Ancient House—22:29 Q. It occupies the most important place in the devotional acts of Hajj as it is the first act when a pilgrim arrives at Mecca and the last act when he leaves it. The former is called Tawaf-ul-Qudum (the Tawaf of arrival) and the latter Tawaf al Wada (Tawaf of departure). There is another Tawaf called Tawaf az-Zeyarat (Tawaf of visit). It is done on the 10th Zil-Haj and included within the acts of Hajj. It may also be performed on the final arrival at Mecca.

Tawaf begins from the Black Stone and ends up to it. Kissing the Black Stone, if possible, the pilgrim shall recite the following invocation:—

‘O Allah! with (due) faith and testifying Thy Book, and in fulfilment of Thy covenant, and in obedience to the way of Thy Prophet Muhammad (P. H.).’

اَللّٰهُمَّ اِيْمَانًا وَتَصَدِيقًا بِكِتَابِكَ
وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِّسُنَّةِ نَبِيِّكَ
مُحَمَّدٍ صَلَوٰةٌ وَسَلَامٌ

When the pilgrim reaches the door of the Ka'ba the following shall be read:—

“O Allah! this house is Thy House, and this Sanctuary is Thy Sanctuary, and this security is Thy security and this House is a place of refuge to Thee from the fire.”

اَللّٰهُمَّ هَذَا الْبَيْتُ بَيْتُكَ وَهَذَا
الْحَرَمُ حَرَمُكَ وَهَذَا الْاَمْنُ اَمْنُكَ وَهَذَا
مَقَامُ الْعَائِذِ بِكَ مِنَ النَّارِ

Then reaching the Rukn-Iraqi, the following invocation shall be read:—

“O Allah! I seek refuge to Thee from doubt, polytheism, infidelity, hypocrisy, enmity, bad conduct and bad look in family, property and children.”

اَللّٰهُمَّ اَعِزَّنِيْ مِنَ الشَّكِّ وَالشَّرِكِ
وَالْكُفْرِ وَالنِّفَاقِ وَالشَّقَاقِ وَسُوءِ الْاَخْلَاقِ
وَسُوءِ الْمَنْظَرِ فِي الْاَهْلِ وَالْمَالِ وَالْوَلَدِ *

Then proceeding further, the following invocation may be recited :—

“O Allah ! give me shade under Thy shade on the day on which there will be no shade but the shade of Thy Throne. O Allah ! give me with the cup of Muhammad (P.H.) such a drink that will not thereafter leave any thirst.”

اَللّٰهُمَّ اِظْلِمْنِيْ تَحْتَ عَرْشِكَ يَوْمَ

لَا ظِلَّ اِلَّا ظِلُّ عَرْشِكَ اَللّٰهُمَّ اسْقِنِيْ بِكَاسِ

مُحَمَّدٍ صَلَّعَ شَرِبَةً لَا اِظْمَاءَ بَعْدَ اِبْدَا *

Thereafter reaching the Rukn-Shami, the following invocation shall be read :—

“O Allah ! make it an accepted Haj, and an accepted effort of greatfulness, and a forgiven sin and a merchandise that is never destroyed. O Almighty ! O Forgiver ! forgive and show mercy and pardon what Thou knowest. Verily Thou art the Most Glorious, the Most Honourable.”

اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَّبْرُورًا وَسَعْيًا مَّشْكُورًا

وَذَنْبًا مَّغْفُورًا وَتِجَارَةً لَّنْ تَبُورَ يَا عَزِيزَ

يَا غَفُورَ اغْفِرْ وَاَرْحَمَ وَتَجَاوِزَ عَمَّا تَعْلَمُ اِنَّكَ

اَنْتَ الْاَعَزُّ الْاَكْرَمُ *

Thereafter reaching the Rukn-Yamani, the following invocation shall be read :

“O Allah ! I seek refuge to Thee from infidelity, and I seek refuge to Thee from poverty, and from the punishment of the grave, and from the calamities of life and death, and I seek refuge to Thee from disgrace of this world and the hereafter.

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الْكُفْرِ

وَاَعُوْذُ بِكَ مِنَ الْفَقْرِ وَمِنْ عَذَابِ الْقَبْرِ

وَمِنْ فَتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَاَعُوْذُ بِكَ

مِّنَ الْخِزْيِ فِی الدُّنْيَا وَالْاٰخِرَةِ *

When going to finish the round near the Black Stone, the pilgrim shall read the following:—

O Allah, O our Lord, give us good in this world and good in the hereafter, and save us by Thy mercy from the punishment of grave and the punishment of the Fire.

اَللّٰهُمَّ رَبَّنَا اَتِنَا فِی الدُّنْيَا حَسَنَةً

وَفِی الْاٰخِرَةِ حَسَنَةً وَقِنَا بِرَحْمَتِكَ عَذَابَ

الْقَبْرِ وَعَذَابَ النَّارِ *

There shall be at first three mild runnings (Raml) and then four walkings in Tawaf. The Black Stone shall be kissed if possible at the end of each round. Necessary but not frivolous talk is allowed in Tawaf. A pilgrim is allowed to make Tawaf on conveyance if he is ill. Women are permitted to go round the Ka'ba along with the males but they are prohibited from doing it and running between Safa and Merwah when they are in their monthly courses.

Then two rak'ats of prayer shall be offered in front of 'Maqame Ibrahim.'

(c) **Sa'y.** Afterwards the pilgrim shall run seven times between the mounts Safa and Merwah. The Quran says: Surely Safa and Merwah are among the signs appointed by Allah. So whoso makes Haj to the House or Umrah, there is no blame on him if he goes round them—2: 158 Q. When running, the following invocation has been recommended :—

“O Lord ! forgive and show mercy and pardon what Thou knowest. Verily Thou art the Most Glorious and the Most Honourable. O Allah ! give us good in this world and good in the hereafter and save us from the fire.

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوِزْ عَمَّا تَعْلَمُ
اِنَّكَ اَنْتَ الْاَعَزُّ الْاَكْرَمُ اَللّٰهُمَّ رَبَّنَا اِنَّا
فِي الدُّنْيَا حَسَنَةٌ وَفِي الْاٰخِرَةِ حَسَنَةٌ وَقِنَا
عَذَابَ النَّارِ *

If the Ihram terminates there, the hairs of the head shall be shaved or cut.

52. **Nafe'** reported : Ibn Omar narrated that he did not come to Mecca but passed the night at Zi-at-Towa ²¹⁴⁶ till morning. Then he took bath and prayed before he entered Mecca during day time. And when he came out of it (Mecca), he passed by Zi-at-Towa and passed the night there till (next) morning. He narrated : The Prophet used to do it.

—Agreed

عَنْ نَافِعٍ قَالَ اَنَّ ابْنَ اُمِّ عُمَرَ كَانَ لَا
يَقْدُمُ مَكَّةَ اِلَّا بَاتَ بِبَنِي طَرِيٍّ حَتَّى
يُصْبِحَ وَيَغْتَسِلَ وَيُصَلِّيَ فَيَدْخُلُ مَكَّةَ نَهَارًا
وَإِذَا نَفَرَ مِنْهَا مَرَّ بِبَنِي طَرِيٍّ وَبَاتَ بِهَا
حَتَّى يَصْبِحَ وَيَذْكُرَ اَنَّ النَّبِيَّ صَلَّى عَلَيْهِ وَسَلَّمَ
يَفْعَلُ ذَلِكَ *

²¹⁴⁶. Zu-at-Towa is the name of a place within the sacred limits of Mecca.

53. **Ayesha** reported : When the Prophet came to Mecca, he entered it from its valley and went out from its meadow.

—*Agreed.*

54. **Urwah-b-zubair** reported : the Prophet performed Haj. Ayesha informed me that the first thing with which he began when he came to Mecca was ablution. Then he went round the House and then Umrah was no more. Next Abu Bakr performed Haj and the first thing with which he began was circumbulation of the House and then Umrah was no more. Thereafter Omar and thereafter Osman (did) like that.

—*Agreed.*

55. **Ibn Omar** reported : When the Apostle of Allah performed circumbulation during Haj or Umrah, the first thing which proceeded was that he ran three rounds and walked four rounds and then made two prostrations. Afterwards he went round Safa and Merwah.—*Agreed.*

56. **Same** reported that the Apostle of Allah ran thrice from the Stone to the Stone and walked four times, and he ran down the valley of Masil when he went round Safa and Merwah. 2147

—*Muslim.*

عَنْ عَائِشَةَ قَالَتْ أَنَّ النَّبِيَّ صَلَّى
لَمَّا جَاءَ إِلَى مَكَّةَ دَخَلَهَا مِنْ أَعْلَاهَا
وَخَرَجَ مِنْ أَسْفَلِهَا * (مُتَّفَقٌ عَلَيْهِ)

عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ حَجَّ النَّبِيُّ
صَلَّمَ فَأَخْبَرْتَنِي عَائِشَةُ أَنَّ أَوَّلَ شَيْءٍ
بَدَأَ بِهِ حِينَ قَدِمَ مَكَّةَ أَنَّهُ تَوَضَّأَ ثُمَّ
طَافَ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً ثُمَّ حَجَّ
أَبُو بَكْرٍ مَكَانَ أَوَّلِ شَيْءٍ بَدَأَ بِهِ الطَّوْفُ
بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً ثُمَّ عَمَرَ ثُمَّ
عُثْمَانُ مِثْلَ ذَلِكَ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ ابْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ
صَلَّمَ إِذَا طَافَ فِي الْحَجِّ أَوَّلَ الْعُمْرَةِ
أَوَّلَ مَا يَقْدُمُ سَفَى ثَلَاثَةَ أَطْوَافٍ وَمَشَى
أَرْبَعَةً ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ يَطُوفُ بَيْنَ
الصَّفَا وَالْمَرْوَةِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ رَمَلَ رَسُولُ اللَّهِ صَلَّى
الْحَجَرَ إِلَى الْحَجَرِ ثَلَاثًا وَمَشَى أَرْبَعًا
وَكَانَ يَسْعَى بِبَطْنِ الْمَسِيلِ إِذَا طَافَ بَيْنَ
الصَّفَا وَالْمَرْوَةِ * (مُسْلِمٌ)

2147. According to Hanifi Mazhab, to run between Safa and Merwah seven times is wajib, while Shafeyi Mazhab does not hold it to be so. Batn-al-Masil is the name of place between Safa and Merwah.

57. **Ja'ber** reported : When the Prophet reached Mecca, he came to the Stone and kissed it and then walked to its right and ran thrice and walked four times. —*Muslim.*

58. **Zubair-b-Arabi** reported : A man asked Ibn Omar about kissing of the Stone. He said: I saw the Prophet touching and kissing it. —*Bukhari*

59. **Omar** reported: I did not see the Prophet touch the Stone except the two stones of the two right sides. —*Agreed*

60. **Ibn Abbas** reported : the Prophet went round in the Farewell Pilgrimage riding a camel, kissing the Stone by touch with a stick. —*Agreed.*

61. **Same** reported that the Aposth of Allah went round the House riding on a camel. When he came to the Stone, he hinted at it with a thing in his hand and uttered Takbir. —*Bukhari.*

62. **Abu Tofail** reported ; I saw the Apostle of Allah going round the House and touching the Stone by a stick with him and kissing the stick. —*Muslim.*

63. **Ayesha** reported: We came out with the Prophet. We did not talk except about Haj. When we came to Saraf, 2147 a I

عَنْ جَابِرٍ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى
لَمَّا قَدِمَ مَكَّةَ أَتَى الْحَجَرَ فَاسْتَلَمَهُ ثُمَّ
مَشَى عَلَى يَمِينِهِ فَرَمَلَ ثَلَاثًا وَمَشَى
أَرْبَعًا * (مُسْلِمٌ)

عَنِ الزُّبَيْرِ بْنِ عَرَبِيِّ قَالَ سَأَلَ
رَجُلٌ نَ ابْنَ عُمَرَ عَنْ اسْتِلَامِ الْحَجَرِ فَقَالَ
رَأَيْتُ رَسُولَ اللَّهِ صَلَّى يَسْتَلِمُهُ وَيَقْبِلُهُ *
(الْبُخَارِيُّ)

عَنْ عُمَرَ قَالَ لَمَّا أَرَادَ النَّبِيُّ صَلَّى صَلَاحًا يَسْتَلِمُ مِنَ
الْبَيْتِ إِلَّا الرُّكْنَيْنِ الْيَمَانِيِّينِ (مُتَّفَقٌ عَلَيْهِ)
عَنْ ابْنِ عَبَّاسٍ قَالَ طَافَ النَّبِيُّ صَلَّى
صَلَامًا فِي حُجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ يَسْتَلِمُ
الرُّكْنَ بِمُحَجَّجٍ * (مُتَّفَقٌ عَلَيْهِ)

عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى طَافَ بِالْبَيْتِ
عَلَى بَعِيرٍ كَلَّمَا أَتَى عَلَى الرُّكْنِ أَشَارَ
إِلَيْهِ بِشَيْءٍ فِي يَدِهِ وَكَبَّرَ - (الْبُخَارِيُّ)

عَنْ أَبِي الطَّفِيلِ قَالَ رَأَيْتُ رَسُولَ
اللَّهِ صَلَّى يَطُوفُ بِالْبَيْتِ وَيَسْتَلِمُ الرُّكْنَ
بِمُحَجَّجٍ مَعَهُ وَيَقْبِلُ الْمُحَجَّجِينَ - (مُسْلِمٌ)

عَنْ عَائِشَةَ قَالَتْ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى
صَلَامًا لَا نَذْكُرُ إِلَّا الْحَجَّ فَلَمَّا كُنَّا بِسَرَفٍ

perceived menstruation. The Prophet came while I was weeping. He said: Perhaps you are menstruating. "Yes" replied I. He said: Verily that is a thing which Allah gifted for the daughters of Adam. So do what a pilgrim does without going round the House till you become pure. — *Agreed.*

64. **Abu Hurairah** reported: Abu Bakr sent me during the Pilgrimage about which the Prophet appointed him the leader before the Farewell Pilgrimage on the day of sacrifice among a company. He ordered him to proclaim among men: Behold! no polytheist shall make Haj after this year and none shall go naked round the House. 2149 — *Agreed.*

65. **A Refugee** from Mecca reported that Jaber was asked about a man who raised his hand after seeing the House. He said: We have made Pilgrimage with the Prophet but we did not do it. 2149 — *Abu Daud, Tirmizi*

66. **Abu Hurairah** reported that the Apostle of Allah came and entered Mecca. He then came to the Stone, kissed it by

طَمِثْتُ فَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى أَنَا أَبُكِّي
فَقَالَ لَعَلَّكَ نَفَسْتَ قُلْتَ نَعَمْ قَالَ فَإِنَّ
ذَلِكَ شَيْءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ
فَأَفْعَلِي مَا يَفْعَلُ الْحَاجُّ غَيْرَ أَنْ لَا تَطُوفِي
بِالْبَيْتِ حَتَّى تَطْهَرِي - (متفق عليه)

عَنْ أَبِي هُرَيْرَةَ قَالَ بَعَثَنِي أَبُو بَكْرٍ
فِي الْحَجَّةِ الَّتِي أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهَا
قَبْلَ حَجَّةِ الْوَدَاعِ يَوْمَ النِّحْرِ فِي رَهْطِ أَمْرَةٍ
أَنْ يُؤْذِنَ فِي النَّاسِ إِلَّا لَا يَحُجُّ بَعْدَ
الْعَامِ مُشْرِكٌ وَلَا يَطُوفَنَّ بِالْبَيْتِ عُرْيَانٌ -
(متفق عليه)

عَنِ الْمُهَاجِرِ الْمَكِّيِّ قَالَ سَأَلَ جَابِرٌ
عَنِ الرَّجُلِ يَرَى الْبَيْتَ يَرْفَعُ يَدَيْهِ فَقَالَ
قَدْ حَجَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ نَكُنْ
نَفْعَلُهُ * (الترمذي و أبو داود)

عَنْ أَبِي هُرَيْرَةَ قَالَ أَقْبَلَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاقْبَلَ إِلَى الْحَجَرِ

2149. The polytheists used to go round the Ka'ba naked before Islam was preached. This custom was abolished along with the order that the non-Muslims will not be allowed to enter the sacred boundary. The Quran says: Verily the polytheists are impure. So they shall not come near the Sacred Mosque after this year (Q).

2149. This is the opinion of Imams Abu Hanifa, Shafeyi and Malek. Imam Ahmad holds that a man shall raise up his hands as soon as he sees the Holy Ka'ba; The Hedayah and Durre Mukhtar support the former view.

touch and then went round the House. Then he came to Safa and ascended it till he looked at the House. He then raised his hands and began to remember Allah and to call (Him) as he was pleased. —*Abu Dawūd.*

67. **Ibn Abbas** reported that the Messenger of Allah said: Circumbulation round the House is like prayer except that you can talk therein. So whoever talks therein, he must not talk but good. —*Tirmizi, Nisai, Darimi.*

68. **Same** reported that the Apostle of Allah said: The Black Stone came down from Paradise. It was intensely whiter than milk, but afterwards the sins of the children of Adam made it black. —*Ahmad, Tirmizi*

(*Approved, correct.*)

69. **Same** reported that the Apostle of Allah said about the Stone: By Allah, Allah will certainly raise it up on the Resurrection Day while it will have two eyes to see therewith, and a tongue to speak therewith and to attest for one who kissed it by touch with sincerity 2150

—*Tirmizi, Ibn Majah, Darimi.*

70. **Ibn Omar** reported that I heard the Prophet say: Verily the Black Stone and the place (of Abraham) are two emeralds from the emeralds of Paradise. Allah removed their splendour.

فَلَسْتَلَمَهُ ثُمَّ طَافَ بِأَيْدِيهِ ثُمَّ أَتَى الصَّفَا

فَعَلَاهُ حَتَّى يَنْظُرَ إِلَى الْبَيْتِ فَرَفَعَ يَدَيْهِ

فَجَعَلَ يَذْكُرُ اللَّهَ مَا شَاءَ وَ يَدْعُو. (أَبُو دَاوُدَ)

عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

الطَّرَافُ حَوْلَ الْبَيْتِ مِثْلُ الصَّلَاةِ إِلَّا

أَنْكُمْ تَتَكَلَّمُونَ فِيهِ فَمَنْ تَكَلَّمَ فِيهِ فَلَا

يَتَكَلَّمَنَّ إِلَّا بِخَيْرٍ *

(التِّرْمِذِيُّ وَ النَّسَائِيُّ وَ الدَّارِمِيُّ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَزَلَ

الْحَجَرُ الْأَسْوَدُ مِنَ الْجَنَّةِ هُوَ أَشَدُّ بَيَاضًا

مِنَ اللَّبَنِ فَسَوَّدَتْهُ خَطَايَا بَنِي آدَمَ *

أَحْمَدُ وَ التِّرْمِذِيُّ (حَسَنٌ صَحِيحٌ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي

الْحَجَرِ وَاللَّهِ لَيُبْعَثُنَّهُ اللَّهُ يَوْمَ الْقِيَمَةِ لَهُ

عَيْنَانِ يَبْصُرُ بِهِمَا وَلِسَانٌ يَنْطِقُ بِهِ يَشْهَدُ

عَلَى مَنْ اسْتَلَمَهُ بِحَقِّهِ *

(التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَ الدَّارِمِيُّ)

عَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ الرُّكْنَ وَ الْمَقَامَ يَأْقُوتَانِ

مِنْ يَأْقُوتِ الْجَنَّةِ طَمَسَ اللَّهُ نُورَهُمَا وَلَوْ

2150. Truth signifies faith in the unity of Allah and in the prophethood of Muhammad (P. H.)

Had their splendour not been removed, they would have shed lustre on what is between the east and the west. —*Tirmizi*

71. **Obaid-b-Omar** reported that Ibn Omar used to rush through the crowd to the two corners for which I did not see anybody out of the companions of the Prophet to rush through the crowd towards them. He said: If I do (it), it is because I heard the Prophet say: Verily to touch them both is expiation of minor sins. I heard him also say: Whoso goes round this House for a week and observes it, shall get as it were (the rewards of) the emancipation of a captive. And I heard him also say: No step is taken and no step is raised up but Allah puts off therewith one sin from him and writes for him therewith one reward.

—*Tirmizi*.

72. **Abdullah-b-Sa'eb** reported: I heard the Apostle of Allah pray between the two corners: O our Lord! give us reward in this world and reward in the hereafter and save us from the fire. —*Abu Daud*.

73. **Ya'la-b-Umayyah** reported: The Apostle of Allah went round the House being covered with a green sheet. 2151.—*Tirmizi, Abu Daud, Ibn Majah, Darimi*.

لَمْ يَطْمَسْ نُورَهُمَا لَأَضَاءَ مَا بَيْنَ الْمَشْرِقِ
وَالْمَغْرِبِ * (التِّرْمِذِيُّ)

عَنْ عَبْدِ بْنِ عَمِيرٍ أَنَّ ابْنَ عَمْرِو
كَانَ يَزَاحِمُ عَلَى الرُّكْنَيْنِ زِحَامًا مَا رَأَيْتُ
أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّعَ يَزَاحِمُ
عَلَيْهِ قَالَ إِنْ أَفْعَلْتُ فَإِنِّي سَمِعْتُ رَسُولَ
اللَّهِ صَلَّعَ يَقُولُ إِنْ مَسَحْتُهُمَا كَفَّارَةٌ لِلْخَطَايَا
وَسَمِعْتُهُ يَقُولُ مَنْ طَافَ بِهَذَا الْبَيْتِ
أَسْبُوعًا فَاحْصَاهُ كَانَ كَعَتَقِ رَقَبَةٍ وَسَمِعْتُهُ
يَقُولُ لَا يَضَعُ قَدَمًا وَلَا يَرْفَعُ أُخْرَى إِلَّا حَطَّ
اللَّهُ عَنْهُ بِهَا خَطِيئَةً وَكَتَبَ لَهُ بِهَا حَسَنَةً -
(التِّرْمِذِيُّ)

عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ قَالَ سَمِعْتُ
رَسُولَ اللَّهِ صَلَّعَ يَقُولُ مَا بَيْنَ الرُّكْنَيْنِ
رَبْنَا اتْنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً وَقْنَا عَذَابَ النَّارِ * (أَبُو دَاوُدَ)
عَنْ يَعْلَى بْنِ أُمِيَّةَ قَالَ إِنْ رَسُولُ
اللَّهِ صَلَّعَ طَافَ بِالْبَيْتِ مُضْطَبِعًا بِبُرْدٍ أَخْضَرَ
(التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

2151. اضْطَبَاع means to put on a sheet covering the upper portion of the body and taking the rest below the right armpit and throwing it over the left shoulder.

74. **Ibn Abbas** reported that the Prophet and his companions made Umrah at Je'erranah. They mildly ran round the House thrice putting their sheets under their armpits and throwing them over their left shoulders.

—*Abu Daud.*

75. **Ibn Omar** reported: We did not omit to kiss by touch these two, right corners, the two right corner and the Stone with difficulty and ease since I saw the Apostle of Allah kissing them by touch. *Agreed upon.* And in a narration reported by them both, *Nafe'* said: I saw Ibn Omar touching the Stone with his hand and thereafter kissing his hand. And he said: I did not give it up since I saw the Prophet doing it.

76. **Omme Salamah** reported: I complained to the Prophet that I was ill. He said: Go round the House from behind the people by riding. So I went round the House while the Prophet was praying by a side of the House reading 'The Tur and the written Book' 215 2

—*Agreed.*

77. **A'bes-b-Rabiah** reported: I saw Omar kissing the Stone and saying: Verily I know that thou art but a mere stone having no power of doing any benefit and injury. Had I not seen

عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى
وَأَصْحَابَهُ اعْتَمَرُوا مِنَ الْجَعْرَانَةِ فَرَمَلُوا
بِالْبَيْتِ ثَلَاثًا وَجَعَلُوا أَوْ دِيْتَهُمْ تَحْتَ
أَبْطَهِمْ ثُمَّ قَذَفُوهَا عَلَى عَرَائِفِهِمُ الْيُسْرَى -

(أَبُو دَاوُدَ)

عَنِ ابْنِ عُمَرَ قَالَ مَا تَرَكْنَا اسْتِلَامَ
هَذَيْنِ الرُّكْنَيْنِ الْيَمَانِيِّ وَالْحَجَرِ فِي شِدَّةٍ
وَلَا رَخَاءٍ مِنْذَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى
يَسْتَلِمُهُمَا مُتَّفَقًا عَلَيْهِ وَفِي رِوَايَةٍ لَهُمَا
قَالَ نَافِعٌ رَأَيْتُ ابْنَ عُمَرَ اسْتَلَامَ الْحَجَرَ بِيَدِهِ
فَقَبَّلَ يَدَهُ وَقَالَ مَا تَرَكْتُهُ مِنْذَرَأَيْتُ رَسُولَ
اللَّهِ صَلَّى يَفْعَلُهُ *

أُمُّ سَلَمَةَ قَالَتْ شَكَوتُ إِلَى رَسُولِ
صَلَّمَ أَنِّي أَشْتَكِي فَقَالَ طُوفِي مِنْ
وَرَاءِ الذَّنَسِ وَأَنْتِ رَاكِبَةٌ فَطَفْتُ وَرَسُولُ
اللَّهِ صَلَّى إِلَى جَنْبِ الْبَيْتِ يَقْرَأُ
بِالطُّورِ وَكِتَابِ مَسْطُورٍ - (مُتَّفَقٌ عَلَيْهِ)
عَنْ عَابِسِ بْنِ رِبِيعَةَ قَالَ رَأَيْتُ
عُمَرَ يَقْبَلُ الْحَجَرَ وَيَقُولُ إِنِّي
لَأَعْلَمُ أَنَّكَ حَجَرٌ مَا تَنْفَعُ وَلَا تَضُرُّ وَلَوْلَا

the Prophet to kiss (thee), I would not have kissed thee.

—*Agreed.*

78. **Abu Hurairah** reported that the Apostle of Allah said: Seventy angels are entrusted to it, that is the Stone in the right corner. So whoso says "O Allah! verily I seek forgiveness to thee and peace of mind in this world and the hereafter. O our Lord! grant us good in this world and good in the hereafter, and protect us from the fire," they respond "Ameen".

—*Ibn Majah.*

79. **Same** reported that the Prophet said: Whoso goes round the House seven times without holding any talk except "Glory be to Allah, all praise is for Allah, there is no god but Allah, Allah is Greatest, there is no power, and no strength except through Allah," ten sins are effaced from him, and ten rewards are written for him, and ten ranks are raised up for him. And whoso goes round the House and holds talk while he is in that condition drives off gifts with his feet just as one who pushes off water with his feet.

—*Ibn Majah.*

566w. **Safiyyah-bn-Shaibah** reported: The daughter of Abu Tujrah informed me saying: I went with some women of the Quraish to the house of the father of Hussain's family in

أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْبَلُ مَا قَبَّلْتُكَ - (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَكُلُّ بِهِ سَبْعُونَ مَلَكًا يَعْنِي الرُّكْنَ الْيَمَانِي فَمَنْ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ رَبَّنَا اتِّقْنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ قَالُوا آمِينَ - (ابْنُ مَاجَةَ)

عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ طَافَ بِالْبَيْتِ سَبْعًا وَلَا يَتَكَلَّمُ إِلَّا بِسُبْحَانَ اللَّهِ وَالْحَمْدِ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ مُحِيتَ عَنْهُ عَشْرُ سَيِّئَاتٍ وَكُتِبَ لَهُ عَشْرُ حَسَنَاتٍ وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ وَمَنْ طَافَ فَتَكَلَّمَ وَهَرَفَ فِي تِلْكَ الْحَالِ خَاضَ فِي الرَّحْمَةِ بِرَجْلَيْهِ كَخَاضِ الْمَاءِ بِرَجْلَيْهِ - (ابْنُ مَاجَةَ)

عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ أَخْبَرْتَنِي بِنْتُ أَبِي تَجْرَةَ قَالَتْ دَخَلْتُ مَعَ فَسْوَةَ مِنْ قُرَيْشٍ دَارَ آلِ أَبِي حُسَيْنٍ

order to see the Apostle of Allah while he was running between Safa and Merwah. I saw him running while his trousers were moving to and on account of his running fast. I heard him say: Run, because Allah prescribed runnings for you. 2153

—*Sharhi-Sunnat, Ahmad.*

567w. **Qodama-b-Addullah-b-Ammar** reported: I saw the Apostle of Allah running between Safa and Merwah by riding on a camel. There were no scourging and no driving and no saying 'Take care, take care'. 2154

—*Sharhi Sunnat.*

نَظَرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَسْعَى بَيْنَ
الصَّفَا وَالْمَرْوَةِ فَرَأَيْتُهُ يَسْعَى وَإِنْ مِيزْرَةً
لِيَدْرِمِنْ شِدَّةِ السَّعْيِ وَسَمِعْتُهُ يَقُولُ
اسْعَوْا فَإِنَّ اللَّهَ كَتَبَ عَلَيْكُمُ السَّعْيَ *

(شرح السنة و أحمد)

عَنْ قُدَامَةَ بْنِ عَبْدِ اللَّهِ ابْنِ عَمَارٍ
قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْعَى بَيْنَ
الصَّفَا وَالْمَرْوَةِ عَلَى بَغِيرٍ لَا ضَرْبَ وَلَا طَرْدَ
وَلَا إِلَيْكَ إِلَيْكَ - (شرح السنة)

SECTION 5

2155. Waiting at Arafat and Muzdalifah.

(a) **Arafat.** Arafat is the name of a plain surrounded on three sides by mountains. It is so called because pilgrims go there to know God. It is said that Adam and Eve came to know each other here after they had lost Paradise and that Abraham was taught here by Gabriel the various devotional acts of pilgrimage. Then the pilgrims, starting from Mecca on the 8th Zil-Haj and staying the night at Mina or starting from Mecca on the 9th morning, reach Arafat at noon and perform Zuhr and Asr prayers together with two Aqamats and wait there till sun-set with divine praises and glorifications. This waiting is so important that if anybody does not attend Arafat from noon of the 9th Zil-Haj till before the

2153. Ahmad narrated this hadis with a slight difference in text. Imam Shafeyi holds on the basis of the last sentence that to run Safa and Merwah is Farz, while Imam Abu Hanifah holds it as Wajeb. In the case of breach of the former, Haj becomes void but in the latter case it is only invalid which can be validated by the sacrifice of an animal.

2154 From this hadis, it is obvious that the Prophet ran between Safa and Merwah riding upon a camel. Imam Abu Hanifah is of opinion that to run between Safa and Merwah on foot for an able-bodied man is Wajeb. If it is given up without sufficient reason, its expiation is the sacrifice of an animal.

appearance of the dawn of 10th Zil-Haj, his Haj would be considered as void. There the Imam delivers sermon on the mount to the vast assembly declaring the common fatherhood of God and the universal brotherhood of men.

(b) **Muzdalifah.** Then preferably after sun-set, they hasten to Muzdalifah and reaching there they perform Magrib and Isha prayers together. The Quran says: Then come out from the place from which the people come out—2:199Q. This place is known in the Quran as '*Mash'ar Al-Haram* (the Holy Monument) and sometimes in hadith as *Al-Jam* (the place of gathering). During the night at Muzdalifah, pilgrims ought to be engaged in divine glorifications. The Quran lays down: Then when you hasten from Arafat, remember Allah near the Holy Monument and remember Him as He has guided you though before that you have been of those who were misguided—2:198Q. Then after saying Fajr prayer at the early hours, the pilgrims start towards Mina on the 10th Zil-Haj reaching there the same day before noon.

80. **Muhammad-bn-Abi Bakr Saqafi** reported that he asked Anas-b-Malek while they were going at dawn from Mina to Arafat: How were you doing on this day with the Apostle of Allah? He said: Of us, there was some one who uttered Labbaik and it was not denied to him; and of us, there was some one who uttered Takbir and it was not denied to him. 2156

—Agreed.

81. **Jaber** reported that the Apostle of Allah said: I slaughtered here and at Mina and every place therefrom is a place of slaughter to me. So slaughter

عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الثَّقَفِيِّ
أَنَّهُ سَأَلَ أَنَسَ بْنَ مَالِكٍ وَهُمَا غَادِيَانِ
مِنَ مَنًى إِلَى عَرَفَةَ كَيْفَ كُنْتُمْ تَصْنَعُونَ
فِي هَذَا الْيَوْمِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كَانَ يُهَلُّ مِنْهَا الْمُهَلُّ فَلَا يَذْكُرُ عَلَيْهِ وَيُكَبِّرُ
الْمُكَبِّرَ مِنْهَا فَلَا يَذْكُرُ عَلَيْهِ - (مُتَّفَقٌ عَلَيْهِ)
عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
نَحَرْتُ هَهُنَا وَمِنْهُ كُلُّهَا مِنْحَرٌ فَانْحَرُوا

2156. To recite 'Labbaik' is Sunnat, from this day up to the last day of stone-throwing. To recite Takbir from the morning of the Haj day at the end of Farz prayers is Wajeb for pilgrims as well as non-pilgrims up to the Asr prayer of the 18th Zil-Haj.

in your tents. I waited here and at Arafat. Every place therefrom is a place of waiting. I waited here and at Muzdalifah and every place therefrom is a place of waiting. —Muslim.

82. **Ayesha** reported that the Apostle of Allah said: There is no day on which Allah sets free more servants from the fire than on the day of Arafat; and verily He comes near (with forgiveness) and then takes glorifications therewith from the angels. Then He says: What do these people want? —Muslim.

83. **Amr-bn-Abdullah** reported from Yezid-b-Shaiban: He narrated: We were in a place of ours at Arafat far away from Amr and from the place of the Imam. The son of Merba Ansari came to us and said: I am the messenger of the Apostle of Allah to you to inform you: Wait at your place of divine service, and verily you are upon the foolstep out of the footsteps of your fore-father Abraham (peace be on him). 2157 —Abu Daud,

Tirmizi, Nisai, Ibn Majah.

84. **Jaber** reported that the Apostle of Allah said: Every place at Arafat is a place of

فِي رَحَالِكُمْ وَرَقِفْتَ ههنا وَعِرْفَةَ كُلِّهَا.
مَرْقِفٌ وَرَقِفْتَ ههنا وَجَمَعَ كُلِّهَا مَرْقِفٌ
(مسلم)

عَنْ عَائِشَةَ قَالَتْ أَنَّ رَسُولَ اللَّهِ
صَلَّعَهُ قَالَ مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ
يَعْتَقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ
وَأَنَّهُ لَيَدْنُو ثُمَّ يُبَاهِي بِهِ الْمَلَائِكَةَ فَيَقُولُ
مَا أَرَادَ ههلاء *
(مسلم)

عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ عَنْ
خَالٍ لَهُ يُقَالُ لَهُ يَزِيدُ ابْنُ شَيْبَانَ قَالَ
كُنَّا فِي مَرْقِفٍ لَنَا بِعِرْفَةَ يَبَاعِدُهُ عَمْرُو مِنْ
مَرْقِفِ الْأَمَامِ جَدًّا فَاتَانَا ابْنُ مَسْرُوحٍ
بِالْأَنْصَارِيِّ فَقَالَ إِنِّي رَسُولُ اللَّهِ صَلَّعَهُ
إِلَيْكُمْ يَقُولُ لَكُمْ قَفُّوا عَلَى مَشَاعِرِكُمْ
فَأَنْتُمْ عَلَى أَرْتٍ مِنْ أَرْتٍ إِيَّاكُمْ
أَبْرَاهِيمَ عَلَيْهِ السَّلَامُ * (الترمذي و

وابودلود والنسائي وابن ماجة)

عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّعَهُ قَالَ
كُلُّ عِرْفَةٍ مَرْقِفٌ وَكُلُّ مَنْى مَنَحَرٌّ كُلُّ

2157. It was the custom of the pre-Islamic Arabs that they set apart particular places at Arafat for particular peoples or tribes. The place of the tribe of Yezid-b-Shaiban was far away from the waiting place of the Prophet. The Prophet gave no religious sanction to this practice but on the contrary abolished it altogether making no difference between men and men in the field of Arafat.

waiting; and every place at Mina is a place of slaughter; and every place at Muzdalifa is a place of waiting; and every lane at Mecca is a way and a place of slaughter.

—*Abu Daud, Darimi*

85. **Khalid-b-Haozah** reported: I saw the Holy Prophet addressing the people on the Day of Arafat riding on a mule and standing on two stirrups. —*Abu Daud*

86. **Amr-b-Shuaib** reported from his father who from his grandfather who said: The Holy Prophet said: The best invocation is the invocation on the day of Arafat and the best of what I and the Prophets before me said is: There is no god but Allah; He is one; there is no partner for Him; for Him is the kingdom and for Him is all praise, and He is powerful over all things. 2158

—*Tirmizi, Malek*

87. **Ayesha** reported: The Quraish and those who followed their religion used to stay at Muzdalifah, and they used to be named 'Hums' (brave). The rest of the Arabs used to stay at Arafat. When Islam appeared, Allah ordered its Prophet to come to

البرز دلفة موقوف وكل فجاج مكة طريق

ونحضر * (أبودارد و الدارمي)

عن خالد بن هذلة قال رأيت النبي

صالح يخطب الناس يوم عرفة على بعير

قائما في الركابين - (أبودارد)

عن عمرو بن شعيب عن أبيه عن

جده أن النبي صلي الله عليه وسلم قال خير الدعاء دعاء

يوم عرفة وخير ما قلت أنا والنبيون من

قبلي لا إله إلا الله وحده لا شريك له له

الملك وله الحمد وهو على كل شيء

قدير * (الترمذي ومالك)

عن عائشة قالت كان قريش ومن

دان دينهم يقفون بالمر دلفة وكانوا

يسمون الخمس فكان سائر العرب يقفون

بعرفة فلما جاء الإسلام أمر الله نبيه أن

2158. Malek reported from Talhah-b-Obaidullah,

Arafat and to stay there and then to return therefrom. That is (because of) His saying, the Glorious and High: "Then return wherfrom people return".

— Agreed

88. Abbas-b-Merdas reported:

The Apostle of Allah prayed at Arafat at night for forgiveness of his followers. He was given the response: Verily I have forgiven them except the oppressors; and verily I shall compensate the oppressed therefrom. He said: O my Lord! if Thou wisheth, Thou bestoweth Paradise to the oppressed and forgiveth the oppressor. He was not given any response to it at night. When he waited at Muzdalifah up to morning, he repeated the invocation and he was given response to what he had implored. Then he Prophet laughed (or he said: he only smiled). Abu Bakr and Omar said to him: My father and mother be ransomed to thee! this is certainly an hour wherein you are not to laugh. What has made you laugh? May Allah make your teeth (always) laugh! He replied: When the devil, the enemy of Allah, learnt that the Almighty and Glorious Allah granted my prayer and pardoned my followers, he took earth and began to throw it upon his head and curse it with woe and destruction.

يَا أَيُّهَا عَرَفَاتُ فَيُقَفِّ بِهَا ثُمَّ يُفِيضُ مِنْهَا
فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ ثُمَّ أَفِيضُوا مِنْ
حَيْثُ أَفَاضَ النَّاسُ - (متفق عليه)

عن عباس ابن مرداس أن رسول
الله صلى الله عليه وسلم دعا ليلة عرفة بالمغفرة
فاجيب أني قد غفرت لهم ما خلا المظالم
فاني أخذ للمظلوم منه قال أي رب إن
مشت أعطيت المظلوم من الجنة وغفرت
للمظالم فلم يجب عشيته فلما أصبح بالمزدلفة
أعاد الدعاء فاجيب إلى ما سأل
فضحك رسول الله صلى الله عليه وسلم أو قال
تبسم فقال له أبو بكر وعمر بابي أنت
وأمي إن هذه ساعة ما كنت تضحك
فيها فما الذي اضحكك اضحكك الله سنك قال
إن عدو الله إبليس لما علم أن الله عز
وجل قد استجاب دعائي وغفر لأمتي
أخذ التراب فجعل يحثوه على رأسه و

The despondency I saw from him made me laugh.

—*Ibn Majah, Baihaqi.*

568w. **Talhah b-Obaidullah-b-Kariz** reported that the Apostle of Allah said: The devil was not noticed on any day more debased, more enraged, more dishonoured and more displeased than on the day of Arafat. That was for nothing except that he saw the descent of gifts and Allah's pardon of great sins excepting what was noticed on the day of Bdr, and verily he saw Gabriel marshalling the angels in ranks: —*Malek, Sharhi Sunnat (Defective).*

569w. **Jaber** reported that the Apostle of Allah said. When the day of Arafat arrives, certainly Allah gets down to the nearest heaven and receives glorifications from the angels and says: Look to My servants. They have come to Me dishevelled in hairs and laden with dust and hastening from every distant corner. I bear witness to you that I have pardoned them. The angels say: O Lord! so and so was known as pious, and also so and so male and female. The Almighty and Glorious Allah says: I have forgiven them: The Prophet said: There is no day wherein He sets free from the

يَدْعُوهُ بِالْوَيْلِ وَالتَّبُورِ فَأَضْحَكَنِي مَا رَأَيْتُ
مِنْ جَزَعٍ * (ابن ماجة و البيهقي)
عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ كَرِيزٍ
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَرَأَى الشَّيْطَانُ
يَوْمَ مَا هُوَ فِيهِ أَصْغَرُ وَلَا أَذْهَبُ وَلَا أَحْقَرُ وَلَا
أَغْيَظُ مِنْهُ فِي يَوْمِ عَرَفَةَ وَمَا ذَلِكَ إِلَّا
لَمَّا يَرَى مِنْ تَنْزِيلِ الرَّحْمَةِ وَتَجَاوُزِ اللَّهِ
عَنِ الذُّرْبِ الْأَعْظَامِ إِلَّا مَرَأَى يَوْمَ بَدْرٍ
فَأَنَّهُ قَدَرَأَى جِبْرَائِيلَ يَزْعُمُ الْمَلَائِكَةَ *

(مَالِكٌ وَ شَرْحُ السَّنَةِ (مُرْسَلًا))

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ
يَوْمُ عَرَفَةَ إِنَّ اللَّهَ يَنْزِلُ إِلَى السَّمَاءِ
الْأَدْنَى فَيَبْأُهَا بِهِمُ الْمَلَائِكَةُ فَيَقُولُ
انظُرُوا إِلَى عِبَادِي اتَّوْنِي شَعَثًا تَبْرًا
ضَاحِينَ مِنْ كُلِّ فَمٍّ عَمِيقٍ أَشْهَدُكُمْ أَنِّي
قَدْ غَفَرْتُ لَهُمْ فَيَقُولُ الْمَلَائِكَةُ يَا رَبِّ فُلَانٌ
كَانَ يَهْرَقُ وَفُلَانٌ وَفُلَانَةٌ يَقُولُ اللَّهُ
عَزَّ وَجَلَّ قَدْ غَفَرْتُ لَهُمْ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أَكْثَرَ عَتِيقًا مِنَ النَّارِ

fire a greater number than on the day of Arafat.

—*Sharhi-Sunnat*

89. Hisham-b-Urwah reported from his father who said: Osamah-b-Zaid was asked: How did the Apostle of Allah travel when he returned from the Farewell Pilgrimage? He said: He rode on hastily; and when he found any open space, he ran.

—*Agreed*

90 Ibn Abbas reported that he returned with the Prophet on the day of Arafat. The Prophet heard a loud noise from behind him and belabouring of camels. Then he hinted at them with his stick and said: O men! you should take to silence, and verily piety is not with the running.

—*Bukhari.*

91. Same reported that Osamah-b-Zaid was riding behind the Prophet from Arafat to Muzdalifah. Thereafter Fazl rode behind him from Muzdalifah to Mina. Both of them reported: The Prophet continued to recite 'Labbaik,' till he threw stones at Jamrah Aqabah.

—*Agreed.*

92. Ibn Omar reported that the Prophet amalgamated Magrib and Isha prayers at Muzdalifah, each of them with a single Aqamat without any Tasbeih between these two, nor at the

من يوم عرفة * (شرح السنة)

عن هشام بن عروة عن أبيه قال
سئل أسامة بن زيد كيف كان رسول

الله صلعم يسير في حجة الرداع حين
دفع قال كان يسير العنق فإذا وجد فجرة

نص * (متفق عليه)

عن ابن عباس أنه دفع مع النبي
صلعم يوم عرفة فسمع النبي صلعم وراءه

زجراً شديداً وضرباً للابل فأشار بسوطه
إليهم وقال يا أيها الناس عليكم بالسكينة

فإن البر ليس بالإيضاع * (البخاري)

عنه أن أسامة بن زيد كان ردف

النبي صلعم من عرفة إلى المزدلفة ثم

أردف الفضل من المزدلفة إلى منى

فكلاهما قالا اسم يزل النبي صلعم يلبي

حتى رمى جمرة العقبة - (متفق عليه)

عن ابن عمر قال جمع النبي صلعم

النبي صلعم المغرب والعشاء بجمع كل

واحدة منهما بإقامة ولم يسم بينهما

end of each of these two. 2159

—*Bukhari.*

93. **Abdullah-b-Mas'ud** reported: I did not see the Apostle of Allah say any prayer but in its appointed time except two prayers, the Magrib and I'sha prayers at Muzdalifah; and he prayed Fajr on that day before its appointed time. 2160 —*Agreed.*

94. **Ibn Abbas** reported: I was among the weaker ones of his family members 2161 whom the Prophet sent in advance during the night of Muzdalifah.

—*Agreed.*

95. **Same** reported from **Fazl-b-Abbas** who was riding behind the Prophet that he had said about the night at Arafat and the morning at Mazdalifah to the people when they were returning: 'March on with peace'. And he was (at that time) holding back his camel, until he entered Muhasser which is at Mina. He said: You should take the stones of Khazf for being thrown at Jamrah. And he said: The Apostle of Allah did not stop saying 'Labbaik' till he threw stones at Jamrah. —*Muslim.*

وَلَا عَلَىٰ أَثَرِ كُلِّ وَاحِدَةٍ مِّنْهُمَا.

(البخاري)

عَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ مَرَّ أَيْتُ رَسُولِ اللَّهِ صَلَّى صَلَّى صَلَاةُ لَمِيقَاتِهَا إِلَّا صَلَاةَ تَيْنِ صَلَاةَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ وَ صَلَّى الْفَجْرَ يَوْمَئِذٍ قَبْلَ مِيقَاتِهَا (مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عَبَّاسٍ قَالَ أَنَا مِنَ الْقَدَمِ النَّبِيِّ صَلَّى لَيْلَةَ الْمُزْدَلِفَةِ فِي ضَعْفَةِ أَهْلِهِ.

(مُتَّفَقٌ عَلَيْهِ)

عَنْهُ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ وَكَانَ رَدِيفَ النَّبِيِّ صَلَّى أَنَّهُ قَالَ قَالَ فِي عَشِيَةِ عَرَفَةَ وَغَدَاةِ جَمْعٍ لِلنَّاسِ حِينَ رَفَعُوا عَلَيْكُمْ بِالسَّكِينَةِ وَهُوَ كَأَنَّ نَاقَتَهُ حَتَّى دَخَلَ مُحَسَّرًا وَهُوَ

مِنْ مَنَى قَالَ عَلَيْكُمْ بِعَصَى الْخَزَفِ الَّتِي يَرْمِي بِهَا الْجَمْرَةَ وَقَالَ لَمْ يَزَلْ رَسُولُ اللَّهِ صَلَّى يَلْبِي حَتَّى رَمَى الْجَمْرَةَ

(مسلم)

2159. The sun-set optional prayers were said after the obligatory prayers of Magrib and I'sha.

2160 In other words, the Fajr prayer was said in darkness. It should be prayed, however, in the light of the dawn before sun-rise according to all jurists.

2161. (i) The weak ones were the women and children of the Prophet's family. (ii) To start from Muzdalifah towards Mina before sun-rise is sunnat. (iii) According to the Hanifi Mazhab, stone-throwing begins after sun-rise, while Imama Shafe'i and Ahmali held it lawful after midnight.

96. **Jaber** reported : The Prophet hastened from Muzdalifah with easy pace and also ordered them (to march) with easy pace. He hastened by the valley of Muhasser and ordered them to throw (like) the stones of Khazf 2162 and said : Perchance I may not see you after this year of mine. —*Agreed.*

97. **Ibn Abbas** reported : During the night of Muzdalifah, the Prophet sent us, the young men of Abdul Muttaleb clan, (to Mina) on asses. Then he began to knock at our thighs and say : My darlings ! don't throw stones till the sun rises.

Abu Daud, Nisai, Ibn Majah.

98. **Ayesha** reported : The Prophet sent Omme Salamah during the night of slaughter. She threw stones at Jamrah before the early dawn and then departed and hastened. And that was a day wherein the Prophet was staying with her. —*Abu Daud.*

99. **Ibn Abbas** reported : The permanent resident or the pilgrim shall recite Labbaik till he kisses the Stone by touch. 2163 —*Abu Daud.*

100. **Yaqub-b-A'sem-b-Urwah** reported that he heard Sharid say : I hastened with the Apostle of Allah. His feet did not touch the ground till he reached Muzdalifah. —*Abu Daud.*

عَنْ جَابِرٍ قَالَ أَفَاضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ جَمْعٍ وَعَلَيْهِ السَّكِينَةُ وَأَمَرَهُمْ بِالسَّكِينَةِ وَأَوْضَعَ فِي وَادِي مُحَسَّرٍ وَأَمَرَهُمْ أَنْ يَرْمُوا بِمِثْلِ حَصَى الْخَدَفِ رَقَالَ لَعَلِّي لَا أَرُكُمْ بَعْدَ عَامِي هَذَا - (مُتَّفَقٌ عَلَيْهِ)

عَنْ ابْنِ عَبَّاسٍ قَالَ قَدَّمْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْمُزْدَلِفَةِ أَغِيلَمَةَ بَنِي عَبْدِ الْمُطَّلِبِ عَلَى حِمَارَاتٍ فَجَعَلَ يَلْطِمُ أَفْخَازَنَا وَيَقُولُ ابْنِي لَا تَرْمُوا الْجُمُرَةَ حَتَّى تَطْلُعَ الشَّمْسُ (أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

عَنْ عَائِشَةَ قَالَتْ أَرْسَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَمِّ سَلَمَةَ لَيْلَةَ الذَّحْرِ فَرَمَتْ الْجُمُرَةَ قَبْلَ الْفَجْرِ ثُمَّ مَضَتْ فَافَاضَتْ وَكَانَ ذَلِكَ الْيَوْمَ الَّذِي يَكُونُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَهَا - (أَبُو دَاوُدَ)

عَنْ ابْنِ عَبَّاسٍ قَالَ يَلْبِي الْمَقِيمُ أَوْ الْمُعْتَمِرُ حَتَّى يَسْتَلِمَ الْحَجَرَ - (أَبُو دَاوُدَ)

عَنْ يَعْقُوبَ بْنِ عَاصِمٍ بْنِ عُرْوَةَ أَنَّهُ سَمِعَ الشَّرِيدَ يَقُولُ أَفَضْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا مَسَّتْ قَدَمَاهُ الْأَرْضَ حَتَّى أَتَى جَمْعًا *

2162. Khazf is small stones like date seeds.

2163. Abu Daud says that it is a Mauquf hadith raised up to Ibn Abbas.

101. **Ibn Shihab** reported : Salem informed me that Hajjaj-b-Yusuf 2164 had asked Abdullah in the year he killed Ibn Zubair : How shall we act in the waiting place on the day of Arafat ? Salem replied : If you intend (to follow) Sunnat, pray at noon on the day of Arafat. Abdullah-b-Omar said : He has spoken the truth. They used to combine the Zuhr and Asr prayers in sunnat. I asked Salem : Did the Apostle of Allah do it ? Salem said : Did they follow it except as his sunnat ?

—*Bukhari.*

570w. **Muhammad-b-Qais-b-Makhramah** reported that the Prophet had delivered a sermon and said : Verily the pre-Islamic Arabs used to hasten from Arafat at the time when the sun became as it were the turbans of men upon their faces before it set in ; and from Muzdalifah after the sun rose up, at a time when it became as it were the turbans of men upon their faces. We used not to hasten from Arafat till the sun set in and hasten from Muzdalifah before the sun rose. Our slaughter was opposite to the slaughter of the worshippers of idols and polytheism

—*Ahmad.*

عَنِ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي سَالِمٌ
أَنَّ الْحَجَّاجَ بْنَ يُسُفَ عَامَ نَزْلِ بَابِ
الزَّيْدِ سَأَلَ عَبْدَ اللَّهِ كَيْفَ نَصْنَعُ بِالْمَوْقِفِ
يَوْمَ عَرَفَةَ فَقَالَ سَالِمٌ إِنْ كُنْتَ تُرِيدُ السُّنَّةَ
فَهَجِرْ بِالصَّلَاةِ يَوْمَ عَرَفَةَ فَقَالَ عَبْدُ اللَّهِ بْنُ
عُمَرَ صَدَقَ إِنَّهُمْ كَانُوا يَجْمَعُونَ بَيْنَ الظُّهْرِ
وَالْعَصْرِ فِي السُّنَّةِ فَقُلْتُ لِسَالِمٍ أَفَعَلَ
ذَلِكَ رَسُولُ اللَّهِ صَلَّيْهِ وَسَلَّمَ وَهَلْ
يَتَّبِعُونَ ذَلِكَ إِلَّا سُنَّتَهُ * (البخاري)
عَنْ مُحَمَّدِ بْنِ قَيْسٍ بْنِ مَخْرَمَةَ قَالَ
خَطَبَ رَسُولُ اللَّهِ صَلَّيْهِ وَسَلَّمَ فَقَالَ إِنْ أَهْلُ
الْجَاهِلِيَّةِ كَانُوا يَدْفَعُونَ مِنْ عَرَفَةَ حِينَ تَكُونُ
الشَّمْسُ كَأَنَّهَا عَمَائِمُ الرِّجَالِ فِي وُجُوهِهِمْ
قَبْلَ أَنْ تَغْرُبَ وَمِنْ الْمُزْدَلِفَةِ بَعْدَ أَنْ تَطْلُعَ
الشَّمْسُ حِينَ تَكُونُ كَأَنَّهَا عَمَائِمُ الرِّجَالِ
فِي وُجُوهِهِمْ وَإِنَّا لَأَنْدَفِعُ مِنْ عَرَفَةَ حَتَّى
تَغْرُبَ الشَّمْسُ وَنَدْفِعُ مِنَ الْمُزْدَلِفَةِ
قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ هَدَيْنَا مَخَالَفَ
لِهَدْيِ عَبْدِ الْأَرِثَانِ وَالشَّرِكِ * (أحمد)

2164. Hajjaj-b-Yusuf was a notorious tyrant who killed as many as 128000 persons. He was governor of Abdul Malek and killed Abdullah-b-Zubair in the precincts of the Holy Ka'ba. None dared to say anything opposed to his ideas. This tradition should therefore be taken with utmost caution.

SECTION 6

2165. Mina and throwing stones

Arriving at noon at Mina on the 10th Zil-Haj, the pilgrim shall proceed to throw stones which he has taken from a place near Muzdalifah. Then throwing seven stones at the last Jamrah called Jamrah Aqabah, he shall return to his camp. Takbir shall be recited at the time of each throwing. Thereafter animals shall be sacrificed. This right extends up to 12th Zil-Haj. On the 11th, 12th and 13th Zil-Haj which are known as the days of Tashriq, he will throw stones at three Jamrahs (places of stones) with seven stones at each Jamrah on each day. The three Jamrahs are called the first Jamrah, the middle Jamrah and the Jamrah Aqabah. If anybody remains at Mina on the 13th Zil-Haj, it is Wajeb on him to throw stones on that day. The pilgrim may however leave Mina on the 12th Zil-Haj in the afternoon. The Quran says: Whoso hastens in two days, there is no sin on him—2:203Q. On the 10th Zil-Haj or on any subsequent date, the pilgrim shall make Tawaf of the Ka'ba (one of the ingredients of Haj). If it is finished, and also the throwing of stones at Aqabah, the pilgrim gets out of Ihram and can live like a non-pilgrim; but if Tawaf remains due, he is prohibited from hunting and sexual intercourse though other things become lawful on the completion of stone-throwing at Aqabah and shaving of the hairs of the head.

102. Jaber reported: I saw the Prophet throwing stones on the Day of Sacrifice from his riding animal and saying: You should learn your rites, because I don't know whether I would make pilgrimage other than this pilgrimage of mine.

—Muslim

103. Same reported: I saw the Apostle of Allah throwing stones similar to the stones of Khazf.

—Muslim

عَنْ جَابِرٍ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْمِي
عَلَى رَاحِلَتِهِ يَوْمَ النَّحْرِ وَيَقُولُ لَتَأْخُذُوا
مِنْ أَسْكَكُمْ فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحْمِ
بَعْدَ حِجَّتِي هَذِهِ *

عَنْهُ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

رَمَى الْجَمْرَةَ بِمِثْلِ حَصَى الْخَنْفِ *

(مسلم)

104. Same reported: The Apostle of Allah threw stones on the Day of Sacrifice at noon, and afterwards at the time when the sun inclined. —Agreed.

105. Abdullah-b-Mas'ud reported: He reached the greater Jamrah, and by keeping the House by his left side and Mina by his right he threw seven stones with the utterance of Takbir at each throwing. Then he said: Thus was the throwing of one on whom the Chapter 'Cow' was revealed. —Agreed.

106. Jaber reported that the Prophet said: Istinja is Taw-wun, throwing at Jamrahs is Taw-wun, running between Safa and Merwah is Taw-wun and circumbulation is Taw-wun; and when some one of you throw stones, let him throw with Tawwun. 2166 —Muslim.

107. Qodamah-b-Abdullah-b-Ammar reported: I saw the Prophet throwing stones on the Day of Sacrifice riding upon a red-white she-camel. There were no beating and no driving and no saying: Take your side, take your side:

—Shafeyi Tirmizi, Nisai, Ibn Majah.

عَنْهُ قَالَ رَمَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْجَمْرَةَ يَوْمَ النَّحْرِ ضَحَى وَأَمَّا بَعْدَ ذَلِكَ
فَإِذَا زَالَتِ الشَّمْسُ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّهُ انْتَهَى
إِلَى الْجَمْرَةِ الْكُبْرَى فَجَعَلَ الْبَيْتَ عَنْ
يَسَارِهِ وَمِنْهُ عَنْ يَمِينِهِ وَرَمَى بِسَبْعِ
حَصَيَّاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ ثُمَّ قَالَ
هَكَذَا رَمَى الَّذِي أَنْزَلَتْ عَلَيْهِ سُورَةُ
الْبَقَرَةِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْإِسْتِجْمَارُ تَوَوُّعُ رَمَى الْجَمَارِ تَوَوُّعُ السَّعْيِ بَيْنَ
الصَّفَا وَالْمَرْوَةِ تَوَوُّعُ الطَّوَافِ تَوَوُّعُ إِسْتِجْمَارِ
أَحَدِكُمْ فَلْيَسْتَجْمِرْ بِتَقَى (مُسْلِمٌ)

عَنْ قُدَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَمَارٍ قَالَ
رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْمِي الْجَمْرَةَ يَوْمَ النَّحْرِ
عَلَى نَاقَةٍ صَهْبَاءَ لَيْسَ ضَرْبٌ وَلَا طَرْدٌ وَلَيْسَ
قِيلَ إِلَيْكَ إِلَيْكَ * (الشَّافِعِيُّ وَ
الْتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

2166 Istinja means to pass urine and to wash the organ according to the rules. Taw-wun signifies three to seven stones. Istinja is for three times and all other rites are for seven times.

108. **Ayesha** reported from the Prophet who said: Verily the stone-throwing and the running between Safa and Merwah have been ordained for commemorating the remembrance of Allah.
—*Darimi, Tirmizi*
(*Approved, Correct*).

109. **Same** reported: We asked: O Apostle of Allah! shall we not build a structure for you which will give you shade at Mina? He said: No; Mina is the halting place of those who precede.

—*Tirmizi, Ibn Majah, Darimi.*

571w. **Nafe'** reported: Ibn Omar used to stay near the first two Jamrahs a long stay uttering Takbir of Allah and His Tasbih and His Tahmid and invoking Allah; and he used not to stay at Jamrah Aqabah. 2167

—*Malek.*

عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا
جَعَلَ رَمِي الْجَمَارِ وَالسَّعْيَ بَيْنَ الصَّفَا
وَالْمَرْوَةِ لِقَامَةِ ذِكْرِ اللَّهِ *

الترمذي والدارمي (حسن صحيح)
عَنْهَا قَالَتْ قُلْنَا يَا رَسُولَ اللَّهِ أَلَا نَبْنِي
لَكَ بِنَاءً يُظِلُّكَ بِمِنًى قَالَ لَا مَنًى مِنَّا
مَنْ سَبَقَ *

(الترمذي وابن ماجة والدارمي)
عَنْ نَافِعٍ قَالَ قَالَ ابْنُ عُمَرَ كَانَ
يَقِفُ عِنْدَ الْجَمْرَتَيْنِ الْأُولَيَيْنِ وَقِفًا
طَوِيلًا يَكْبِرُ اللَّهَ وَيُسَبِّحُهُ وَيُحَمِّدُهُ وَيَدْعُو
اللَّهَ وَلَا يَقِفُ عِنْدَ جَمْرَةِ الْعَقَبَةِ *

(مالك)

SECTION 7

2168. Sacrificial Animal (الهدى)

Hadyun is an animal that is taken by a pilgrim to be sacrificed within the precincts of the Ka'ba. The descriptions of such an animal have been given in the Quran in verses 2:196, 48:5Q. A goat or an ewe suffices one person, and a camel or a cow for seven persons. The Day of Sacrifice is the 10th Zil-Haj on which two rak'ats of Wajeb prayers are celebrated. The right to sacrifice an animal extends up to 12th Zil-Haj. Some portion of the meat of the sacrificed animal shall be distributed among the poor and the

2167. There are three Jamrahs—the first, the middle, and the last known as Jamrah Aqabah. Jamrah means the place where stones are thrown. Here the first and the middle Jamrahs have been meant.

needy, and the skin or its price shall be given in charity. See notes for details.

110. **Ibn Abbas** reported that the Apostle of Allah had prayed the Zuhr at Zul-Halifah and thereafter called for his she-camel and marked it in a side of its right hump and shed some blood from it and adorned it with a necklace of two shoes and thereafter rode on his conveyance. When it carried him to Baida'a, he made Ihram for pilgrimage.

—Muslim.

111. **Ayesha** reported that the Prophet had once sent a goat towards the House for sacrifice and adorned it with a collar. 2169

—Agreed.

112. **Jaber** reported that the Apostle of Allah had sacrificed a cow for Ayesha on the Day of Sacrifice.

—Muslim.

113. **Same** reported that the Prophet had sacrificed a cow for his wives in his pilgrimage. 2170

—Muslim

114. **Ayesha** reported: I prepared the collars of the she-camels of the Prophet with my own hand. Then he adorned them with collars and sent them as

عَنِ ابْنِ عَبَّاسٍ قَالَ صَلَّى رَسُولُ اللَّهِ
صَلَّمَ الظُّهْرَ بِذِي الْحَلِيفَةِ ثُمَّ دَعَا بِنَاقَتِهِ
فَاشَعَرَهَا فِي صَفْحَةٍ سَنَامِهَا (الْأَيْمَنِ) وَسَلَّتِ
الدَّمَ عَنْهَا وَقَلَدَهَا نَعْلَيْنِ ثُمَّ رَكِبَ رَاحِلَتَهُ
فَلَمَّا اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ أَهْلَ بِالْحَجِّ
(مُسْلِمٌ)

عَنْ عَائِشَةَ قَالَتْ أَهْدَى النَّبِيُّ صَلَّمَ
مَرَّةً إِلَى الْبَيْتِ غَنَمًا فَقَلَدَهَا *
(مُتَّفَقٌ عَلَيْهِ)

عَنْ جَابِرٍ قَالَ ذَبَحَ رَسُولُ اللَّهِ صَلَّمَ
عَنْ عَائِشَةَ بَقْرَةً يَوْمَ النُّحْرِ * (مُسْلِمٌ)
عَنْهُ قَالَ نَحَرَ النَّبِيُّ صَلَّمَ عَنْ نِسَائِهِ
بَقْرَةً فِي حِجَّتِهِ * (مُسْلِمٌ)

عَنْ عَائِشَةَ قَالَتْ فَتَلَّتْ قَلَائِدَ بَدَنِ
النَّبِيِّ صَلَّمَ بِيَدَيَّ ثُمَّ قَلَدَهَا وَاشَعَرَهَا

2169. It was the pre-Islamic custom to mark an animal for sacrifice by inflicting an wound in some portion of its body. The reason is that if it was lost, anybody finding it would take it to the place of sacrifice. This practice was retained by the Prophet in a more humanitarian form by marking a sign without wound.

2170 Marking by wound is unanimously prohibited but marking with collars is sunnat.

offerings (to the Ka'ba). Nothing was made unlawful for him what was allowed to him.—*Agreed*

115. **Same** reported: I prepared their collars of wool which was with me. Afterwards he sent them with my father. —*Agreed*.

116. **Abu Hurairah** reported: The Prophet saw a man driving a camel of offering. He said: Ride on it. He said: It is only a camel for offering. He said: Ride on it. He said: It is only a camel of offering. He said for the second or for the third time: Ride on it, woe to you. 2171 —*Agreed*.

117. **Ibn Zubair** reported: I heard Jaber-b-Abdullah being questioned about riding on a camel of sacrifice. He said: I heard the Apostle of Allah say: Ride on it with kindness when you are in need of it, until you find (another) back (to ride on). 2172 —*Muslim*

118. **Ibn Abbas** reported: The Prophet sent sixteen camels with a man and gave him superintendence over them. He said: O Ms. of Allah! how shall I act with that one which will become a burden to me

وَأَهْدَاهَا فَمَا حَرَّمَ عَلَيْهِ شَيْءٌ كَانَ أَحْلَى لَهُ

(متفق عليه)

عَنْهَا قَالَتْ قَتَلْتُ قَلَانِدَهَا مِنْ عَمِي

كَانَ عِنْدِي ثُمَّ بَعَثَ بِهَا مَعَ أَبِي *

(متفق عليه)

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى

رَأَى رَجُلًا يَسُوقُ بَدْنَةً فَقَالَ ارْكَبْهَا فَقَالَ

أَنَّهُ بَدْنَةٌ قَالَ ارْكَبْهَا فَقَالَ إِنَّهَا بَدْنَةٌ

قَالَ ارْكَبْهَا وَيْلَكَ فِي الثَّانِيَةِ أَوِ الثَّلَاثَةِ

(متفق عليه)

عَنْ ابْنِ الزُّبَيْرِ قَالَ سَمِعْتُ جَابِرَ بْنَ

عَبْدِ اللَّهِ سَأَلَ عَنْ رُكُوبِ الْهَدْيِ فَقَالَ

سَمِعْتُ النَّبِيَّ صَلَّى يَقُولُ ارْكَبْهَا بِالْمَعْرُوفِ

إِذَا لَجِئْتَ إِلَيْهَا حَتَّى تَجِدَ ظَهْرَهَا *

(مسلم)

عَنْ ابْنِ عَبَّاسٍ قَالَ بَعَثَ رَسُولُ اللَّهِ

صَلَمَ سِتَّةَ عَشَرَ بَدْنَةً مَعَ رَجُلٍ وَامْرَأَةٍ فِيهَا

فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ أَصْنَعُ بِمَا أَبْدَعُ

2171 These two traditions have been interpreted to the effect that sacrifice was made with the previous permission of the wives of the Prophet. According to Imam Abu Hanifah, one cow is sufficient for seven persons and one goat for one person. Imam Malek holds that one cow or one goat is sufficient for a whole family as these traditions signify.

2172 It shows that except in case of extreme necessity, the sacrificial animals shall not be used for riding purposes.

therefrom? He said: Slaughter it and thereafter dye its hoofs with its blood, and thereafter place it upon its side but do not eat it—you or any one of your companions. —*Muslim.*

119. Jaber reported: We slaughtered in the year of Hudai-biyyah with the Apostle of Allah one camel for seven (persons) and one cow for seven. —*Muslim.*

120. Ibn Omar reported that he came to a man who kept his camel waiting for slaughtering it. He said: Let it stand at a distance in obedience to the practice of Muhammad.

—*Agreed*

121. Ali reported: The Apostle of Allah directed me to take care of his offering camels and to give in charity their meat, their skins and their hoofs and not to give anything of them to one who slaughters. He said: We shall give him from us. 2178 —*Agreed*

122. Jaber reported: We used not to eat the meat of our sacrificed camels beyond three days. Then the Apostle of Allah gave us permission (to do so) and said: Eat and store. So we ate and stored up (beyond 3 days). —*Agreed*

عَلِيٍّ مِنْهَا قَالَ أَنْحَرَهَا ثُمَّ اصْبَغَ نَعْلَيْهَا فِي دَمِهَا ثُمَّ أَجْعَلَهَا عَلَى صَفْحَتَيْهَا وَلَا تَأْكُلْ مِنْهَا أَنْتَ وَلَا أَحَدٌ مِنْ أَهْلِ رِفْقَتِكَ *

(مُسْلِمٌ)

عَنْ جَابِرٍ قَالَ نَحَرَ نَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْوَحْدِ يَبِيَّةَ الْبَدْنَةِ عَنْ سَبْعَةِ

وَالْبَقَرَةِ عَنْ سَبْعَةِ * (مُسْلِمٌ)

عَنْ ابْنِ عُمَرَ أَنَّهُ أَتَى عَلَى رَجُلٍ قَدْ أَنْخَرَ بَدْنَتَهُ يَنْحَرُهَا قَالَ ابْعَثْهَا قِيَامًا

مَقِيدَةً سَلَّةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَلِيٍّ قَالَ أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

أَنْ أَقْرِمَ عَلَى بَدْنَتِهِ وَأَنْ أَتَصَدَّقَ

بِلَحْمِهَا وَجُلْدِهَا وَأَجَلَّتْهَا وَأَنْ لَا أُعْطِيَ

الْجَزَارَ مِنْهَا قَالَ نَحْنُ نَعْطِيهِ مِنْ عِنْدِنَا *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ جَابِرٍ قَالَ كُنَّا لَا نَأْكُلُ مِنْ

لَحْمٍ بَدْنَتِنَا فَرَخَّصَ لَنَا رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كُلُوا وَتَزَرَّدُوا فَاكَلْنَا

وَتَزَرَّدْنَا *

(مُتَّفَقٌ عَلَيْهِ)

2178. These camels were sent to the Ka'ba as offerings. They were one hundred in number. Their skins or their equivalent price may lawfully be given in charity. It is unlawful to appropriate them for the use of one who sacrifices it.

123. **Ibn Abbas** reported : The Prophet sent among his sacrificial animals in the year of Hudaibiyyah a camel belonging to Abu Jahl. It had a silver lining on its head (and in a narration : a gold ring) enraging the polytheists therewith.

—*Abu Daud*

124. **Najeyah-al-Khuzayi** narrated : I asked the Prophet : O Ms. of Allah, how shall I act with what will be about perishing out of the sacrificial animals? He said : Slaughter it and then sip its collar in its blood and then let it (meat) be left among men that they (poor people) eat it. 4 .

Malek, Tirmizi, Ibn Majah, Abu Daud, Darimi

125. **Abdullah-b-Qurt** reported from the Prophet who said : Verily the greatest of the days near Allah is the Day of Sacrifice, and next the Day of resting. *Saur said* : And that is the second day. He said : Five or six she camels were brought near the Prophet. Then they began to come near him to seek which of them he should begin with. He narrated : When their sides were turned down, he uttered with inaudible voice what I did not understand. I asked : What

عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ صَلَّعَ
أَهْدَى عَامَ الْحُدَيْبِيَّةِ فِي هَدَايَا رَسُولِ
اللَّهِ ﷺ جَمَلًا كَانَ لِأَبِي جَهْلٍ فِي رَأْسِهِ
بُرَّةٌ مِنْ فِضَّةٍ وَفِي رِوَايَةٍ مِنْ ذَهَبٍ
يَغِيظُ بِذَلِكَ الْمُشْرِكِينَ * (أَبُو دَاوُدَ)

عَنْ نَجِيَّةِ الْخُزَاعِيِّ قَالَتْ يَا رَسُولَ
اللَّهِ ﷺ كَيْفَ أَصْنَعُ بِمَا عَطَبَ مِنَ الْبَدَنِ
قَالَ أَنْحَرُهَا ثُمَّ أَغْمِسُ نَعْلَهَا فِي دَمِهَا
ثُمَّ خَلِّ بَيْنَ النَّاسِ وَبَيْنَهَا فَيَأْكُلُونَهَا *

(مَالِكٌ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَأَبُو دَاوُدَ
وَالدَّارِمِيُّ)

عَنْ عَبْدِ اللَّهِ بْنِ قُرْطٍ عَنِ النَّبِيِّ ﷺ صَلَّعَ
قَالَ إِنَّ أَعْظَمَ الْأَيَّامِ عِنْدَ اللَّهِ يَوْمَ النُّحْرِ
ثُمَّ يَوْمُ الْقَرِّ قَالَ تَسْرُوهُرَ الْيَوْمِ الثَّانِي
قَالَ وَقُرْبَ لِرَسُولِ اللَّهِ ﷺ بَدَنَاتٍ خَمْسَ
أَوْ سِتٍّ فَطَفِقْنَ يَزْدَلِفْنَ إِلَيْهِ بِأَيْتِهِنَّ
يَبْدُو قَالَ فَلَمَّا وَجِبَتْ جُزُوبُهَا فَتَكَلَّمَ
بِكَلِمَةٍ خَفِيَّةٍ لَمْ أَفْهَمْهَا فَقُلْتُ مَا قَالَ

did he say? He replied that he had said: Whose wishes, let him cut off (a portion of the animal). — *Abu Daud.*

126. **Salamah-b' Akwa'a** reported that the Apostle of said: Whoso of you sacrifices an animal, must not get up at dawn after the third day with something of it (left) in his house. When the following year came to pass, they asked: O Apostle of Allah! shall we do as we did last year? He replied: Eat, feed and store up, as this is a year of famine for the people. So I wished that you would extend your help towards them.

— *Agreed.*

127. **Nubaishah** reported that the Apostle of Allah said: Verily we prohibited you from eating their meat beyond three days that it may not injure you. Allah has given you sufficient. So eat, store up and seek reward. Behold! these days are certainly the days of eating, drinking and remembering Allah.

— *Abu Daud*

قَالَ قَالَ مَنْ شَاءَ اقْطَعْ * (ابوداود)

عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ قَالَ النَّبِيُّ

صَلِّعَمَ مَنْ ضَعَى مِنْكُمْ فَلَا يَصْبَحَنَّ بَعْدَ

ثَلَاثَةٍ وَفِي بَيْتِهِ مِنْهُ شَيْءٌ فَلَمَّا كَانَ الْعَامُ

الْمُقْبِلُ قَالُوا يَا رَسُولَ اللَّهِ تَفْعَلُ كَمَا

فَعَلْنَا الْعَامَ الْمَاضِيَ قَالَ كُلُّوا وَاطْعِمُوا

وَادْخُرُوا فَإِنَّ ذَلِكَ الْعَامَ كَانَ بِالنَّاسِ

جَهْدٌ فَأَرَدْتُ أَنْ تُعِينُوا فِيهِمْ *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ نُبَيْشَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

إِنَّا كُنَّا نَنْهَيْكُمْ عَنْ لَحْمِهَا أَنْ تَأْكُلُوهَا

فَوْقَ ثَلَاثِ لَيَالٍ تَسَعُّكُمْ جَاءَ اللَّهُ بِالسَّعَةِ

فَكُلُوا وَادْخُرُوا وَاتَّجِرُوا إِلَّا وَانْ هَذِهِ

الْأَيَّامُ أَيَّامُ أَكْلِ وَشَرَبٍ وَذِكْرِ اللَّهِ *

(ابوداود)

SECTION 8

2175. Shaving

Shaving the head or cutting its hairs is Wajeb on a pilgrim. The Quran says: Let them accomplish their needful acts of shaving and cleansing—22:29Q. You shall, certainly enter the sacred

mosque, if Allah pleases, in security, having their heads shaved and having their hairs cut—18:27 Q. Shaving takes place in case of Umrah immediately after the running between Safa and Merwah; and in case of Haj on the Day of Sacrifice after the throwing of stones at Aqabah. Women are exempted from shaving. It is enough if they shorten some hairs at the back.

128. Ibn Omar reported: The Apostle of Allah shaved his head in the Farewell pilgrimage, and so also some men from among his followers; and some of them cut their hairs.—*Agreed.*

129. Ibn Abbas reported: Muwayyah told me: I have cut (the hairs of) the head of the Prophet with scissors near Merwah.—*Agreed.*

130. Ibn Omar reported that the Prophet had recited in the Farewell pilgrimage: O Allah! have compassion on those who shave their heads. They asked O Prophet! and on those that cut? He said: O Allah! have compassion on those who shave their heads. They asked: O Prophet! and on those that cut? He said: And also on those who cut.—*Agreed.*

131. Yahya-b-Hussain reported from his grand-mother who had heard: The Prophet prayed thrice in the Farewell pilgrimage for the shavers (of head) and once for the cutters.—*Muslim*

132. Anas reported that the Prophet had come to Mina. Then he reached Jamrah and threw

عن ابن عمر أن رسول الله صلى الله عليه وسلم
حلق رأسه في حجة الوداع وأُتِيَ مِنْ
أَصْحَابِهِ وَقَصَرَ بَعْضُهُمْ * (متفق عليه)
عن ابن عباس قال قال لي معاوية
أني قصرت من رأس النبي صلى الله عليه وسلم عند
المروة بمشقص * (متفق عليه)

عن ابن عمر أن رسول الله صلى الله عليه وسلم
قال في حجة الوداع اللهم ارحم المحلقين
قالوا والمقصرين يا رسول الله قال اللهم
ارحم المحلقين قالوا والمقصرين يا رسول
الله قال ر المقصرين * (متفق عليه)
عن يحيى بن العيص عن جدته أنها
سمعت النبي صلى الله عليه وسلم في حجة الوداع
دعا للمحلقين ثلاثا وللمقصرين مرة واحدة -
(مسلم)

عن أنس أن النبي صلى الله عليه وسلم أتى
منى فأتى الجمرات فرماها ثم أتى منزله
بمنى ونحر نسكه ثم دعا بالخلق ونابل

(stones) at it. Thereafter he came to his abode at Mina and slaughtered his animal. Then he called for the barber. The barber took his right side and shaved it. Thereafter he called Talhah Ansari and gave it to it. Then he took his left side and said: Shave. So he shaved him. He gave it to Abu Talhah and said: Divide it among men. —Agreed

133. **Ayesha** reported: I used to apply to the Apostle of Allah before he made Ihram and on the Day of Sacrifice before he went round the House, such a perfume wherein there was musk. —Agreed

134. **Ibn Omar** reported: The Apostle of Allah hastened (to Mecca) on the day of sacrifice. Thereafter he returned and prayed the Zuhr at Mina. —Muslim.

135. **Ali and Ayesha** reported that the Apostle of Allah had prohibited a woman from shaving her head. —Tirmizi.

135a. **Ibn Abbas** reported that the Apostle of Allah said: There is no shaving for women. There is only cutting (of hairs) for women. 2176

—Abu Daud, Tirmizi.

136. **Abdullah-b-Amr-b-al-As** reported that the Apostle of Allah had waited in the Farewell Pilgrimage at Mina for the

الْحَالِقِ شَقَّهُ الْإِيمَنَ فَحَلَقَهُ ثُمَّ دَعَا أَبَا
طَلْحَةَ الْأَنْصَارِيَّ فَأَعْطَاهُ إِيَّاهُ ثُمَّ نَزَلَ
الشَّقَّ الْإِيسَرَ فَقَالَ احْلُقْ فَحَلَقَهُ فَأَعْطَاهُ
أَبَا طَلْحَةَ فَقَالَ أَقْسِمُ بَيْنَ النَّاسِ *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ عَائِشَةَ قَالَتْ كُنْتُ أَطِيبُ

رَسُولَ اللَّهِ صَلَّعَ قَبْلَ أَنْ يَحْرِمَ وَ يَوْمَ
النَّحْرِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ بِطِيبٍ فِيهِ
مِسْكٌ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّعَ
أَفَاضَ يَوْمَ النَّحْرِ ثُمَّ رَجَعَ فَصَلَّى الظُّهْرَ
بِمِنَى * (مُسْلِمٌ)

عَنْ عَلِيٍّ وَعَائِشَةَ قَالَا نَهَى رَسُولُ اللَّهِ
صَلَّعَ أَنْ تَحْلُقَ الْمَرْأَةُ رَأْسَهَا -

(التِّرْمِذِيُّ)

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّعَ لَيْسَ عَلَى النِّسَاءِ الْحُلُقُ إِنَّمَا عَلَى
النِّسَاءِ التَّقْصِيرُ *

(ابْنُ دَاوُدَ وَالتِّرْمِذِيُّ وَالدَّارِمِيُّ)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ
رَسُولَ اللَّهِ صَلَّعَ وَقَفَ فِي حُجَّةِ الْوَدَاعِ

2176. It is unlawful for women to shave their hairs. It is sufficient if they shorten some hairs on the back.

people who might be asking him. A man came to him and said: I don't know. I shaved before I slaughtered. He said: Slaughter, and there's no harm. Another came and said: I don't know. I sacrificed before I have thrown stones. He said: Throw stones and there's no harm. The Prophet was not asked about anything done either before or after except that he said: Do, there is no harm. *Agreed upon it. And in a narration of Muslim*: A man came to him and said: I had shaved before I threw stones. He said: Throw stones and there is no harm. And another came to him and said: I had hastened to the House before I threw stones. He said: Throw stones and there is no harm. 2177

137. Ibn Abbas reported: On the day of sacrifice, the Prophet was asked at Mina and he replied: There is no harm. A man asked him and said: I have thrown stones after evening. He said. There is no harm. 2178 —Bukhari

بِمَنْى لِلنَّاسِ يَسْأَلُونَهُ فَجَاءَهُ رَجُلٌ فَقَالَ
لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحَ فَقَالَ
أَذْبَحْ وَلَا حَرَجَ فَجَاءَهُ آخَرُ فَقَالَ لَمْ أَشْعُرْ
فَنَحَرْتُ قَبْلَ أَنْ أَرْمِيَ فَقَالَ أَرِمْ وَلَا
حَرَجَ فَمَا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَلَا آخَرَ إِلَّا قَالَ أَفْعَلْ وَلَا حَرَجَ مُتَّفَقٌ عَلَيْهِ
وَفِي رِوَايَةٍ لِمُسْلِمٍ أَتَاهُ رَجُلٌ فَقَالَ
حَلَقْتُ قَبْلَ أَنْ أَرْمِيَ قَالَ أَرِمْ وَلَا حَرَجَ
وَأَتَاهُ آخَرُ فَقَالَ أَفَضْتُ إِلَى الْبَيْتِ
قَبْلَ أَنْ أَرْمِيَ قَالَ أَرِمْ وَلَا حَرَجَ *

عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَسْأَلُ يَوْمَ النَّحْرِ بِمَنْى فَيَقُولُ لَا حَرَجَ
فَسَأَلَهُ رَجُلٌ فَقَالَ رَمَيْتَ بَعْدَ مَا أَمْسَيْتَ
فَقَالَ لَا حَرَجَ * (الْبُخَارِيُّ)

2177. The following rules should be observed on the day of sacrifice. As soon as a pilgrim reaches Mina, he shall throw seven pebbles at Jamrah-al-Aqabah, sacrifice an animal of defined descriptions, shave the hairs of his head and then go round the Holy Ka'ba. This order is sunnat. Imams Shafeyi and Ahmad hold that any breach of this order is not illegal, but according to Imam Abu Hanifah and Malek, an animal is to be sacrificed in lieu of the breach of the rule.

2178. According to three Imams, if the throwing of pebbles is delayed up to sun-set, sacrifice of an animal becomes necessary. They mean by the word 'Amsaitu' the time between afternoon and sun-set. Imam Abu Hanifah holds, however, that the time of stone-throwing begins from dawn till night with this difference that before sun-rise and after sunset an animal is required to be sacrificed as expiation for delay without excuse.

138. **Ali** reported : A man came to him and asked : O Ms. of Allah ! I had hastened (to Mecca) before I shaved. He said : Shave or shorten, there's no harm. Another came and said : I had sacrificed before I threw stones. He said : Throw and there's no harm. —*Tirmizi*.

139. **Osamah-b-Shaik** reported : I came with the Apostle of Allah on pilgrimage. The people began to approach him. There was one who asked : O Ms. of Allah ! I had run (between Safa and Marwah) before I went round (the House), or I did one thing last and another thing first. He was then saying : There is no harm except upon a person who, being an oppressor, damaged the honour of a Muslim. He is one who has committed sins and is undone.

—*Abu Daud*.

عَنْ عَلِيٍّ قَالَ أَتَاهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَفْضْتُ قَبْلَ أَنْ أَحْلِقَ قَالَ أَحْلِقْ أَوْ قَصِّرْ وَلَا حَرَجَ وَجَاءَ آخَرٌ فَقَالَ ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ قَالَ أَرْمِ وَلَا حَرَجَ * (الترمذي)

عَنْ أُسَامَةَ بْنِ شَرِيكٍ قَالَ خَرَجْتُ مَعَ رَسُولِ اللَّهِ صَلَّعِمُ حَاجًّا فَكَانَ النَّاسُ يَتَوَفَّوْهُ فَمِنْ قَائِلٍ يَا رَسُولَ اللَّهِ سَعَيْتُ قَبْلَ أَنْ أَطُوفَ أَوْ أَخْرْتُ شَيْئًا أَوْ قَدَمْتُ شَيْئًا فَكَانَ يَقُولُ لَا حَرَجَ إِلَّا عَلَى رَجُلٍ نَاقَضَ عِرْضَ مُسْلِمٍ وَهُوَ ظَالِمٌ فَذَلِكَ أَتَنِي حَرَجٌ وَهَلَكَ * (أبو داود)

SECTION 9

2179. Khutbah and Days of Tashriq

Khutbah or sermon is Mustahab on the Day of Sacrifice or the day following at Mina. The Holy Prophet delivered sermon at Mina (36:151).

The days of Tashriq are known in the Quran as the numbered days. The Quran says : And glorify Allah during the numbered days—2:203Q. These are 11th, 12th and 13th of Zil-Haj. Pilgrims are detained at Mina up to the sun-set of the 13th Zil-Haj, but they may leave it in the evening of the 12th Zil-Haj. The Quran lays down : Whoso hastens in two days, there is no sin on him ; and whoso makes delay, there no sin on him—2:203Q. During the days of Tashriq pilgrims throw stones at the three Jamrahs.

140 Abu Bakrah reported : The Prophet gave sermon to us on the day of sacrifice. He said : Verily the time has come back like its form 2179a on the day in which Allah created the heavens and the earth. A year consists of twelve months of which four are sacred—three follow one another : Zil Qa'dah, Zil-Haj and Muharram, and Rajab-Modar 2180 which is between Jumada and Sha'ban. He asked : Which month is this ? We said : Allah and His Apostle know best. He remained silent till we thought that he would name it soon other than with its own name. He asked : Is it not Zil-Haj ? We replied : Yes. He asked : Which city is this ? We replied : Allah and His Apostle know best. He remained silent till we thought that he would give it a name soon other than its own name. He asked : Is it not a city ? We replied : Yes. He asked : Which day is this ? We replied : Allah and His Apostle know best. He remained silent till we thought that

عَنْ أَبِي بَكْرَةَ قَالَ خَطَبَنَا النَّبِيُّ

صَلَّيْنَا يَوْمَ النَّحْرِ قَالَ إِنَّ الزَّمَانَ قَدْ

اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ

وَالْأَرْضِ السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ

حَرَامٌ ثَلَاثٌ مُتَوَالِيَاتٌ ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ

وَالْمَحَرَّمُ وَرَجَبٌ مُضَرٌ الَّذِي بَيْنَ جُمَادَى

وَشَعْبَانَ وَقَالَ أَبِي شَهْرٌ هَذَا قُلْنَا اللَّهُ

وَرَسُولُهُ أَعْلَمُ فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ

سَيَسْمِيهِ بِغَيْرِ اسْمِهِ فَقَالَ أَلَيْسَ ذَا الْحِجَّةِ

قُلْنَا بَلَى قَالَ أَبِي بَلَدٌ هَذَا قُلْنَا اللَّهُ

وَرَسُولُهُ أَعْلَمُ فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ

سَيَسْمِيهِ بِغَيْرِ اسْمِهِ قَالَ أَلَيْسَ الْبَلَدُ

قُلْنَا بَلَى قَالَ فَابْيَضَّ يَوْمٌ هَذَا قُلْنَا اللَّهُ

وَرَسُولُهُ أَعْلَمُ فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ

2179a. A year consists of twelve months beginning from Muharram and ending with Zil-Haj. The Quran says : Verily the number of months near Allah is twelve in the Book of Allah on the day wherein He created the heavens and the earth —936Q. The pre-Islamic Arabs used to observe thirteen months in a year and performed pilgrimage a little latter than the of month of Zil Haj. The Holy Prophet sanctioned it in the month of Zil Haj and abolished the previous practice.

2180. Rajab-Moder is the month of Rajab which the tribe of Moder used to respect more than the other months.

he would soon give it a name other than its own name. He said: Is it not the Day of Sacrifice? We replied: Yes. He said: Verily your lives, and your properties, and your honours are sacred to you like the sacredness of this day of yours in this city of yours in this month of yours. You will soon meet your Lord and He will ask you of your actions. Behold! do not return to misguidance after me, some of you striking the necks of others. Behold! have I delivered my message? They all replied: Yes. He said: O Allah! bear witness and let those present convey it to those absent. How many to whom a message is conveyed are more careful than those who hear. —*Agreed.*

141. **Wabarah** reported: I asked Ibn Omar: When shall I throw stones? He replied: Throw when your Imam throws. I repeated the question to him. He said: We are waiting for time. When the sun declined, we threw stones.

—*Bukhari.*

142. **Salem from Ibn Omar** reported that he threw seven stones at the nearest Jamrah reciting Takbir at the end of each throwing. Then he stepped forward till he came to a plain. He kept standing for long facing the Ka'ba, invoking and

سَيَسْمِيهِ بِغَيْرِ اسْمِهِ قَالَ أَلَيْسَ هَذَا يَوْمُ الذَّحْرِ

قُلْنَا بَلَى قَالَ فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ

وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحَرَمَةِ يَوْمِكُمْ

هَذَا فِي بِلَادِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا

وَسَتَأْتُونَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ إِلَّا

فَلَا تَرْجِعُوا بَعْدِي فَلَا يَضْرِبُ بَعْضُكُمْ

رِقَابَ بَعْضٍ إِلَّا هَلْ بَلَغْتُ قَالُوا نَعَمْ قَالَ

اللَّهُمَّ أَشْهَدُ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ

قَرِيبَ مُبَلِّغٍ أَوْ عَمِي مِنْ سَامِعٍ *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ رُبْرَةَ قَالَ سَأَلْتُ ابْنَ عُمَرَ مَتَى

أَرْمِي الْجِمَارَ قَالَ إِذَا رَمَى إِمَامُكَ فَارْمِهِ

فَاعَدْتُ عَلَيْهِ الْمَسْئَلَةَ فَقَالَ كُنَّا ذَاتَ حَيٍّ

فَإِذَا زَالَتِ الشَّمْسُ رَمَيْنَا - (الْبُخَارِيُّ)

عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ

يَرْمِي جَمْرَةَ الدُّنْيَا بِسَبْعِ حَصِيَّاتٍ يَكْبُرُ

عَلَى إِثْرِ كُلِّ حَصَاةٍ ثُمَّ يَتَقَدَّمُ حَتَّى يَسْهَلَ

فَيَقْرَأُ مُسْتَقْبِلَ الْقِبْلَةِ طَرِيلاً وَيَدْعُو وَيَرْجِعُ

raising up his hands. Then he threw seven stones at the middle Jamrah, reciting Takbir at the time of each stone-throwing. Then he took to his left side, came to a plain and remained standing facing the Ka'ba. He invoked and raised up his hands and remained standing for long. Then he threw seven stones at Jamrah Aqabah at the foot of the valley reciting Takbir at the time of each throwing and did not stay near it. Then he went away saying : I saw the Prophet doing thus.

—*Bukhari.*

143. **Ibn Omar** reported that **Abbas-b-Abdul Muttaleb** had asked permission of the Prophet to pass at Mecca the nights of Mina on account of his charge (of the Well). He gave him permission. 2181

—*Agreed.*

144. **Ibn Abbas** reported that the Apostle of Allah came to the well (of Zamzem) and asked for drink. *Abbas said* : O Fazl ! go to your mother and bring water from her for the Prophet. He said : Give me drink. 2182 He said : O Apostle of Allah !

يَدِيهِ ثُمَّ يَرْمِي الْوُسْطَى بِسَبْعِ حَصِيَّاتٍ
يَكْرِكُلًا رَمَى بِحَصَاةٍ ثُمَّ يَأْخُذُ
بِذَاتِ الشَّيْءِ فَيَسْهَلُ وَيَقُومُ
مُسْتَقْبِلَ الْقِبْلَةِ ثُمَّ يَدْعُو وَيَرْفَعُ
يَدِيهِ وَيَقُومُ طَوِيلًا ثُمَّ يَرْمِي جَمْرَةَ ذَاتِ
الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي بِسَبْعِ حَصِيَّاتٍ
وَيَكْبُرُ عِنْدَ كُلِّ حَصَاةٍ وَلَا يَقِفُ عِنْدَهَا ثُمَّ
يَنْصَرِفُ فَيَقُولُ هَكَذَا رَأَيْتُ النَّبِيَّ صَلَّى
يَفْعَلُهُ * (الْبُخَارِيُّ)

عَنِ ابْنِ عُمَرَ قَالَ اسْتَأْذَنَ الْعَبَّاسُ بْنُ
عَبْدِ الْمُطَّلِبِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَبِيتَ
بِمَكَّةَ لِيَأْتِيَ مِنْهُ مِنْ أَجْلِ سِقَايَتِهِ
فَأَنْزَلَ لَهُ * (مُتَّفَقٌ عَلَيْهِ)

عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
جَاءَ إِلَى السَّقَايَةِ فَاسْتَسْقَى فَقَالَ الْعَبَّاسُ
يَا نَضْلُ أَذْهَبْ إِلَى أُمِّكَ فَاتِ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَرَابٍ مِنْ عِنْدِهَا فَقَالَ اسْقِنِي

2181. Abbas-b-Abdul Muttaleb was in charge of Zamzem water. He was allowed to go there at Mecca for this excuse without staying for the prescribed number of nights at Mina. According to the majority of the jurists, it is Wajeb to pass the prescribed number of nights at Mina ; but Sunnat according to Imam Abu Hanifah.

2182. This shows that there is no touchability or untouchability in Islam. A man is perfectly allowed to drink the remaining water of the cup which another had used.

they put their hands therein. He said: Give drink. So he drank therefrom, then came to Zemzem while they were drinking and working therein. He said: Act, verily you are in good action. Then he said: But for the fact that you would be prevailed upon, I would have certainly descended till I would have put a string over this—and he pointed out to his shoulder. 2183 —*Bukhari*.

145. **Anas** reported that the Apostle of Allah had prayed Zuhr, Asr, Magrib and I'sha prayers and then slept a sleep at Muhassab. 2184 Afterwards he went to the House by riding and went round it. —*Bukhari*

146. **Abdul Aziz-b-Rufai** reported: I asked Anas-b-Malek. I asked: Give me information of a thing which you have learnt from the Apostle of Allah. Where did he pray Zuhr on the Day of Tarbiah? 2185 He said: At Mina. He asked: Where did he pray Asr on the day of starting? He said: At Abtah. Thereafter he said: Do what your Commanders do. —*Agreed*

147. **Ayesha** reported: Landing at Abtah is not sunnat. Verily

فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهُمْ يَجْعَلُونَ أَيْدِيَهُمْ
فِيهِ قَالَ اسْقِنِي فَشَرِبَ مِنْهُ ثُمَّ أَتَى زَمْزَمَ
وَهُمْ يَسْقُونَ وَيَعْمَلُونَ فِيهَا فَقَالَ اعْمَلُوا
فَإِنَّكُمْ عَلَى عَمَلٍ صَالِحٍ ثُمَّ قَالَ لَوْلَا أَن
تَغْلَبُوا لَنَزَلْتُ حَتَّى أَضَعَ الْحَبْلَ عَلَى هَذِهِ
وَأَشَارَ إِلَى عَاتِقِهِ - (الْبُخَارِيُّ)

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى
الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ ثُمَّ رَقَنَ
رَقْدَةً بِالْمَحْصَبِ ثُمَّ رَكِبَ إِلَى الْبَيْتِ
فَطَافَهُ * (الْبُخَارِيُّ)

عَنْ عَبْدِ الْعَزِيزِ بْنِ رَفِيعٍ قَالَ سَأَلْتُ
أَنَسَ بْنَ مَالِكٍ قُلْتَ أَخْبِرْنِي بِشَيْءٍ
عَقَلْتَهُ عَنْ رَسُولِ اللَّهِ صَلَّى
الظُّهْرَ يَوْمَ التَّرْوِيَةِ قَالَ بَمَنْى قَالَ فَأَيَّنَ
صَلَّى الْعَصْرَ يَوْمَ النَّفَرِ قَالَ بِالْأَبْطَحِ ثُمَّ قَالَ
افْعَلْ كَمَا يَفْعَلُ أُمَرَاؤُكَ - (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَائِشَةَ قَالَتْ نَزَّلَ إِلَّا بِطَحٍ لَيْسَ

2183. After the rites of pilgrimage were performed, the Prophet took a doll of water from the well.

2184. Muhassab is a place of pebbles attached to Mina. It is also called Abtah.

2185. The day of Tarbiyah is the 8th day of Zil-Haj and the day of Nafr is the 18th day of the same month

the Apostle of Allah landed there as it was most comfortable for his starting when he set out (for Medina). 2186

—Agreed

148. Same reported: I made Ihram at Tanyeem for Umrah, entered (Mecca) and performed my Qaza Umrah. 2187 The Apostle of Allah waited for me at Abtah till I finished. Then he ordered all the people to ride on. He came, passed by the the House and went round it before the early morning prayer. Thereafter he set out for Medina. —Abu Dawūd

149. Ibn Abbas reported that the people were going away from every direction. The Apostle of Allah said: Nobody among you must hasten to go away till there occurs the last of his covenant to go by the House except that it has been exempted from a menstruating woman. 2188 —Agreed

150. Ayesha reported: Safiyah had menstruation in the night of departure. She said: I don't find myself but to detain you. The Prophet said: My Tawaf

بِسُنَّةٍ إِنَّمَا نَزَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنَّهُ كَانَ
اسْمُهَا لَخُرُوجِهِ إِذَا خَرَجَ * (مُتَّفَقٌ عَلَيْهِ)
عَنْهَا قَالَتْ أَحْرَمْتُ مِنَ الذَّعِيمِ بِعُمْرَةٍ
فَدَخَلْتُ فَقَضَيْتُ عُمَرَتِي وَانْتَظَرَنِي رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْأَبْطَحِ حَتَّى فَرَّغْتُ فَأَمَرَ النَّاسَ
بِالرَّحِيلِ فَخَرَجَ فَمَرَّ بِالْبَيْتِ فَطَافَ بِهِ
قَبْلَ صَلَاةِ الصُّبْحِ ثُمَّ خَرَجَ إِلَى الْمَدِينَةِ -
(أَبُو دَاوُدَ)

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّاسُ
يَنْصَرِفُونَ مِنْ كُلِّ وَجْهِ فَقَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنْصَرِفُونَ أَحَدُكُمْ حَتَّى يَكُونَ آخِرُ
عَهْدِهِ بِالْبَيْتِ إِلَّا أَنَّهُ خَفَّفَ عَنِ الْحَائِضِ -
(مُتَّفَقٌ عَلَيْهِ)

عَنْ عَائِشَةَ قَالَتْ حَاضَتْ صَفِيَّةُ لَيْلَةَ
النَّفْرِ فَقَالَتْ مَا أَرَانِي إِلَّا حَابِسَتَكُمْ قَالَ

2186. The Holy Prophet got-down at Abtah to leave his luggage, so that he might take them back after his return from Mecca.

2187. The Umrah was made Qazi as Ayesha met with her monthly course at that time. This tradition was narrated by the author of Masabih, but the author of Mishkat did not find it in the Sahih of Bukhari and Muslim except in the Sunan of Abu Dawūd with a slight different text.

2188. This Tawaf is the last rite of Haj and is Wajeb. In this Tawaf, there is no running and there is no Sa'y between Safa and Marwah.

is undone and injured ! Has she gone round the House on the Day of Sacrifice ? It was replied : Yes, He said : Then start.

—Agreed

151. **Amr-b-al Ahwas** reported: I heard the Apostle of Allah ask at the Farewell pilgrimage : Which day is this ? They replied : The day of the greatest pilgrimage. He said : Verily your lives and your properties and your honours are sacred to one another like the sacredness of this day of yours in this city of yours. Behold ! no oppressor oppresses but against his own soul. Behold ! no oppressor oppresses against his son, nor his son against his father. Behold ! verily the devil has been disappointed (to find) that he shall be worshipped no more in this city of yours ; but there will be obedience to him in what you dislike of your actions. Then he will be pleased therewith.

—*Ibn Majah, Tirmizi (Correct)*

152. **Rafe-b-Amr al Muzani** reported : I saw the Apostle of Allah delivering sermon to the people at Mina on a red-striped mule at the time when came the forenoon and Ali was interpreting it, while the people were in standing and sitting posture.

—*Abu Dawud*

الذبي صلعم عقرى حلقى اطافت يوم
النحر قيل نعم قال فانفري - (متفق عليه)

عن عمرو بن الاخرص قال سمعت

رسول الله صلعم يقول في حجة الوداع
اي يوم هذا قالوا يوم الحج الاكبر قال

فان دماءكم و اموالكم و اعراضكم
بيدكم حرام كحرمة يومكم هذا في

بلدكم هذا الا لا يجني جان الا على
نفسه الا لا يجني جان على ولده ولا مولود

على والده الا وان الشيطان قد ايس
ان يعبد في بلدكم هذا ابدًا ولكن

ستكون له طاعة فيما تحقرون من
اعمالكم فسيرضي به *

(ابن مساجة والترمذي صحيح)

عن رافع بن عمرو المزني قال رايت

رسول الله صلعم يخطب الناس بمنى
حين ارتفع اضحى على بغاة شهباء و

علي يعبر منه و الناس بين قائم وقاعد -
(ابو داود)

153. **Ayesha and Ibn Abbas** reported that the Apostle of Allah had delayed the circumbulation of visit up to the night of the Day of Sacrifice.

—*Tirmizi, Abu Daud, Ibn Majah.*

154. **Ibn Abbas** reported: The Prophet did not run in the seven circumbulations of visit wherein he moved.—*Abu Daud, Ibn Majah*

154a. **Ayesha** reported: When the Apostle of Allah prayed Zuhr, he hastened (to Mecca) during the latter part of his day, and thereafter he returned to Mina. There he stayed for the nights of the Tashriq days and threw stones at Jamrahs when the sun declined, seven stones at each Jamrah with the recitation of Takbir with each throwing. He tarried near the first and second (Jamrahs) and prolonged his standing and became submissive, and he threw at the third without waiting near it.

—*Abu Daud*

155. **Abul Baddah-b A'sem-b-Adi** from his father reported that the Apostle of Allah gave permission to the herdsmen of camels on the Day of Sacrifice to give up throwing and to combine the throwings of two days for (the days following) the Day of Sacrifice, so that they might throw in either of these (days).

—*Malik, Nisai, Tirmizi (Correct).*

عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَّرَ طَوَافَ الزَّيَّارَةِ يَوْمَ النَّحْرِ إِلَى اللَّيْلِ *

(أَبُو دَاوُدَ وَابْنُ مَاجَةَ)

عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَرْمِ فِي السَّبْعِ النَّبِيِّ أَفَاضَ فِيهِ *

(أَبُو دَاوُدَ وَابْنُ مَاجَةَ)

عَنْ عَائِشَةَ قَالَتْ أَفَاضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ آخِرِ يَوْمِ حَيْثُ صَلَّى الظُّهْرَ ثُمَّ رَجَعَ إِلَى مِنًى فَذَكَرَتْ بِهَا لِيَبَالِي أَيَّامَ التَّشْرِيقِ يَرْمِي الْجَمْرَةَ إِذَا زَالَتِ الشَّمْسُ كُلَّ جَمْرَةٍ بِسَبْعِ حَصِيَّاتٍ يَكْدِرُ مَعَ كُلِّ حَصَاةٍ وَيَقِفُ عِنْدَ الْأُولَى وَالثَّانِيَةِ فَيَطِيلُ الْقِيَامَ وَيَتَضَرَّعُ وَيَرْمِي الثَّالِثَةَ فَلَا يَقِفُ عِنْدَهَا *

(أَبُو دَاوُدَ)

عَنْ أَبِي الْبَدَّاحِ بْنِ عَاصِمٍ بْنِ عَدِيٍّ عَنْ أَبِيهِ قَالَ رَخَّصَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِرِعَاءِ الْأَبْلِ فِي الْبَيْتْرِ أَنْ يَرْمُوا يَوْمَ النَّحْرِ ثُمَّ يَجْمَعُوا رَمَى يَوْمَيْنِ بَعْدَ يَوْمِ النَّحْرِ فَيَرْمُوهُ فِي أَحَدِهِمَا.

مَالِكٌ وَالنَّسَائِيُّ وَالتِّرْمِذِيُّ (صَحِيحٌ)

572w. **Ayesha** reported that the Apostle of Allah said: When one of you throws stones at Jamratul-Aqabah, everything becomes lawful for him except women. 2189 —*Sharhi-Sunnat*

عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا رَمَى أَحَدُكُمْ جَمْرَةَ الْعَقْبَةِ فَقَدْ حُلَّ لَهُ كُلُّ شَيْءٍ إِلَّا النِّسَاءَ . (شرح السنة)

SECTION 10

2190. Things unlawful for a Muhrim.

(See note 2132 for details.)

156. **Abdullah-b-Omar** reported that a man asked the Prophet: What dress shall a Muhrim wear? He said: Neither put on shirts, nor turbans, nor long trousers, nor water-proofs, 2191 nor socks except in case of one who does not find sandals and wears socks 2191a; let him shorten them below his heels. Don't put on anything which is touched by saffron, nor a garment dyed with wars. 2192b —*Agreed upon it. And Bukhari added in a narration: Nor a woman shall wear in Ihram a long veil 2192 nor shall she put on gloves.*

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ فَقَالَ لَا تَلْبَسُوا الْقُدُصَ وَلَا الْعَمَائِمَ وَلَا السَّرَاوِيلَ وَلَا الْبُرَانِسَ وَلَا الْخِفَافَ إِلَّا أَحَدٌ لَا يَجِدُ نَعْلَيْنِ فَيَلْبَسُ خَفَيْنِ وَلِيَقْطَعَهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ وَلَا تَلْبَسُوا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ زَعْفَرَانٌ وَلَا وَرْسٌ مُتَّفَقٌ عَلَيْهِ وَزَادَ الْبُخَارِيُّ فِي رِوَايَةٍ وَلَا تَنْتَقِبُ الْمَرْأَةُ الْمُحْرِمَةُ وَلَا تَلْبَسُ الْقَفَازِينَ .

2189. The Mishkat says that its chain of narration is weak. There is another narration of Ahmad and Nisai from Ibn Abbas: He said: When he has thrown stones at Jamrah, everything except women becomes lawful for him.

2191. Baranes are water-proofs that are generally worn to keep off water. A Barne dress covers the whole body including the head and neck and is worn during the rains.

2191a. Imams Malek and Shafeyi hold that no sacrifice of an animal is necessary in case socks are put on; but Imam Abu Hanifah holds that it is necessary.

2191b. Wars are yellow plants used for dyeing.

2192. Veil can be used only when it is put on in such a way that it does not touch the face.

157. **Ibn Abbas** reported : I heard the Apostle of Allah delivering sermon. He was saying : When a Muhrim does not find sandals, he may put on socks; and when he does not find *Ijar*, 2192a he may put on trousers. *Agreed*

157a. **Ya'la-b-Omayyah** reported : We were near the Prophet at Je-errana when lo ! a Beduin Arab with a long garment came to him and he was dyed with *Khuluq*. 2193 He asked : O Apostle of Allah ! I am in Ihram for Umrah and this is upon me. He said : As for the perfume which is upon you, wash it off thrice ; 2194 and as for the long garment, put it off. Then do in your Umrah as you do in Haj —*Agreed*

158. **Osman** reported that the Apostle of Allah said : No Muhrim shall marry or be married or seek for marriage. 2195

—*Muslim*.

159. **Ibn Abas** reported that the Prophet had married *Maimunah* while he was a Muhrim.

—*Agreed*

عَنْ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ وَهُوَ يَقُولُ إِذَا لَمْ يَجِدِ الدَّحْرَمَ تَعْلِينَ لَبَسَ خَفَيْنِ وَإِنْ لَمْ يَجِدْ أَزَارًا لَبَسَ سَرَاوِيلَ * (مُتَّفَقٌ عَلَيْهِ) عَنْ يَعْلَى ابْنِ أُمَيَّةَ قَالَ كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْجَعْرَانَةِ إِذَا جَاءَهُ رَجُلٌ أَعْرَابِيٌّ عَلَيْهِ جُبَّةٌ وَهُوَ مُتَضَمٌّ بِالْخُلُوقِ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَحْرَمْتُ بِالْعُمْرَةِ وَهَذِهِ عَلَيَّ فَقَالَ أَمَا الطَّيِّبُ الَّذِي بَلَكَ فَاغْسِلْهُ ثَلَاثَ مَرَّاتٍ وَأَمَا الْجُبَّةُ فَانْزِعْهَا ثُمَّ اصْنَعْ فِي عُمُرَتِكَ كَمَا تَصْنَعُ فِي حَجَّتِكَ (مُتَّفَقٌ عَلَيْهِ)

عَنْ عُثْمَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنْكِحُ الْمُحْرِمُ وَلَا يُنْكَحُ وَلَا يَخْطُبُ - (مُسْلِمٌ)

عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ * (مُتَّفَقٌ عَلَيْهِ)

2192a. *Ijar* is a piece of garment which is like 'langi' in our country.

2193. *Khuluq* is a kind of scent made of saffron.

2194. If a pilgrim or Muhrim uses an unlawful thing in Ihram intentionally, to sacrifice an animal is Wajeb on him. If done through mistake, it is not Wajeb according to Imams Shafeyi and Ahmad, but Wajeb according to the two other Imams.

2195. Imam Shafeyi and the majority of the learned jurists are of opinion that the first two things are unlawful in Ihram, while the third is simply a pious wish without any illegality. Abu Hanifah regards the three things as lawful as the Prophet married *Maimunah* while he was in Ihram (36: 159).

160. **Yezid-b-alA'sam** reported from **Maimunah**: The Apostle of Allah married **Maimunah** while he was not a **Muhrim** 2196

—*Muslim*.

عن يزيد بن الأصم عن ميمونة أن رسول الله صلى الله عليه وسلم تزوجها وهو حلال -

(مسلم)

161. **Abu Ayyub** reported that the Prophet had used to wash his head while he was in **Ihram** 2197

—*Agreed*.

عن أبي أيوب أن النبي صلى الله عليه وسلم كان يغسل رأسه وهو محرم *

(متفق عليه)

162. **Osman** reported from the Prophet about a man when the latter complained of his eyes while he was in **Ihram**. He applied aloes to them. 2198 —*Muslim*.

عن عثمان حدث عن رسول الله صلى الله عليه وسلم في الرجل إذا اشتكى عيذه وهو محرم فمدهما بالصبر *

(مسلم)

163 **Ibn Abbas** reported: The Prophet took cupping while he was in **Ihram**. —*Agreed*.

عن ابن عباس قال احتجم رسول الله صلى الله عليه وسلم وهو محرم *

(متفق عليه)

164. **Ommul Hussain** reported: I saw **Osamah** and **Bilal** when one of them was seizing the rein of the she-camel of the Prophet and another was raising his cloth for protecting him from heat, till he threw stones at **Jamrah al-Aqabah** 2199

—*Muslim*

عن أم العيص قالت رأيت أسامة وبلالا واحدهما أخذ بخطام ناقة رسول الله صلى الله عليه وسلم والآخر رفع ثوبه يستره من الحر حتى رمى جمرة العقبة *

(مسلم)

2196. The author of *Masabih* and other jurists reported: "The Holy Prophet took **Zainab** in marriage while he was not in **Ihram**, but the fact of his marriage was disclosed while he was in **Ihram**. When the **Ihram** was over, consummation took place at **Saraf** on his way to **Mecca**. **Maimunah** died also at **Saraf**. Traditions 156 and 160 contradict each other. The learned jurists gave precedence to the tradition reported by **Ibn Abbas** in as much as **Ibn Abbas** was more pious and trustworthy than **Yezid** and it has been reported both by **Bukhari** and **Muslim**.

2197. It is lawful to wash the head of a **Muhrim** provided no hair falls down.

2198. If perfumed antimony is applied to the eyes by a **Muhrim**, charity becomes compulsory on him; and if there is excessive perfume, sacrifice of an animal is compulsory. If, however, plain antimony without any perfume is used, it will be no sin.

2199. From this tradition, it appears that to give shade to head in **Ihram** is lawful provided the thing giving shade does not touch the head. **Imams Malek** and **Ahmad** hold, however, that it is **Makruh**. If one-fourth portion of the head or face is covered by a **Muhrim**, sacrifice of an animal is binding on him; but if less than that, there are only alms upon him.

165. Ka'ab-b-Ujrah reported : The Prophet passed by him while he was at Hudaibiyyah before entering Mecca, and he was in Ihram. He was kindling fire under a kettle while lice were falling down upon his face. He asked : Do your lice trouble you ? 'Yes' said he. He said : Shave your head and feed six poor men with one Farq (and one Farq is of three sa'as) 2200 or fast for three days or sacrifice a stout animal.

—Agreed

166. Ibn Omar reported that he had heard the Apostle of Allah prohibiting women, in their Ihram from wearing hand gloves, veils, dresses of wars and red hue and allowing them after that 2201 to put on what they should like out of the different kinds of garments, be they striped silk, or Khaz silk, or gown, or trousers, or long coat, or socks. *Abu Daud*

167. Ayesha reported : The riders were passing by us while we were with the Apostle of Allah in Ihram. When they were passing by us, one of us let loose her veil over her face from her head. When they crossed us, we removed it. —*Abu Daud*

عن كعب ابن عجرة أن النبي صلى الله عليه وسلم مر به وهو بالحديبية قبل أن يدخل مكة وهو محرم وهو يوقد تحت قدر والقمل تهافت على وجهه فقَالَ اتَّوْذِيكَ هَرَامَكَ قَالَ نَعَمْ قَالَ فَاحْلِقْ رَأْسَكَ وَاطْغِمْ فَرَقًا بَيْنَ سِتَّةِ مَسَاكِينٍ وَالْفَرَقُ ثَلَاثَةُ أَمْصَاعٍ أَوْ صَمَّ ثَلَاثَةَ أَيَّامٍ أَوْ أَنْسِلْ نَسِيكَةً * (متفق عليه)

عن ابن عمر أنه سمع رسول الله صلى الله عليه وسلم ينهى النساء في إحرامهن عن الغفازين والنقاب وما مس السورس والزعفران من الثياب والتلبس بعد ذلك بما أحببت من ألوان الثياب معصفرة أو خبز أو حلي أو سراويل أو قميص أو خف. (ابوداود)

عن عائشة قالت كان الركبان يمرون بنا ونحن مع رسول الله صلى الله عليه وسلم محرمات فإذا جازوا بنا سدلت إحدانا جلبابها من رأسها على وجهها فإذا جاوزونا كشفناه. (ابوداود)

2200. One Sa'a is nearly equal to four seers, and one Farq is equal to twelve seers.

2201. 'After that' means after Ihram.

168. Ibn Omar reported : The Prophet used to use olive oil while he was in Ihram without perfume, that is without fragrance. 2202 — *Tirmizi*

169. Nafe' reported that Ibn-Omar had met with cold and said : O Nafe' ! throw a cloth over me. Then I threw a Burnus over him. He said : You have thrown this over me while the Apostle of Allah prohibited a man in Ihram from putting it on ! — *Abu Daud*

170. Abdullah-b-Malek, son of Buhayyenah, reported that the Apostle of Allah took cupping, while he was in Ihram, in the middle of his head at Lahmi Jamal on the way to Mecca. 2203

— *Agreed*

171. Anas reported that the Apostle of Allah took cupping in Ihram on account of a pain upon the sole of his feet.

— *Abu Daud, Nisai*

172. Abu Rafe' reported that the Apostle of Allah had married Maimunah while he was free from Ihram, and had consummation

عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْفَنُ بِالزَّيْتِ وَهُوَ مُحْرِمٌ غَيْرَ الْمُقْتَتِ يَعْنِي غَيْرَ الْمُطَيَّبِ - (التِّرْمِذِيُّ)

عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ وَجَدَ السَّقْرَ فَقَالَ أَلْقِ عَلَيَّ ثَوْبًا يَا نَافِعُ فَالْقَيْتَ عَلَيْهِ بُرْنَسًا فَقَالَ تَلَقِي عَالِي هَذَا وَقَدْ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَلْبَسَهُ الْمُحْرِمُ - (أَبُو دَاوُدَ)

عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ ابْنِ بَحْبَنَةَ قَالَ احْتَجَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْرِمٌ بِلَحْمِيٍّ جَمَلٍ مِنْ طَرِيقِ مَكَّةَ فِي وَسْطِ رَأْسِهِ - (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَنَسٍ قَالَ احْتَجَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْرِمٌ عَلَى ظَهْرِ الْقَدَمِ مِنْ وَجَعٍ كَانَ بِهِ - (أَبُو دَاوُدَ وَالنَّسَائِيُّ)

عَنْ أَبِي رَافِعٍ قَالَ تَزَوَّجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَيْمُونَةَ وَهُوَ حَلَالٌ وَبَنَى بِهَا وَهُوَ مُحْرِمٌ

2202. Muqattat is the name of an oil which is scented with flowers or other things. If any perfumed oil is used by a Muhrim, sacrifice of an animal is necessary. If there is no perfume, there is no harm. Imam Abu Hanifah holds, however, that the application of excessive oil requires an animal to be sacrificed; but his disciples, Imams Abu Yusuf and Muhammad, say that its expiation is alms.

2203. If one-fourth of the head is shaved, there are only alms to be given and if more than that an animal is required to be sacrificed. If the entire head is shaved in Ihram, sacrifice of an animal is Wajeb. If the hairs fall down without any voluntary act, there is no expiation.

with her while he was out of Ihram; and I was a messenger between them both:

حَلَّالٌ وَكَانَتْ أَنَا الرِّسَالُ بَيْنَهُمَا -

—Ahmad, Tirmizi (Approved) (حَسَنٌ) أَحْمَدُ وَالتِّرْمِذِيُّ

SECTION 2

2204. Hunting in Ihram.

Hunting games by a Muhrim is generally unlawful during the period of Ihram. This law is applicable also in case of an hunted animal being used as a food by a Muhrim. The Quran lays down: O you who believe! do not kill games while you are in Ihram—5:95Q. The Quran and Hadis, however, allow some exemptions: Lawful to you is the game of the sea and its food, a provision for you and for the travellers, and the game of the land is forbidden to you so long as you are in Ihram—5:96Q. Killing of rats, crows and snakes are lawful. Order by a Muhrim for hunting or his hinting at a game or showing its place or doing anything to catch a game, is prohibited. In case a non-Muhrim hunts a game, it can be used as food by a Muhrim according to Imam Abn Hanifah and lawful as a present according to Imams Shafeyi and Ahmad. Regarding the sacrifice of animals without hunting, it is allowed for a Muhrim. If any rule as noted above is broken by a Muhrim, he shall compensate it as follows: 'Whoever among you shall kill it (game) intentionally, the compensation is the like of what he killed from the cattle, as two just persons from among you shall judge, as an offering to be brought to the Ka'ba, or the expiation is the feeding of the poor, or the equivalent of it in fasting, that he may taste the bad result of his deed—5:95 Q'.

173. Swa'b-b-Jusamah reported that he had made presentation of a wild ass to the Prophet while he was at Abwa'a (or at Waddan). He (Prophet) returned it to him. When he saw what

عَنِ الصَّعْبِ بْنِ جُثَامَةَ أَنَّهُ أَهْدَى
لِرَسُولِ اللَّهِ مَلْعَمَ حِمَارًا وَحَشِيًّا وَهُوَ
بِالْبَوَاءِ أَوْ بِنَدَانٍ فَوَدَّ عَلَيْهِ فَلَمَّا رَأَى

was in his face, he said: Surely we would not have returned it to you had we not been in Ihram. 2205 —Agreed

174. **Abu Qatadah** reported that he had come out with the Apostle of Allah and kept back with some of his companions who were in Ihram. They saw a wild ass before he saw it. When they saw it, they left it till Abu Qatadah saw it. He rode upon his horse and asked them to take it by his whip but they declined. So he overtook, attacked and slaughtered it. Thereafter he ate and they also ate. They became repentant. When they came to the Prophet, they enquired of him. He asked: Have you got anything therefrom? They replied: There is its (cooked) leg with us. The Prophet took it and ate it. *Agreed upon it. And in a narration reported by them:* When they came to the Apostle of Allah, he said: Is there anybody among you who ordered it to be attacked or who hinted at it? 'No' replied they. He said: Then eat the remainder of its meat.

175. **Ibn Omar** reported that the Apostle of Allah said: As

مَا فِي وَجْهِهِ قَالَ إِنَّا لَمْ نَرِدْهُ عَلَيْكَ إِلَّا
أَفْأَحْرَمَ - (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي قَتَادَةَ أَنَّهُ خَرَجَ مَعَ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَخَلَّفَ مَعَ بَعْضِ أَصْحَابِهِ
وَهُمْ مُحْرِمُونَ وَهُوَ غَيْرُ مُحْرِمٍ فَرَارَ حِمَارًا
وَحَشِيًّا قَبْلَ أَنْ يَرَاهُ فَلَمَّا رَأَاهُ تَرَكُوهُ حَتَّى
رَأَاهُ أَبُو قَتَادَةَ فَرَكِبَ فَرَسًا لَهُ فَسَالَهُمْ
أَنْ يَنْوَاوِرُوهُ سَوْطَهُ فَأَبَوْا فَتَنَازَلُوهُ فَحَمَلَ
عَلَيْهِ فَعَقَرَهُ ثُمَّ أَكَلَ فَأَكَلُوا فَنَدِمُوا فَلَمَّا
أَدْرَكُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَالُوهُ قَالَ هَلْ
مَعَكُمْ مِنْهُ شَيْءٌ قَالُوا مَعَنَا رِجْلُهُ فَأَخَذَهَا
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَكَلَهَا مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ
لَهُمَا فَلَمَّا أَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَمِنْكُمْ
أَحَدٌ أَمَرَهُ أَنْ يَحْمَلَ عَلَيْهَا أَوْ أَشَارَ
إِلَيْهَا قَالُوا لَا قَالَ فَكَلُوا مَا بَقِيَ مِنْ
لَحْمِهَا *

عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

2205. Abwa'a and Waddan are the two places between Mecca and Medina. It appears from this hadis that the meat of a hunted animal is unlawful for a Muhrim. This is the opinion of Hazrats Omar, Abu Hurairah, Talhah, Obaidullah, Ayesha and Abu Hanifah. In this tradition, the meat of a hunted ass was given to the Prophet.

for five things, there is no sin upon one who kills them in the sacred precincts and in Ihram—rat, crow kite, scorpion and mad dog. 2206 —*Agreed*

176. **Ayesha** reported from the Prophet who said: Five things are injurious. They may be killed in lawful condition and in Ihram—serpent, black crow, mouse, mad dog and kite. —*Agreed*

177. **Jaber** reported that the Apostle of Allah said: The meat of game is lawful for you in Ihram so long as you do not hunt it or it is hunted for you. 2207

—*Abu Daud, Tirmizi, Nisai*

178. **Abu Hurairah** reported that the Prophet said: Locusts are of the games of sea.

—*Abu Daud, Tirmizi.*

179. **Abu Sayeed al Khodri** reported from the Prophet who said: A man in Ihram may kill the ferocious beasts.

—*Tirmizi, Abu Daud, Ibn Majah*

180. **Abdur Rahman-b-Abi Ammar** reported: I asked Jaber-b-Abdullah about lizard: Is it a game? 'Yes' said he.

خَمْسٌ لَا جُذَاحَ عَلَيْهَا مِنْ قَتْلِهِنَّ فِي الْحَرَمِ
وَالْأَحْرَامِ الْفَأْرَةُ وَالْغَرَابُ وَالْحِدَاءَةُ وَالْعَقْرَبُ
وَالْكَلْبُ الْعَقُورُ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَمْسٌ
فَرَّاسِقٌ يَقْتُلْنَ فِي الْحِلِّ وَالْحَرَمِ الْحَيَّةُ
وَالْغَرَابُ الْأَبْقَعُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ
وَالْحِدْيَا * (مُتَّفَقٌ عَلَيْهِ)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
لَحْمُ الْبَيْدِ لَكُمْ فِي الْأَحْرَامِ حَلَالٌ مَا لَمْ
تَصِيدُوهُ أَوْ يَصَادْ لَكُمْ *

(ابوداود والترمذي والنسائي)

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
الْجُرَادُ مِنْ صَيْدِ الْبَحْرِ.

(ابوداود والترمذي)

عَنْ أَبِي سَعِيدٍ بْنِ الْخَدْرِيِّ عَنِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقْتُلُ الْمُحْرِمُ السَّبْعَ
الْعَادِيَّ (التَّارْمِذِيُّ وَابُدَاوُدُ وَابْنُ مَاجَةَ)

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمَّارٍ قَالَ
سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ عَنِ الْفَضْبِ

2206. Haram is the sacred enclosure of the Holy K'ba. Within this Haram, all slaughters are prohibited except in the cases enumerated here.

2207. Imams Shafevi and Malek are of opinion that a Muhrim can not partake of the meat of an animal hunted by a non-Muhrim. Abu Hanifah says that it is permissible for him.

I asked: Can it be eaten? 'Yes,' said he. - I asked: Have you heard it from the Prophet? 'Yes' said he. 2203

—*Tirmizi, Nisai, Shafeyi*

181. **Jaber** reported: I asked the Prophet about lizard. He said: It is a game. When a man in Ihram attacks it, he shall sacrifice a ram in its stead.

—*Abu Daud, Ibn Majah, Darimi*

182. **Khuzaimah-b-Jaziy** reported: I inquired of the Apostle of Allah about the eating of lizard. He said: Does anybody eat lizard? I also enquired of him about the eating of leopard. He said: Does anybody having piety in him eat leopard?

—*Tirmizi*

183. **Abdur Rahman-b-Osman** replied: We were with Talhah-b-Obaidullah while we were in Ihram. A bird was presented to him while Talhah was asleep. Of us, there were some who ate and some who refrained (from eating). When Talhah awoke, he agreed with those who ate it. He said: We ate it with the Prophet.

—*Muslim.*

اصيد هي فقال نعم فقلت ايوكل فقال
نعم فقلت سمعته من رسول الله صلعم
قال نعم (الترمذي والنسائي والشافعي)
عن جابر قال سألت رسول الله صلعم
عن الضبع قال هو صيد ويجعل فيه كبشا
اذا اصابه المكحرم -

(ابوداود وابن ماجه والدارمي)
عن خزيمة بن جزي قال سألت
رسول الله صلعم عن اكل الضبع قال او
ياكل الضبع احد وسأله عن اكل الذئب
قال او ياكل الذئب احد فيه خير -
(الترمذي)

عن عبد الرحمن بن عثمان التيمي
قال كنا مع طلحة بن عبيد الله ونحن
حرم فاهدني له طير وطاعة راقد فمنا
من اكل ومنا من تورع فلما استيقظ
طلحة وافق من اكله قال فاكلناه مع
رسول الله صلعم - (مسلم)

SECTION 12

2209. Detention in Ihram

In case a pilgrim is detained on the way during the continuance of Ihram for any reason, he shall send an offering (animal) to Mecca within the prescribed time and come out of Ihram

2203. According to Imam Shafeyi, the lizard is lawful, but it is unlawful according to Imams Abu Hanifah and Malek.

after the animal is sacrificed there or the reasonable time of its reaching the Ka'ba passes. In case of a pilgrim who has made Ihram for both Umrah and Haj, he shall send two animals to Mecca. If any pilgrim does not attend Arafat from the noon of the 9th Zil-Haj to the dawn of the 10th, he shall lose Haj and there is no compensation on him. The Quran lays down: And if you are prevented, (send) whatever offering is easy to obtain and do not shave your heads until the offering reaches its destination, but whoever is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing —2:196Q. In case of obstruction, continued illness, obstruction by an enemy, or brain disorders, a pilgrim may get out of Ihram by sacrificing an animal or in default by fasting and giving alms.

184. **Ibn Abbas** reported: The Apostle of Allah was obstructed. 2210 So he shaved his head, cohabited with his wives and sacrificed his offering animals till he made pilgrimage in the following year. — *Bukhari*

185. **Abdullah-b-Omar** reported: We came out with the Apostle of Allah but the infidels of the Quraish opposed (him) near the House. Then the Prophet slaughtered his offering animals, and his companions shave and cut (their hairs). — *Bukhari*

186. **Meswar-b-Makhramah** reported: The Apostle of Allah slaughtered before he shaved and ordered his companions to do it — *Bukhari*

187. **Ibn Omar** reported that he asked: Is not the sunnat of

عَنِ ابْنِ عَبَّاسٍ قَالَ قَدْ احْصَرَ رَسُولُ
اللَّهِ صَلَّيْهِ وَسَلَّمَ رَأْسَهُ وَجَامَعَ نِسَاءَهُ وَنَحَرَ

هَدْيَهُ حَتَّى اعْتَمَرَ عَامًا قَابِلًا - (الْبُخَارِيُّ)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ خَرَجْنَا مَعَ

رَسُولِ اللَّهِ صَلَّيْهِ وَسَلَّمَ فَحَالَ كُفَّارُ قُرَيْشٍ دُونَ

الْبَيْتِ فَنَحَرَ النَّبِيُّ صَلَّيْهِ وَسَلَّمَ هَدَايَاهُ وَحَلَقَ

وَقَصَرَ اصْحَابُهُ - (الْبُخَارِيُّ)

عَنِ الْمُسَوَّرِ بْنِ مَخْرَمَةَ قَالَ إِنْ

رَسُولُ اللَّهِ صَلَّيْهِ وَسَلَّمَ نَحَرَ قَبْلَ أَنْ يَحْلِقَ وَأَمَرَ

اصْحَابَهُ بِذَلِكَ - (الْبُخَارِيُّ)

عَنْ ابْنِ عُمَرَ أَنَّهُ قَالَ أَلَيْسَ حَسْبُكُمْ

2210. This obstruction was caused by the Quraish at the time of Hudaibiyyah. In that year, the Prophet could not advance further for Umrah and Haj.

the Prophet sufficient for you? If anybody from you is prevented from making pilgrimage, he shall go round the House, and Safa and Merwah; thereafter everything will become lawful for him until he makes pilgrimage in the following year; then he shall offer sacrifice or fast if he does not find any animal to sacrifice. —*Bukhari*

183. **Ayesha** reported that the Apostle of Allah came to Zuba'ah, daughter of Zobair, and said to her: Perhaps you intend to make pilgrimage. She said: By Allah, I don't find myself except in pain. He said to her: Make pilgrimage and make condition and say: O Allah! the place of my coming out free from Ihram is that in which Thou dost prevent me (from making Haj). —*Agreed.*

189. **Ibn Abbas** reported the Apostle of Allah ordered his companions to sacrifice in exchange of the offering animals which they had sacrificed in the year of Hudaibiyyah in the previous Umrah. —*Mishkat*

190. **Hayjjaj-b-Amr-al-Ansari** reported that the Apostle of Allah said: Whoever breaks (his leg) or becomes lame, it is lawful (to break Ihram), and he shall make pilgrimage in the following year.

2211 —*Tirmizi, Abu Daud, Nisai, Ibn Majah*

سَنَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ حَبَسَ أَحَدُكُمْ
عَنِ الْحَجِّ طَافَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ
ثُمَّ حَلَ مِنْ كُلِّ شَيْءٍ حَتَّى يَحْجَّ عَامًا
قَابِلًا فَيَهْدِي أَوْ يَصْرِمَ أَنْ لَمْ يَجِدْ هَدْيًا -
(ابن خزيمة)

عَنْ عَائِشَةَ قَالَتْ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَلَى زُبَاةَ بِنْتِ الزُّبَيْرِ فَقَالَ لَهَا لَعَلَّكَ
أَرَدْتَ الْحَجَّ قَالَتْ وَاللَّهِ مَا أَجِدُنِي إِلَّا
وَجَعَةً فَقَالَ لَهَا حَبِّي وَاشْتَرِطِي وَقَوِي
اللَّهُمَّ مَحَاسِي حَيْثُ حَبَسْتَنِي -
(متفق عليه)

عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَمَرَ أَصْحَابَهُ أَنْ يَبْدُلُوا الْهَدْيَ الَّذِي
نَحَرُوا عَامَ الْحُدَيْبِيَّةِ فِي عُمْرَةِ الْقَضَاءِ -
(مشكوة)

عَنِ الْحَجَّاجِ بْنِ عَمْرٍو النَّصَارِيِّ
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَسَرَ أَوْ
عَرَجَ فَقَدْ حَلَ وَعَلَيْهِ الْحَجُّ مِنْ قَابِلٍ -
(الترمذي وأبو داود والنسائي وابن ماجه)

2211. Abu Daud added: 'or is ill.' Tirmizi says that this tradition is Hasan. The Masabih regards it as a weak tradition.

191 Abdur-Rahman-b-Ya'mar ad-Daali reported: I heard the Prophet say: Haj is at Arafat. Whoso reaches Arafat in the night of Muzdalifah before the rising of the dawn, he indeed overtakes the Haj. The days of Mina are three, but whoso hastens within two days, there is no sin on him; and whoso makes delay, there is no sin on him.

—Tirmizi, Abu Daud, Nisai, Ibn Majah, Darimi (Approved, Correct).

عن عبد الرحمن بن يعمر الدؤالي
قال سمعت النبي صلى الله عليه وسلم يقول الحج عرفة
من أدرك عرفة ليلة جمع قبل طلوع
الفجر فقد أدرك الحج أيام منى ثلاثة
فمن تعجل في يومين فلا إثم عليه
ومن تأخر فلا إثم عليه - الترمذي
وابوداود والنسائي وابن ماجة والدارمي
(حسن صحيح)

SECTION 13

2212. The Sacred City of Mecca.

(a) Sanctity of Mecca. The sanctity of Mecca has been continuing from time immemorial. The Quran only added to its ancient glory and respect. It says: I am commanded only that I should serve the Lord of this city Who has made it sacred—27:91Q. The Prophet said: Allah made this city sacred since He created the heavens and the earth--36:192. The Prophet once addressed Mecca: By Allah, thou art certainly the chosen land of Allah and the dearest land of Allah in Allah's sight--36:201. It appears therefore that Mecca is the best land in the sight of Allah in the whole world. Abraham prayed for this city: 'O Lord! make this city secure. O our Lord! surely I have settled some of my offspring in an unproductive valley near Thy sacred House, our Lord, that they may keep up prayer. Therefore make the hearts of some people yearn towards them and provide them with fruits—14:35—37Q. Thus Mecca has been made sacred and secure. Towards fulfilment of this object, murder in this city or fight except by way of self-defence is prohibited. There is also a ban against the non-Muslims to enter this city—9:28Q. This city has also been made secure of non-Muslim aggression by the Quranic verses 14:35 and 95:3.

(b) **The Holy Ka'ba and the Mosque al-Haram.** The city of Mecca has thus got a great sanctity because it contains the Holy Ka'ba and Masjid al-Haram within it. The Ka'ba stands in the centre of an open space like a parallelogram surrounded now by an all round building and minarets. This open space is the Masjid al-Haram (sacred Mosque). The Sacred Mosque contains the Ka'ba, Maqam Ibrahim and the Zamzem buildings. The Ka'ba is a small rectangular building of nearly 50 feet in height. It is also known as Baitul Ma'mur (a house of frequent visit—52:4Q), and Baitul Atiq (ancient house—22:29 Q). The Ka'ba is very ancient and said to have begun from Adam as a prototype of the Frequented House in heaven; [see note 1641 (g) for details]. The Ka'ba is the Qibla of the whole Muslim world and all Muslims are bound to turn their faces towards it in their prayers. It will be destroyed with the end of the world by a Negro of Abyssinia—36:197.

(c) **Prohibited things in al-Haram.** Within the sacred enclosure of Masjid al-Haram and generally within the city of Mecca, the following things are unlawful: (1) To kill or fight except by way of self-defence. The Quran lays down: And do not fight with them in the Sacred Mosque until they fight with you in it, but if they fight with you, then slay them—2:191Q. (2) To hunt or kill a game or any animal except what is offered for sacrifice. (3) To cut plants and trees, to lop off their branches, to take grass and in short to do anything injurious to a life. (4) To carry arms at Mecca or to frighten anybody by any means. (5) To store up food-stuffs or to monopolise them.

192. **Ibn Abbas** reported that the Apostle of Allah said on the day of the Conquest of Mecca: There is no emigration but there are holy war and pure intention; and when you are summoned for holy war, hasten (to it). And he said on the day of the Conquest of Mecca: As for this city, verily Allah made it sacred on the day He created the heavens and the

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلُّوا يَوْمَ فَتَحِ مَكَّةَ لَا هِجْرَةَ وَلَكِنْ جِهَادَ
وَنِيَّةً وَإِذَا اسْتَفَرْتُمْ فَأَنْفِرُوا وَقَالَ يَوْمَ
فَتَحِ مَكَّةَ إِنَّ هَذَا الْبَلَدَ حَرَمٌ لِلَّهِ يَوْمَ
خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فَهُوَ حَرَامٌ بِحَرَمَةِ اللَّهِ

earth. It is, therefore, sacred up to the Resurrection Day on account of the grace of Allah. Fight in it was neither lawful for any body previous to me, nor it is lawful for me except for an hour in a day.. It is sacred on account of the grace of Allah up to the Resurrection Day. Its thorns shall not be broken, nor its games be molested, nor shall anything found in it be taken up by anybody except he who recognises it, nor shall its grass be cut off. *Abbas said* : O Apostle of Allah ! except Izkhar grass because it is for the blacksmiths and for their houses ? He said : Except Izkhar. 2213 *Agreed upon it. In a narration of Abu Hurairah* : Its trees shall not be cut, nor its things be taken up except by one who notifies.

193. **Jaber** reported : I heard the Apostle of Allah say : It is not lawful for any of you to carry arms at Mecca. 2214 —*Muslim*

194. **Anas** reported that the Prophet entered Mecca on the day of Victory while there was an iron helmet on his head. 2215 When he put it off, a man 2216

إِلَى يَوْمِ الْقِيَمَةِ وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ
فِيهِ لِأَحَدٍ قَبْلِي وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةً
مِنْ نَهَارٍ فَهُوَ حَرَامٌ بِحَرَمَةِ اللَّهِ إِلَى يَوْمِ
الْقِيَمَةِ لَا يَعْصِدُ شُرْكُهُ وَلَا يَنْفَرُ صَيْدُهُ وَلَا
يَلْتَقُطُ لِقَطْعَتُهُ إِلَّا مَنْ عَرَفَهَا وَلَا يَخْتَلِي
خِلَافَهَا فَقَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ إِلَّا
الْإِذْخَرُ فَإِنَّهُ إِقْبَيْنُهُمْ وَلِبِئْسَ رِثْمٌ فَقَالَ
إِلَّا الْإِذْخَرَ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةِ أَبِي
هُرَيْرَةَ لَا يَعْصِدُ شَجَرُهَا وَلَا يَلْتَقُطُ سَاقُطَتُهَا
إِلَّا مَنْشِدٌ .

عَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى
يَقْرَأُ لَا يَحِلُّ لِأَحَدِكُمْ أَنْ يَحْمِلَ بِمَكَّةَ
السِّلَاحَ . (مُسْلِمٌ)

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى
يَوْمَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمَغْفَرُ فَلَمَّا نَزَعَهُ

2213. Izkher is a kind of plants in Arabia with thorns.

2214. The majority of the jurists hold that to carry on arms at Mecca without any necessity is not lawful.

2215. This hadis shows that to enter Mecca without Ihram is lawful. This view is followed by Imam Shafeyi. Other jurists hold that it is not lawful and that in the present case, exception was made for the Prophet for one hour only.

2216. The man was Fazl-b-Qbaid.

approached and said : Certainly Ibn Khatal is clinging with the curtains of the Ka'ba. He said : Kill him. 2217 — *Agreed.*

195. **Jaber** reported that the Apostle of Allah entered (Mecca) on the day of the conquest of Mecca without Ihram, while there was a black turban over him. — *Muslim*

193. **Ayesha** reported that the Apostle of Allah said : One army will fight (to destroy) the Ka'ba. 2218 When they will reach a desert of the country, it will sink down with the first and the last of them. I enquired : O Apostle of Allah ! how will it sink down with the first and the last of them while there will be their leaders among them ? And (what is about) those who will not be among them ? He said : It will sink down with the first and the last of them and thereafter they will be raised up according to their intentions.

— *Agreed.*

197. **Abu Hurairah** reported that the Apostle of Allah said : A man of Abyssinia with slender legs will destroy the Ka'ba. 2219

— *Agreed.*

جَاءَ رَجُلٌ وَقَالَ إِنَّ ابْنَ خَطَلٍ مُتَعَلِّقٌ بِاسْتَارِ
الْكَعْبَةِ فَقَالَ اقْتُلْهُ - (مُتَّفَقٌ عَلَيْهِ)

عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ
يَوْمَ فَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ بِغَيْرِ
إِحْرَامٍ * (مُسَامٍ)

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ
يَغْزُو جَيْشٌ مِنَ الْكَعْبَةِ فَإِذَا كَانُوا بِبَيْدَاءٍ
مِنَ الْأَرْضِ يَخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ
قُلْتُ يَا رَسُولَ اللَّهِ وَكَيْفَ يَخْسَفُ بِأَوَّلِهِمْ
وَآخِرِهِمْ رَفِئَهُمْ أَسْوَاقُهُمْ وَمَنْ لَيْسَ
مِنْهُمْ قَالَ يَخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ ثُمَّ
يُبْعَثُونَ عَلَى نِيَّاتِهِمْ - (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
مَلْعٌ يَخْرُبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنْ
الْعَبَشَةِ * (مُتَّفَقٌ عَلَيْهِ)

2217. It is said that Ibn Khatal turned a retrograde and killed his servant. The Prophet therefore passed order to kill him within the sacred boundary. Imam Shafeyi holds on the basis of this tradition that it is lawful to execute the ordained punishments within the sacred boundary but Abu Hanifah is of a different opinion. This order was passed when the Prophet came out of Ihram.

2218. The destruction of the Ka'ba synchronises with the destruction of the world.

2219. At the time of Imam Mehli, a king of Egypt named Sufyani will try to attack the Ka'ba but will be destroyed.

198. **Ibn Abbas** reported from the Prophet who said: I am seeing him as it were, black and walking wide. He will dismantle it stone by stone. — *Bukhari*.

199. **Ya'la-b-Umayyah** reported that the Apostle of Allah said: Storing of the food stuffs in the sacred boundry is a great unlawful thing. — *Abu David*

200. **Ibn Abbas** reported that the Apostle of Allah said to Mecca: 2200 How good art thou among cities and how dear art thou to me! Had not my people driven me out of thee, I would not have resided elsewhere.

— *Tirmizi (Approved, Correct, Rare)*.

201. **Abdullah-b-Adi-b-Hamra'a** reported: I saw the Apostle of Allah waiting at Hiazwarah 2221 and he said: By Allah thou art certainly the best of Allah's land and the dearest land of Allah in the sight of Allah. Had I not been driven out of thee, I would not have gone out.

— *Tirmizi, Ibn Majah*.

202. **Abu Shuraih al Adawi** reported that he said to Amr-b-Sayeed while he was sending armies towards Mecca: O Commander! give me permission to tell you a saying which the Prophet had broadcasted on the day following the day

عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
كَأَنِّي بِهِ اسْوَدَّ أَفْجَحَ يَقْلَعُهَا حَجْرًا حَجْرًا -

(البخاري)

عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ إِنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ احْتِكَارُ الطَّعَامِ فِي الْحَرَامِ
الْحَدَادِ فِيهِ * (ابوداود)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَطْبَقَ مِنْ بَلَدٍ وَأَحَبُّ إِلَيَّ وَلَوْلَا أَنْ قَوْمِي أَخْرَجُونِي مِنْكَ مَا سَكَنْتُ غَيْرَكَ
الترمذي

(حسن غريب صحيح)

عَنْ عَبْدِ اللَّهِ بْنِ عَدِيٍّ بْنِ حَمْرَاءَ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَفًا عَلَى الْحِزْوَةِ فَقَالَ وَاللَّهِ إِنَّكَ لَخَيْرُ أَرْضِ اللَّهِ وَأَحَبُّ أَرْضِ اللَّهِ إِلَيَّ وَلَوْلَا أَنِّي أَخْرَجْتُ مِنْكَ مَا خَرَجْتُ - (الترمذي وابن ماجه)

عَنْ أَبِي شُرَيْحٍ بْنِ الْعَدَوِيِّ أَنَّهُ قَالَ لِعَمْرٍو بْنِ سَعِيدٍ وَهُوَ يَبْعَثُ الْبُعْثَ إِلَى مَكَّةَ أَتُنْزِلُ لِي أَيْهَا الْأَمِيرُ أَحْدِثْكَ قَوْلًا قَامَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ

2200. This was uttered when the Prophet was about to return to Medina after the conquest of Mecca.

2221. Hiazwarah is a place in Mecca. The Prophet took his stand on it and addressed Mecca with warm recollections.

of Conquest. My two ears heard it and my heart treasured it and my two eyes saw him when he uttered it. He praised Allah, eulogised Him and then he said: Verily Allah made Mecca sacred and the people did not make it sacred. So it is not lawful for any man believing in Allah and the latter day to shed blood therein and to cut down trees therein. If anybody makes lawful (to fight) owing to the fight of the Apostle of Allah therein, tell him: Verily Allah gave permission to His Apostle and He did not give you permission, and verily He granted an hour of the day therein for me. Its sanctity of to-day has come again like its sanctity of bygone days. Let those who are present convey it to those absent. It was said to Abu Shuraih: What has Amr said? He said that he had informed: O Abu Shuraih! I am more informed of that than you. Verily the sacred precincts shall neither give protection to a transgressor, nor to an absconder of murder, 2222 nor to an absconder of crime.

—Agreed.

203. **Ayyash-b-Abi Rabiah** at Makhzumi reported that the Apostle of Allah said: The

الفتح سمعته اذ نبي ووعاه قلبي وابصرته
عبداني حين تكلم به حد الله واثنى
عليه ثم قال ان مكة حرمها الله ولم
يحرمها الناس فلا يحل لامرئ يؤمن
بالله واليوم الآخر ان يسفك بها دما
ولا يعصدها شجرة فان احد ترخص
بقتال رسول الله صلعم بقوا را له
ان الله قد اذن لرسوله وامر يا عذن لكم
وانما اذن اي فيها ساعة من نهار وقد
عادت حرمتها اليوم كحرمتها بالامس
وليدبلغ الشاهد الغائب فليل لابي شريم
ما قال لك عمرو قال قال انا اعلم
بذلك منك يا ابا شريم ان الحرم لا
يعيد عاميا ولا فارا بدم ولا فارا بخربة -
(متفق عليه)

عن عيش بن ابي ربيعة
المخزومي قال قال رسول الله صلعم

2222. (i) In Bukhari, the word 'Khurbah' has been interpreted as 'defect or crime'.
(ii) Amr-b-Sayeed was a judge of Abdul Malek-b-Merwan at Medina. He sent an army to march towards Mecca in order to kill Abdullah-b-Zubair who had proclaimed himself Khalifa of Mecca. Abu Shuraih stated this tradition to Amr-b-Sayeed, but the latter offered an excuse saying that Abdullah-b-Zubair was a transgressor as he came out of Jamarat and as such he might lawfully be killed.

people shall not cease to be in progress so long as they regard this sacred thing (Ka'ba) with its due respect. When they will disregard it, they will be destroyed. —*Ibn Majah*

لَا تَزَالُ هَذِهِ الْأُمَّةُ بِخَيْرٍ مَا عَظَّمُوا هَذِهِ
الْحَرَمَةَ حَقَّ تَعْظِيمِهَا فَإِذَا ضَيَعُوا ذَلِكَ
هَلَكُوا * (ابْنُ مَاجَةَ)

SECTION 14

2223. The Sacred City of Medina.

(a) **Medina.** Medina was formerly called Yathrib (pronounced as Yasrib) or Ta'bah. It was raised to the rank of an important city by the Prophet and hence it is called Madinat-un-Nabi or simply Medina. It was the centre of the activities of the Prophet and contains the Prophet's mosque with the mosque of the Holy Prophet in one of its corners. Its famous graveyard Jannatul-Baqiy is blessed with the tombs of the early martyrs of Islam. Three miles to its south is the famous mosque of Quba where the Prophet stayed for nearly 15 days before he first entered Medina.

(b) **It is sacred.** The city of Medina was made sacred. According to all the Imams except Imam Abu Hanifah, it is unlawful for pilgrims to cut its trees or to lop off their branches or to hunt and kill games, but these things are lawful according to Imam Abu Hanifah. The Holy Prophet commanded his followers to respect Medina and its inhabitants. He said that even its fruits, dates and dust are cures for diseases and that it will stand as an intercessor for him who keeps its honour, or dies therein, or bears its hardships and trials—36:206, 226. It is guarded always by angels and is safe from epidemics and Dajjal—36:217.

(c) **A visit to Medina.** The pilgrims should visit Medina after the performance of Haj and Umrah, because the Prophet said: Whoso makes pilgrimage and then visits my grave after my death is like one who visited me in my life-time — 36:574w. The prayer of a man in his house is one prayer and his prayer in the mosque of mine is prayer by 50,000 times—34:158. When the city comes in sight to a pilgrim, the following invocation shall be read:

اللَّهُمَّ هَذَا حَرَمُ رَسُولِكَ فَاجْعَلْهُ لِي وَقَايَةً مِنَ النَّارِ وَأَمَانًا مِنَ الْعَذَابِ وَسُورَةً الْحِسَابِ

‘O Allah ! this is the sacred city of Thy Apostle. So make it a protection for me from the Fire and a security from punishment and the evils of account.’

On entering the city, the following shall be read :

رَبِّ ادْخُلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا

‘O Lord ! admit me to an admission of truth, and take me out to a place of truth, and appoint for me a great helper from Thee.’

Thereafter two rak'ats of prayer shall be read on entry into the Prophet's mosque. The pilgrims shall then visit the holy shrine and send blessings and greetings to the Apostle of Allah with a most sincere and grateful heart.

204. Ali reported : We did not write anything from the Apostle of Allah except the Quran and what is in this scripture (hadis). He reported that the Prophet said : Medina is sacred—what is between Air and Saur. 2224 Whoso introduces an innovation therein or gives shelter to an innovator, there is on him the curse of Allah and of angles and men together. No piety or good work will be accepted from him. The covenant of the Muslims is the same 2224a and the most common man of them can run with it. So whoso breaks the trust of a Muslim, there is on him the curse of

عَنْ عَلِيٍّ قَالَ مَا كَتَبْنَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا الْقُرْآنَ وَمَا فِي هَذِهِ الصَّحِيفَةِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةُ حَرَامٌ مَا بَيْنَ عَيْرٍ إِلَى ثَوْرٍ فَمَنْ أَحْدَثَ فِيهَا حَدَثًا أَوْ أَدَّى مُحَدَّثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يَقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ زِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَدْنَاهُمْ فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ

2224. Air and Saur are the two hills by the plain of Medina.

2224a. The covenant is the same for all Muslims at Medina irrespective of status and position in society. If a humble servant protects a polytheist, nobody has got any right to kill the protected person. If anybody breaks this pledge by killing the protected polytheist, there is curse on him.

Allah and of all angels and men together. No piety or good work will be accepted from him. Whoso forms alliance with a people without the permission of his allies, 2225 there is on him the curse of Allah and of all angles and men together. No piety or good work will be accepted from him. — *Agreed upon it.* And in a narration reported by them: Whoso acknowledges other than his (real) father and befriends other than his (real) master, there is on him the curse of Allah and of all angels and men together. No piety or good work will be accepted from him.

205. Sa'ad reported that the Apostle of Allah said: I make unlawful within what is between the two corners of Medina to have its branches lopped off or to have its games killed. And he said: Medina is better for them had they known it. Nobody shall have it after being displeased with it but Allah will give it (Medina) in exchange someone who will be better than him,

اللَّهُ وَالْمَلَائِكَةُ وَالنَّاسُ أَجْمَعِينَ لَا يَقْبَلُ

مِنْهُ صَرْفٌ وَلَا عَدْلٌ وَمَنْ رَأَى قَوْمًا بِغَيْرِ

إِذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ

وَالنَّاسِ أَجْمَعِينَ لَا يَقْبَلُ مِنْهُ صَرْفٌ وَلَا

عَدْلٌ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لَهُمَا مَنْ

ادْعَى إِلَى غَيْرِ أَبِيهِ وَتَوَلَّى غَيْرَ مَوَالِيهِ

فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

لَا يَقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ

عَنْ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

إِنِّي أَحْرَمُ مَا بَيْنَ لَابَتَيِ الْمَدِينَةِ أَنْ

يُقَطَعَ عِضَاهَا أَوْ يُقْتَلَ صَيْدُهَا وَقَالَ الْمَدِينَةُ

خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ لَا يَدْعُ أَحَدٌ رَغْبَةً

عَنْهَا إِلَّا أَبَدَلَ اللَّهُ فِيهَا مَنْ هُوَ خَيْرٌ مِنْهُ

2225. Wala means either alliance or friendship, or the right of a master over a freed slave. In the former case, it means that any Muslim making alliance or treaty with a people who are the enemies of his former ally without any sufficient reason is cursed. In the latter case, it means that if the freed slave dies without any heir, his properties will revert to his master who set him free from bondage.

and nobody will remain in its trials and hunger but I shall become for him an intercessor or a witness on the Resurrection Day. —Muslim

206. **Abu Hurairah** reported that the Apostle of Allah said: Nobody shall bear the trials and hardships of Medina out of my followers but I shall become for him an intercessor on the Resurrection Day. —Muslim.

207. **Same** reported: Whenever the people saw the first fruit, they used to bring it to the Prophet. When he took it, he used to say: O Allah! make our fruits a blessing for us and give us blessing in our Medina, and give us blessing in our foods and corns. O Allah! Abraham was Thy servant, Thy dear friend and Thy Prophet, and verily I am Thy servant and Thy Prophet, and he prayed to Thee for Mecca and I pray to Thee for Medina just like what he prayed to Thee for Mecca and similar things therewith. Thereafter he said: He used to call his youngest child and give that fruit to him. —Muslim

208. **Abu Sayeed** reported from the Prophet who said: Verily Abraham sanctified Mecca and he made it sacred but I have sanctified Medina, making unlawful what is between its

وَلَا يَثْبُتُ أَحَدٌ عَلَى لَوَائِهَا وَجَهْدِهَا إِلَّا
كَذَبْتُ لَهُ شَفِيعًا أَوْ شَهِيدًا يَوْمَ الْقِيَمَةِ *
(مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ لَا يَصِيرُ عَلَى لَوَاءِ الْمَدِينَةِ وَشِدَّتِهَا أَحَدٌ
مِّنْ أُمَّتِي إِلَّا كَذَبْتُ لَهُ شَفِيعًا يَوْمَ
الْقِيَمَةِ *
(مُسْلِمٌ)

عَنْهُ قَالَ كَانَ النَّاسُ إِذَا رَأَوْا أَوَّلَ
الْثَّمَرَةِ جَاءُوا بِهِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا
أَخَذَهُ قَالَ اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا
وَبَارِكْ لَنَا فِي مَدِينَتِنَا وَبَارِكْ لَنَا فِي
صَاعِنَا وَبَارِكْ لَنَا فِي مَدَنِنَا اللَّهُمَّ إِنَّ إِبْرَاهِيمَ
عَبْدُكَ وَخَلِيلُكَ وَنَبِيَّكَ وَإِنِّي عَبْدُكَ
وَنَبِيَّكَ وَإِنَّهُ دَعَاكَ لِمَكَّةَ وَإِنَّا ادْعُوكَ
لِلْمَدِينَةِ بِمِثْلِ مَا دَعَاكَ لِمَكَّةَ وَمِثْلَهُ مَعَهُ
ثُمَّ قَالَ ادْعُوا أَصْغَرَ وَلَدٍ لَهُ فَيُعْطِيهِ ذَلِكَ
الْثَّمَرَةَ -
(مُسْلِمٌ)

عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ فَجَعَلَهَا حَرَامًا
وَإِنِّي حَرَّمْتُ الْمَدِينَةَ حَرَامًا مَا بَيْنَ

surroundings, not to shed blood therein, not to carry arms therein for fighting and not to tear a tree except for forage.

—Muslim

209. A'mer-b-Sa'ad reported that Sa'ad got upon his palace at Aqiq 2225a and found a slave cutting a tree or tearing its leaves. So he misappropriated it. When Sa'ad returned, the masters of the slave came to him and told him to return to their slave (or to them) 2226 what he had taken from their slave. He said: By Allah! never shall I return anything which the Apostle of Allah gave him. He refused to return to 2227 them.

—Muslim

210. Ayesha reported: When the Prophet came to Medina, Abu Bakr and Bilal vomited. Then I came to the Prophet and informed him. He said: O Allah! make us love Medina like our love for Mecca or even more; and make it healthy, and give us blessing in its foods and crops and drive away its fever and accommodate it at 2228 Hujfah.

—Agreed

مَا زِمَهَا أَنْ لَا يَهْرَاقَ فِيهَا دَمٌ وَلَا يَحْمَلَ فِيهَا سِلَاحٌ لِقِتَالٍ وَلَا تُخْبَطَ فِيهَا شَجَرَةٌ إِلَّا لَعَلْفٍ * (مُسْلِمٌ)

عَنْ أَمْرِ بْنِ سَعْدٍ أَنَّ سَعْدًا رَكِبَ إِلَى قَصْرِهِ بِالْعَقِيقِ فَوَجَدَ عَبْدًا يَقْطَعُ شَجَرًا أَوْ يَحْبِطُهُ فَيَسْلُبُهُ فَلَمَّا رَجَعَ سَعْدٌ جَاءَهُ أَهْلُ الْعَبْدِ فَكَلَّمُوهُ أَنْ يَرُدَّ عَلَى غُلَامِهِمْ أَوْ عَلَيْهِمْ مَا أَخَذَ مِنْ غُلَامِهِمْ فَقَالَ مَعَاذَ اللَّهِ أَنْ أَرُدَّ شَيْئًا نَفَلَنِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَى أَنْ يَرُدَّ عَلَيْهِمْ * (مُسْلِمٌ)

عَنْ عَائِشَةَ قَالَتْ أَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَعَلَى ابْنِ بَكْرٍ وَبِلَالٍ فَجِئْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ فَقَالَ اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحُبِّبَا مَكَّةَ أَوْ أَشَدَّ وَصَحِّبَهَا وَبَارِكْ لَنَا فِي صَاعِهَا وَمِدِّهَا وَانْقُلْ حُمَاهَا فَاجْعَلْهَا بِأَحْبَبَةٍ * (مُتَّفَقٌ عَلَيْهِ)

2225a. Aqiq is a place near Medina.

2226. The narrator doubted whether the exact word uttered was عَلَى غُلَامِهِمْ or عَلَيْهِمْ

2227. This tradition is said to have been abrogated by another tradition on the subject. At present, nothing can lawfully be taken without the permission of the owner.

2228. Hujfah is the name of a place between Mecca and Medina. It was at that time the abode of the Jews and the Christians.

211. **Abdullah-b-Omar** reported about the dream of the Prophet regarding Medina: I found a black woman with dishevelled hairs coming out of Medina till she landed at Mahyaah. I interpreted it that the Ta'un 2229 of Medina had been shifted to Mahyaah and it is Hujfah.

—*Bukhari.*

212. **Sufyan-b-Abi Zuhair** reported: I heard the Apostle of Allah say: Yemen will be conquered. A people will appear and spread and live with its inhabitants, and also those that will follow them. Medina will be better for them if they would know it. Syria will be conquered and a people will appear and spread and live with its inhabitants, and also those who will follow them. Medina will be better for them if they would know it. Iraq will be conquered. A people will arise and spread and live with its inhabitants, and also those who will follow them, but Medina will be better for them if they would know it. —*Agreed.*

213. **Abu Hurairah** reported that the Apostle of Allah said: I have been commanded (to emigrate) to a village which will destroy all villages. They call it Yathrib which is Medina. It removes evils from men just as

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ فِي رُؤْيَا الَّذِي
صَلَّمَ فِي الْمَدِينَةِ رَأَيْتُ امْرَأَةً سَوْدَاءَ
ثَائِرَةَ الرَّاسِ خَرَجَتْ مِنَ الْمَدِينَةِ حَتَّى
نَزَلَتْ مَهْيَعَةً فَتَاوَلَتْهَا أَنْ وَبَاءَ الْمَدِينَةَ
نُقِلَ إِلَى مَهْيَعَةٍ وَهِيَ الْحَجْفَةُ -

(البخاري)

عَنْ سُفْيَانَ بْنِ أَبِي زُهَيْرٍ قَالَ سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى يَقُولُ يَفْتَحُ الْيَمَنَ فَيَأْتِي
قَوْمٌ يَبْسُورُونَ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ
أَطَاعَهُمْ وَالْمَدِينَةَ خَيْرَ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ
وَيَفْتَحُ الشَّامَ فَيَأْتِي قَوْمٌ يَبْسُورُونَ فَيَتَحَمَّلُونَ
بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ وَالْمَدِينَةَ خَيْرَ لَهُمْ
لَوْ كَانُوا يَعْلَمُونَ وَيَفْتَحُ الْعِرَاقَ فَيَأْتِي
قَوْمٌ يَبْسُورُونَ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ
أَطَاعَهُمْ وَالْمَدِينَةَ خَيْرَ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ -
(متفق عليه)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ أَمَرْتُ بِقَرْيَةٍ تَأْكُلُ الْقَرْيَ يَقُولُونَ
يَذْرُبُ وَهِيَ الْمَدِينَةُ تَنْفِي النَّاسَ كَمَا

2229. Ta'un means the epidemic diseases of virulent type, such as cholera, smallpox and plague.

the hammer removes the impurities of iron. 2230 —*Agreed.*

214. **Jaber-b-Samurah** reported: I heard the Apostle of Allah say: Verily the Almighty Allah gave the name of 'Tabah' to Medina 2231 —*Muslim.*

215. **Jaber-b-Abdullah** reported that an unlettered Arab took the oath of allegiance to the Prophet. Then the unlettered Arab was attacked with a high fever at Medina. He came to the Prophet and said: O Muhammad! return my allegiance to me. He refused. Thereafter he came to him and said: Return my allegiance to me. He refused. Then the unlettered Arab went out. The Apostle of Allah said: Verily Medina is like a hammer which removes its impurities and adds to its excellence. —*Agreed.*

216. **Abu Hurairah** reported that the Apostle of Allah said: Resurrection will not come to pass till Medina removes its evils as the forge removes the impurities of iron.

—*Muslim.*

217. **Same** reported that the Apostle of Allah said: There are angels over the gates of Medina. Neither epidemics, nor Dajjal shall enter there.

—*Agreed.*

يَنْفِي الْكِبْرَ خَبَثَ الْحَدِيدِ - (مُتَّفَقٌ عَلَيْهِ)
عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ سَمِعْتُ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ تَعَالَى سَمَّى
الْمَدِينَةَ طَابَةً * (مُسْلِمٌ)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ أَعْرَابِيًّا بَاعَ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَصَابَ الْأَعْرَابِيَّ وَعَلَيْهِ
بِالْمَدِينَةِ فَاتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا
مُحَمَّدُ أَقْلِنِي بَيْعَتِي فَأَبَى رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ جَاءَهُ فَقَالَ أَقْلِنِي بَيْعَتِي
فَأَبَى ثُمَّ جَاءَهُ فَقَالَ أَقْلِنِي بَيْعَتِي فَأَبَى
فَخَرَجَ الْأَعْرَابِيُّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِنَّمَا الْمَدِينَةُ كَالْكَبْرِ تَنْفِي خَبَثَهَا وَيَضَعُ
طَيِّبَهَا (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمَدِينَةَ
شَرَارُهَا كَمَا يَنْفِي الْكَبْرَ خَبَثَ الْحَدِيدِ -
(مُسْلِمٌ)

تَذَكَّرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى
أَتْقَابِ الْمَدِينَةِ مَلَائِكَةٌ لَا يَدْخُلُهَا الطَّاعِنُ
وَلَا الدَّجَالُ - (مُتَّفَقٌ عَلَيْهِ)

* 2230. The city of Medina was previously called Yathrib. The word comes from Sirab which means destruction.

2231. Medina is called also Tabah signifying a town of purity.

218. **Anas** reported that the Apostle of Allah said: There will be no city but will not soon be visited by Dajjal except Mecca and Medina. There is no gate out of their gates except that angels in rows will guard it. He will alight at Sajah and Medina will quake thrice and then every polytheist and hypocrite will come to him. —*Agreed.*

219. **Sa'ad** reported that the Apostle of Allah said: None shall play tricks with the inhabitants of Medina except that he will melt away as salt melts in water. —*Agreed.*

220. **Anas** reported: Whenever the Prophet came to Medina from a journey, he used to look to the walls of Medina and unload his conveyance; and if he were riding upon a conveyance, he used to drive it hastily out of love for it (Medina). —*Bukhari*

221. **Same** reported that (once) the Uhud came to the sight of the Prophet. He said: This is a mountain which loves us and we also love it. O Allah! verily Abraham sanctified Mecca and I sanctify what is between its sides. —*Agreed*

222. **Sahl-b-Sa'ad** reported that the Apostle of Allah said: The Uhud is a mountain which loves us and we love it. —*Bukhari.*

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
لَيْسَ مِنْ بَلَدٍ إِلَّا سَيَّطَأَهُ الدَّجَالُ إِلَّا
مَكَّةَ وَالْمَدِينَةَ لَيْسَ نَقَبٌ مِنْ أَنْقَابِهَا
إِلَّا عَلَيْهِ الْمَلَائِكَةُ صَافِينَ يَحْرُسُونَهَا
فَيَنْزِلُ السَّجَّةَ فَمَتْرَجُفُ الْمَدِينَةَ بِأَهْلِهَا
ثَلَاثَ رَجَفَاتٍ فَيُخْرِجُ إِلَيْهِ كُلَّ كَافِرٍ
وَمُنَافِقٍ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
لَا يَكِيدُ أَهْلَ الْمَدِينَةِ أَحَدٌ إِلَّا انْمَاعَ كَمَا
يَنْمَاعُ الْمِلْحُ فِي الْمَاءِ * (مُتَّفَقٌ عَلَيْهِ)
عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ صَلَّعَ كَانِ إِذَا
قَدِمَ مِنْ سَفَرٍ فَنَظَرَ إِلَى جُدُرَاتِ الْمَدِينَةِ
أَوْضَعَ رَاحِلَتَهُ وَإِنْ كَانَ عَلَى دَابَّةٍ حَرَكَهَا
مِنْ حُبِّهَا * (الْبُخَارِيُّ)

عَنْهُ أَنَّ النَّبِيَّ ﷺ صَلَّعَ طَلَعَ لَهُ أَحَدٌ
فَقَالَ هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ اللَّهُمَّ إِنْ
أَبْرَاهِيمَ حَرَّمَ مَكَّةَ وَإِنِّي أَحَرِّمُ مَا بَيْنَ
لَا بَيْنَهُمَا * (مُتَّفَقٌ عَلَيْهِ)

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ
اللَّهِ ﷺ أَحَدُ جَبَلٍ يُحِبُّنَا وَنُحِبُّهُ *
(الْبُخَارِيُّ)

223. **Solaiman-b-Abi Abdullah** reported : I saw Sa'ad-b-Abi Waqqas taking help of a man who was hunting within the sacred boundary of Medina, which the Prophet prohibited. Then he robbed him of his cloth. His masters came and talked with him about it. He said: Verily the Apostle of Allah sanctified this sanctuary. He said also: 'Whoever overtakes anybody who hunts therein, let him take his commodity.' I shall not give back to you any provision which the Apostle of Allah supplied me with; but if you like, I may give its price to you.

—*Abu Daud.*

224. **Saleh**, a freed slave of Sa'ad, reported: Sa'ad found some slaves out of the slaves of Medina to cut down some of the trees of Medina. So he took their commodities and said (that is) to their masters: I heard the Apostle of Allah prohibiting the cutting of anything from the trees of Medina and he said: Whoso cuts off anything of it, his commodities are for one who takes them.

—*Abu Daud.*

225. **Zubair** reported that the Apostle of Allah said: Verily the game of Wazz and its plants are unlawful—prohibited for Allah.

—*Abu Daud.*

عَنْ سَلِيمَانَ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ
رَأَيْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ أَخَذَ رَجُلًا
يَصِيدُ فِي حَرَمِ الْمَدِينَةِ الَّذِي حَرَّمَ رَسُولُ
اللَّهِ صَلَّيْهِ وَسَلَّمُ ثِيَابَهُ فَجَاءَ مَوَالِيَهُ فَكَلَّمُوهُ
فَبَيَّنَّ لَهُ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّيْهِ وَسَلَّمُ حَرَّمَ هَذَا

الْحَرَمَ وَقَالَ مَنْ أَخَذَ أَحَدًا يَصِيدُ فِيهِ
فَلْيَسْلُبْهُ فَلَا أَرَدُ عَلَيْكُمْ طَعْمَةً أَطْعَمْنِيهَا
رَسُولُ اللَّهِ صَلَّيْهِ وَسَلَّمُ وَلَكِنْ إِنْ شِئْتُمْ رَفَعْتُ
إِلَيْكُمْ ثَمَنَهُ * (أَبُو دَاوُدَ)

عَنْ صَالِحِ مَوْلَى سَعْدٍ أَنَّ سَعْدًا وَجَدَ
عِبْدًا مِنْ عِبِيدِ الْمَدِينَةِ يَقْطَعُونَ مِنْ شَجَرِ
الْمَدِينَةِ فَيَأْخُذُ مَتْلَعَهُمْ وَقَالَ يَعْنِي لِمَوَالِيهِمْ
سَمِعْتُ رَسُولَ اللَّهِ صَلَّيْهِ وَسَلَّمُ يَنْهَى أَنْ يَقْطَعَ
مِنْ شَجَرِ الْمَدِينَةِ شَيْءٌ وَقَالَ مَنْ قَطَعَ
مِنْهُ شَيْئًا فَلَمْ يَأْخُذْ سَلْبَهُ * (أَبُو دَاوُدَ)

عَنِ الزُّبَيْرِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّيْهِ وَسَلَّمُ
إِنَّ مَيْدَ وَوَزَّ وَنَوَاصِيَهُمْ حَرَمٌ مُحَرَّمٌ لِلَّهِ *
(أَبُو دَاوُدَ)

226. Ibn Omar reported that the Apostle of Allah said: Whoso can die at Medina, let him die therein because I shall intercede for one who dies therein. —*Ahmad, Tirmizi (Approved, Correct, Rare).*

227. Abu Hurairah reported that the Apostle of Allah said: The last town out of the towns of Islam for destruction will be Medina.

—*Tirmizi (Approved, Rare).*

228. Jarir-b-Abudllah reported from the Prophet who said: Verily Allah revealed to me: At whichever of these three places you get down, it will be your place of refuge—Medina, Bahrain or Qansarain.

—*Tirmizi.*

229. Abu Bakrah reported from the Holy Prophet who said: The dread of Dajjal shall not enter Medina. It will have seven gates at that time. At every gate, there will be two angels.

—*Bukhari.*

230. Anas reported from the Prophet who said: O Allah! give double of what Thou hast given to Mecca of blessings.

—*Agreed.*

231. Ibn Abbas reported that Omar-b-1 Khattab had said: I heard the Apostle of Allah say while he was in the valley

عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَنْ اسْتَطَاعَ أَنْ يَمُوتَ بِالْمَدِينَةِ فَلْيَمُتْ
بِهَا فَإِنِّي أَشْفَعُ لِمَنْ يَمُوتُ بِهَا *

أَحْمَدُ وَالتِّرْمِذِيُّ (حَسَنٌ صَحِيحٌ غَرِيبٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَخْرَقِيَّةٌ مِنْ قُرَى الْأَسْلَامِ خَرَابًا
بِالْمَدِينَةِ * التِّرْمِذِيُّ (حَسَنٌ غَرِيبٌ)

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ إِنَّ اللَّهَ أَرَحَى إِلَيَّ أَيُّ
هَذِهِ الثَّلَاثَةِ نَزَلَتْ فِيهِ دَارُ هَجْرَتِكَ
الْمَدِينَةِ أَوِ الْبَحْرَيْنِ أَوْ قَنْسَرَيْنِ *

(التِّرْمِذِيُّ)

عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَا يَدْخُلُ الْمَدِينَةَ رَعْبُ الْمَسِيحِ الدَّجَالِ
إِلَّا يُرْمَى سَبْعَةَ أَبْوَابٍ عَلَى كُلِّ بَابٍ
مَلَكَانِ *

عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
اللَّهُمَّ اجْعَلْ بِالْمَدِينَةِ ضِعْفِي مَا جَعَلْتَ
بِمَكَّةَ مِنَ الْبَرَكَاتِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْخُطَابُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ

of Aqiq : 2232 Some one from my Lord came to me this night. He said : Pray in this blessed valley and say : There is Umrah in Haj. And in a narration : And say—one Umrah and one Haj. —*Bukhari.*

573w. A man from the family of AlKhattab reported from the Prophet who said: Whoso visits me of free will, will be in my neighbourhood on the Resurrection Day; and whoso takes his abode at Medina and is patient over its calamities, I shall be a witness and an intercessor for him; and whoso dies in one of the sacred cities, Allah will resurrect him on the Resurrections Day as one of those who will have no fear. —*Baihaqi*

574w. Ibn Omar reported a Marfu' tradition: Whoso makes pilgrimage and then visits my grave after my death is like one who visited me in my life time. —*Baihaqi.*

575w. Yahya-b Sayeed reported that the Apostle of Allah was seated while a grave was being dug at Medina. A man suddenly got down unto the grave and said: Bad is the sleeping place of a believer. The Apostle of Allah retorted: Do you say 'Bad'? The man retorted: Verily I have not

بِرَادِي الْعَقِيقُ يَقُولُ اتَانِي اللَّيْلَةُ ات
مِنْ رَبِّي فَقَالَ مَا فِي هَذَا الْوَادِي
الْمُبَارَكِ وَقَالَ عُمَرَةُ فِي حُجَّةٍ رَفِي رَوَايَةٍ
رَقْلَ عُمَرَةَ وَحُجَّةً * (الْبُخَارِيُّ)

عَنْ رَجُلٍ مِنْ آلِ الْخَطَّابِ عَنْ
النَّبِيِّ صَلَّى قَالَ مَنْ زَارَنِي مُتَعَمِّدًا كَانَ
فِي جَوَارِي يَوْمِ الْقِيَمَةِ وَمَنْ سَكَنَ الْمَدِينَةَ
وَصَبَرَ عَلَى بَلَائِهَا كُنْتُ لَهُ شَهِيدًا وَشَفِيعًا
يَوْمَ الْقِيَمَةِ وَمَنْ مَاتَ فِي أَحَدِ الْحَرَمَيْنِ
بَعَثَهُ اللَّهُ مِنَ الْأَمْنَيْنِ يَوْمَ الْقِيَمَةِ *
(الْبَيْهَقِيُّ)

عَنْ ابْنِ عُمَرَ مَرْفُوعًا مِنْ حَمِّ فَزَارَ
قَبْرِي بَعْدَ مَوْتِي كَمَنْ زَارَنِي فِي
حَيَاتِي (الْبَيْهَقِيُّ)

عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ رَسُولَ اللَّهِ
صَلَّمَ كَانَ جَالِسًا وَقَبْرُ يَحْفَرُ بِالْمَدِينَةِ فَاطْلَعَ
رَجُلٌ فِي الْقَبْرِ فَقَالَ بَشَسَ مَضْجَعُ الْمُؤْمِنِ
فَقَالَ رَسُولُ اللَّهِ صَلَّى صَلَّاهُ بَشَسًا قُلْتُ قَالَ
الرَّجُلُ أَنِّي لَمْ أَرِدْ هَذَا إِنَّمَا أَرَدْتُ الْقَتْلَ

meant that but I have meant fight in the way of Allah. Then the Apostle of Allah said thrice: There is nothing like death in the way of Allah. There is no tract of land in the world dearer to me than that it is my grave from it (Medina).

—Malek (Defective).

فِي سَبِيلِ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ﷺ لَا مِثْلَ
الْقَتْلِ فِي سَبِيلِ اللَّهِ مَا عَلَى الْأَرْضِ
بِقَعَةٍ أَحَبَّ إِلَيَّ أَنْ يَكُونَ قَبْرِي بِهَا
مِنْهَا ثَلَاثَ مَرَّاتٍ * (مَالِكٌ مُرْسَلًا)

CHAPTER XXXVII

2232. The Quran

(a) **The Quran.** The Holy Quran is the guide of the Muslims. It is the complete code of their every day life—economic, political, religious, social and moral. It is a revelation from the Almighty with the exact words as are now found embodied therein. The Quran lays down. And certainly it is a revelation from the Lord of the world. The Faithful Spirit has come down without upon your heart that you may of the warners, in plain Arabic language—26:192-195Q. The verses of the Quran were uttered by the Holy Prophet to whose heart they were revealed by God through the Archangel Gabriel. The Quran is not the Hadis, because the former was revealed to the Prophet with words, while the Hadis was revealed to him in ideas.¹ The Quran was revealed not at a time but piecemeal in the course of the Prophet's apostolical career covering over twenty three years, thirteen years at Mecca and ten years at Medina. The first verse (97Q) was revealed in the Cave Hira at Mecca in Lailatul Kadr (Blessed Night) which is one of the last ten nights of Ramzan, and in the pure dialect of the Quraish which is chaste, written Arabic. The Quran was arranged in to chapters by the Prophet himself. It contains 114 chapters, each chapter containing some sections called Ruku', and each Ruku' containing some verses. There

1. See note 88(b) for proof that the Quran and Hadis are not by the same person.

are 30 parts, 114 chapters, 6616 verses, 77943 words and 338606 letters in the Holy Book. 86 chapters were revealed at Mecca while 28 chapters covering nearly one third of the Book were revealed at Medina.¹ The Meccan chapters are generally short and Medinian long. For convenience of reading, the Quran has been divided into 30 equal parts with seven manzils for reading the whole Quran in at least seven days (35:89).

(b) **Collection of the Quran in a book.** No complete written copy of the Quran existed at the time of the Holy Prophet. It was not also possible as it was revealed during a course of 23 years. So during his time, it was kept in tablets of hearts, on parchments, papers, leaves and skins. After the holy demise, it was for the first time that the question of its collection in a book form was raised by Hazrat Omar before the first caliph Abu Bakr. At first, the aged Caliph was not willing to do what the Prophet had not done. Afterwards he thought the propriety of collection and undertook the onerous task. The copy thus prepared by Abu Bakr was with Omar's daughter Hafsah (Prophet's wife) after his death. The public had then no written copies. So Omar, during his Caliphate, ordered Zaid-b-Sabet, Abdullah-b-Zubair, Sa'd-b-al-A's and Abdur Rahman to examine independent sources and to test the veracity of Hafsah's copy. Thus they prepared some copies which he distributed throughout the then Muslim world. These copies were exactly similar to the copy of Hafsah, and that text is now extant throughout the Muslim world. The purity of the Quran has thus been kept intact and it is now what it was 14 hundred years ago.

(c) **The Quran is a miracle and an Universal Book.** The Quran is the greatest wonder among the wonders of the world. It repeatedly challenged the people of the world to bring a chapter like it but they failed and the challenge remains unanswered up to this day. The Quran declares: And if you are in doubt as to that which We have revealed to Our servant, then produce

I. Medina chapters in order of revelation: 2, 8, 9, 29, 60, 4, 99, 67, 47, 18, 55, 76, 65, 98, 59, 24, 22, 68, 68, 49, 66, 64, 61, 62, 48, 5, 9, 110.

Mecca chapters in order of revelation: 96, 75, 74, 68, 1, 111, 82, 87, 92, 89, 93, 94, 103, 100, 108, 101, 107, 109, 105, 118, 114, 117, 58, 80, 97, 91, 85, 95, 106, 101, 75, 104, 77, 50, 90, 86, 54, 88, 7, 72, 86, 25, 85, 19, 20, 56, 26, 27, 28, 17, 10, 11, 12, 15, 6, 37, 31, 31, 39, 40, 41, 42, 43, 44, 45, 46, 51, 88, 18, 16, 71, 14, 21, 23, 32, 52, 67, 69, 70, 78, 79, 82, 84, 90, 29, 83.

a chapter like it and call on your helper besides Allah if you are truthful—2:23Q. Say: If men and Jinn should combine together to bring the like of this Quran, they cannot bring the like of it, though some of them help others. And certainly We have made distinct for men every kind of description but majority of men do not consent but denying—2:88Q. As the Quran was revealed, no credit is given therefore to the Prophet, but the fact remains that this book is second to none in the world according to the unanimous decision of the learned men in points of diction, style, rhetoric, thoughts and soundness of laws and regulations to shape the destinies of mankind. It is an epitome in itself. It is an universal book like the vast page of Nature. Worlds of nature are subject to laws. Nature is mute and does not explain the reason of such laws, while the Quran explains them and says that there is one God who is regulating the government of this universe with these laws with an object in view. The Quran is a perfect code of a human life. It is a Divine Light that dissipates darkness from all around. Man-made lights are insufficient to remove the all-pervading darkness and hence man-made laws are insufficient as a panacea for all problems of the world. By the divine Light of the Quran, all darkness is removed from the soil of mind just as by the sun all darkness of the universe is removed. It is therefore a solution of the world problems both temporal spiritual, and is thus an Universal Book for the guidance of mankind.

(d) **Merits of the Quran-reading.** The merits and rewards of the Quran reading are great. They vary according to the degree of attention and understanding that are applied to its reading. The object of reading is to remember Allah, to glorify Him, to remember His orders and prohibitions and to take lessons. It removes rust on soul just as bath removes dust on body (37:382w). As constant watering and cultivation are necessary to make a ground soft and fit for the growth of crops, so constant intelligent reading is required to make the mind soft and to make it endowed with virtues and divine attributes. The greatest merit in the Quran-reading consists of its reading in prayer (37:580w) as by reading one letter in prayer, 25 merits are obtained; while by reading it outside prayer, ten merits are obtained. The Prophet said that the best man is he who has learnt the Quran and teaches it (37:1) and that there is envy for one whom Allah has given

the Quran and who stands up by it (37:5). The angles also attend to the morning-reading of the Quran: 'And the morning Quran-reading is witnessed—17:78Q'. That is corroborated by the traditions 8 and 9 of this section. The Quran will stand as an intercessor on the Resurrection Day—37:13. For one letter like Alif, there are at least ten rewards increasing many times. A true Hafez following the instructions of the Quran will intercede with success for ten persons out of his friends—37:31. Some other rewards have been recorded in tradition 37:599w. To learn the Quran so far as it is necessary for daily prayers is compulsory and to commit it to memory is Farze Kefayah. Let it be, however, remembered that the Quran will be an opponent of one who reads it with an absent mind or careless fashion.

(e) Rules to be observed in Quran-reading.

(i) There are external and internal manners and rules which must be observed by every Quran reader. The following are the external rules:—

(1) He shall perform ablution and take bath if necessary. The Quran lays down: None shall touch the Quran except those who are pure—56:79Q.

(2) He shall sit facing the Holy Ka'ba.

(3) He shall read the Quran with a reverential attitude and shall not hold any talk or eat at the time of reading.

(4) He shall read slowly, distinctly and intelligently with his mind fixed always on meanings.

(5) He shall feign to weep at the time of reading the descriptions of punishment if tears do not come out.

(6) He shall start reading by reciting: I seek refuge to Thee from the accursed devil. In the name of Allah, the Most Merciful, the Most Compassionate.

(7) All others who are near the reader should simply hear his reading as the rewards of the hearers and the readers are equal. The Quran says: When the Quran is read, remain silent that you may be shown mercy (56:78Q).

(8) He shall read with a sweet and melodious voice.

(9) After the the end of the Quran-reading, the Opening chapter and the beginning of the Cow up to Muflehun shall be read.

(10) The Quran shall be finished at best within one year.

and at least within seven days. To go beyond this limit is abominable.

(ii) The following are the internal rules of Quran-reading:

(1) He shall read the Quran with a firm belief that it is the Word of God and that God is speaking with him and that an absent mind will be surely punished.

(2) He shall give much more attention to meanings than to the words uttered. The grasping of the inner meanings depends however on the degree of the purity of soul and mind. In other words, the pious and not necessarily the intelligent can truly understand the inner meanings. An educated man can understand the word 'fire' but a man with pure soul can know the real thing which is expressed by the word 'fire'. The pious catch the real thing while the learned catch only the names by which the things are made known to the outer world. If a man does not understand the reason of a verse of the Quran, he must believe in it. An ox does not know the reason of cultivation. It is only man who knows it. Likewise a man may not understand a Quranic verse, but still he should believe in its truth.

(3) He shall change the attitude of his mind according to the nature of the verses he reads. In case of the descriptions of punishment, he shall take a fearful attitude; and in case of the descriptions of Paradise a countenance of joy. Allah gives a hint in this verse: Had We revealed this Quran upon a mountain, you would have certainly seen it fearful, prostrated out of fear of Allah—59:20Q.

IMPORTANT CHAPTERS IN THE QURAN. The following are the important chapters and verses in the Quran :—

(1) OPENING CHAPTER (1Q) known as Fatihah is the most meritorious (37:10. No previous Prophet was given a chapter like it (37:17) and there is nothing like it (37:32) There is cure in it—37:584w and a rank—37:593w.

(2) CHAPTER IKHLAS (112Q). A single reading brings rewards of reading one third of the whole Quran—37:20 To love it is to gain Paradise—37:22. Other references :37:29, 37:44 46, 47, 48, 51, 583w, 598w.

(3) CHAPTER YA'SIN (36Q). It is the heart of the Quran—37:37. Its reading brings rewards of ten readings of the Quran—37:578w. If recited at noon, all needs are removed—37:591w. It should be read before a dying man—37:592w.

(4) CHAPTER SHAKING (99Q). It brings rewards of reading half of the Quran (37:44). It is sufficient—37:58.

(5) VERSES 2:84 to 86. No Prophet was given the like of it—37:17; sufficient for protection of a man—37:18. If read for three nights, the devil goes away from the house, 37:35.

1. **Osman** reported that the Apostle of Allah said: The best of you is he who has learnt the Quran and then teaches it. —*Bukhari*.

2. **Oqbah-b-A'mer** reported: The Apostle of Allah came out while we were in Suffah 2233 and asked: Who among you likes to go out everyday at morn to Bathhan or to Aqiq 2234 and bring two she-camels with young ones without committing sin and severing blood-tie? We replied: O Apostle of Allah! everyone

عَنْ عُثْمَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ (الْبُخَارِيُّ)

عَنْ عَقْبَةَ بْنِ عَامِرٍ قَالَ خَرَجَ رَسُولُ اللَّهِ

صَلَّمَ وَنَحْنُ فِي الصَّفَةِ فَقَالَ أَيُّكُمْ يَحِبُّ

أَنْ يَغْدُوَ كُلَّ يَوْمٍ إِلَى بَطْحَانَ أَوِ الْعَقِيقِ

فِيَّ تَيْنِ بِنَاقَتَيْنِ كَوْمَاوَيْنِ فِي غَيْرِ اثْمٍ وَلَا

قَطْعٍ رَحِمَ قُلُوبِنَا يَا رَسُولَ اللَّهِ كُنَّا نَحِبُّ

(6) VERSE 2:255Q is a great verse near Allah—37:587w, 15. If it is read at the time of sleep, the devil will not come till morning—37:16.

(7) CHAPTER COW (2Q). If it is read in any house, the devil will not remain there—37:12. It will give shade in the next world—37:13. Other references—37:585w, 586w.

(8) 'The Family of Imran' (3Q)—37:13, 585w, 586w.

(10) VERSES 18:1 to 10. Dajjal will not attack him—37:19.

(11) REFUGING VERSES (113, 114Q). They are the best refuging verses—37:23, 50; should be recited in bed time—37:24.

(12) VERSES 40:1—3Q. If it is recited at dusk, he will be protected till dawn; and if at dawn, he will be protected till dusk—37:34.

(13) CHAPTER 44Q. If recited at night, 70000 angels will seek forgiveness for him—37:40.

(14) CHAPTER 67Q. Whoso reads it, it will intercede for him till he is forgiven.

(15) Other important chapters are 59:23—25Q, 2:225—1227Q, 55Q, 56Q, 102Q etc.

References. Quran—The Quran contains everything—25:14, to forget the Quran-reading is a great sin—34:136; 36:4. He who commits it to memory is honourable—34:521w. The Quran was revealed with truth for men 39:41Q; 7:204, 25:1

See notes 2414 and 2456 about the purity and revelation of the Quran.

2237. Suffah is a corner of the Prophet's mosque at Medina which was reserved for those companions, who exclusively devoted themselves to divine worship. They are called As'habe-Suffah (companions of the Suffah).

2238. Bathhan and Aqiq are two places at Medina, the former being very near and the latter four miles off from Medina. In these places, markets are held and fine camels are sold. Camels form the best wealth of the Arabs and hence the Quranic verses have been compared with she-camels.

of us likes that. He said : Is it not better for one of you that he should come out at morn to the mosque and teach or read two verses from the Book of Allah than (to have) two she-camels, and three (verses) better for him than three (she-camels), and four (verses) better than four (camels) and their equivalent numbers (better than) the equivalent she-camels ?—*Muslim*.

3. **Abu Hurairah** reported that the Apostle of Allah said: Does anyone of you likes, when he returns to his family, to find therein three fat big pregnant she-camels? 'Yes' replied we. He said: Then three verses which anyone of you reads in his prayer are better than three fat big pregnant she-camels.

—*Muslim*.

4. **Ayesha** reported that the Messenger of Allah said: One who has got expert knowledge in the Quran is with the honourable pious scribes 2235; and one who reads the Quran and struggles therein while it appears difficult to him has got double rewards. 2236

—*Agreed*.

5. **Ibn Omar** reported that the Apostle of Allah said: There's no envy except for two: a man whom Allah has given the Quran and who stands up by it throughout the night

ذَلِكَ قَالَ أَفَلَا يَغْدُوا أَحَدَكُمْ إِلَى الْمَسْجِدِ
فِيَعْلِمُ أَوْ يَقْرَأُ اثْنَيْنِ مِنْ كِتَابِ اللَّهِ خَيْرٌ
لَهُ مِنْ ثَلَاثِينَ وَثَلَاثِينَ خَيْرٌ لَهُ مِنْ ثَلَاثِ
وَ أَرْبَعٍ خَيْرٌ لَهُ مِنْ أَرْبَعٍ وَ مِنْ أَعْدَادِهِنَّ
مِنْ الْإِبِلِ - (مُسْلِم)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ عَلَيْهِ وَسَلَّمَ أَحَدَكُمْ إِذَا رَجَعَ إِلَى أَهْلِهِ
أَنْ يَجِدَ فِيهِ ثَلَاثَ خَلْفَاتٍ عِظَامٍ سَمَانٍ
قُلْنَا نَعَمْ قَالَ فَثَلَاثُ آيَاتٍ يَقْرَأُ بِهِنَّ
أَحَدَكُمْ فِي صَلَاتِهِ خَيْرٌ لَهُ مِنْ ثَلَاثِ
خَلْفَاتٍ عِظَامٍ سَمَانٍ * (مُسْلِم)

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ
صَلَّمَ عَلَيْهِ وَسَلَّمَ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ
الْبَرَّةِ وَ الَّذِي يَقْرَأُ الْقُرْآنَ وَ يَتَشَتَّعُ فِيهِ
وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ
لَا حَسَدَ إِلَّا عَلَى اثْنَيْنِ رَجُلٌ آتَاهُ اللَّهُ
الْقُرْآنَ فَهَرِيقَهُ بِهِ آتَاهُ اللَّيْلُ وَ آتَاهُ

2235. These are the honoured angels who keep the records of the deeds of men.

2236. See note 88 for details.

and throughout the day, and a man whom Allah has given wealth and who spends therefrom throughout the night and throughout the day.

—*Agreed.*

6. **Abu Musa** reported that the Apostle of Allah said: The parable of the believer who reads the Quran is the parable of an orange of which the smell is pleasant and the taste is pleasant, and the parable of the believer who does not read the Quran is the parable of a fresh date which has got no smell but of which the taste is sweet, and the parable of the hypocrite who does not read the Quran is like the parable of a colocynth which has got no smell but of which the taste is bitter, and the parable of the hypocrite who reads the Quran is the parable of a fragrant flower which has got a pleasant smell but of which the taste is bitter. *Agreed upon it.* And in a narration: The believer who reads the Quran and acts up to it is like an orange, and the believer who does neither read the Quran, nor act up to it is like a fresh date.

7. **Omar-b-al Khattab** reported that the Apostle of Allah said: Verily Allah will raise up some peoples by this Book and bring down others by it.

—*Muslim*

النَّهَارِ وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يَنْفِقُ مِنْهُ

إِنَاءَ اللَّيْلِ وَإِنَاءَ النَّهَارِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ

صَلَحَ مِثْلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ

مِثْلُ الْأُتْرَجَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ

وَمِثْلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ مِثْلُ

الثَّمَرَةِ الْارِيحِ لَهَا وَطَعْمُهَا حُلْوٌ وَمِثْلُ الْمُنَافِقِ

الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمِثْلِ الْحَنْظَلَةِ لَيْسَ

لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ وَمِثْلُ الْمُنَافِقِ الَّذِي

يَقْرَأُ الْقُرْآنَ مِثْلُ الرِّيحَانَةِ رِيحُهَا طَيِّبٌ

وَطَعْمُهَا مُرٌّ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةِ الْمُؤْمِنِ

الَّذِي يَقْرَأُ الْقُرْآنَ وَيَعْمَلُ بِهِ كَالْأُتْرَجَةِ

وَالْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ وَيَعْمَلُ

بِهِ كَالثَّمَرَةِ *

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُولُ

اللَّهِ صَلَحَ إِنْ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ

أَقْوَامًا وَيَضَعُ بِهِ أُخَرِينَ * (مُسْلِمٌ)

8. **Abu Syeed alKhodri** reported that **Osaïd-b-Huzair** had said: While he was reading one night the Chapter 'Cow' at a time when his horse was tied up near him, the horse suddenly jumped up. Then he remained silent and the horse also kept quiet. Again he read and the horse jumped up. Then he remained silent and the horse also kept quite. Again he read and the horse jumped up. Then he finished while his son **Yahya** was near it. He feared lest it might attack him. When he detained it, he raised up his head towards heaven when lo! there was a canopy wherein there were as it were lights. When it was dawn, the Holy Prophet was informed and he said: Read, O son of Huzair? Read, O son of Huzair? He said: O Apostle of Allah! I fear lest it may tread upon **Yahya** who is near it. I went to him and raised up my head towards the heaven when lo! there was something like a canopy wherein there were as it were lights. I came out till I did not see it. He asked: And do you know what it is? He replied "No". He said: Those were the angels who came near to hear your voice. Had you read, they would have remained till

عَنْ أَبِي سَعِيدٍ نِ الْخُدْرِيِّ أَنَّ
أَسَدَ بْنَ حُضَيْرٍ قَالَ بَيْنَمَا هُوَ يَقْرَأُ مِنَ
اللَّيْلِ سُورَةَ الْبَقَرَةِ وَفَرَسُهُ مَرْبُوطَةٌ عِنْدَهُ
إِذْ جَالَتْ الْفَرَسَ فَسَكَتَ فَسَكَتَتْ
فَقَرَأَ فَجَالَتْ فَسَكَتَ فَسَكَتَتْ ثُمَّ قَرَأَ فَجَالَتْ
الْفَرَسَ فَانْصَرَفَ وَكَانَ ابْنُهُ يُحْيَى
قَرِيبًا مِنْهَا فَاشْفَقَ أَنْ يُصِيبَهُ وَلَمَّا آخَرَهُ
رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَإِذَا مِثْلُ الظِّلَّةِ
فِيهَا أَمْثَالُ الْمَصَابِيحِ فَلَمَّا أَصْبَحَ حَدَّثَ
النَّبِيَّ صَلَّى صَلَاحُ فَقَالَ اقْرَأْ يَا ابْنَ حُضَيْرٍ اقْرَأْ
يَا ابْنَ حُضَيْرٍ قَالَ فَاشْفَقْتُ يَا رَسُولَ اللَّهِ
أَنْ تَطَايَعِبِي وَكَانَ مِنْهَا قَرِيبًا فَانْصَرَفْتُ
إِلَيْهِ وَرَفَعْتُ رَأْسِي إِلَى السَّمَاءِ
فَإِذَا مِثْلُ الظِّلَّةِ فِيهَا أَمْثَالُ الْمَصَابِيحِ
فَخَرَجْتُ حَتَّى لَا أَرَاهَا قَالَ وَتَدْرِي مَا
ذَلِكَ قَالَ لَا قَالَ تِلْكَ الْمَلَائِكَةُ دَنَتْ
لِصَوْتِكَ وَأَلْقَرَأَتْ لِأَصَوْتِكَ يَنْظُرُ النَّاسُ

dawn and the people would have been looking at them. They could not have hidden themselves from them. —*Agreed*

9. **Bara'a** reported: A man was reading the Chapter Cave (18Q) while there was a horse by his side tied up with two ropes. A cloud covered him and it began to come nearer and nearer while his horse was jumping up. When it was dawn, he came to the Prophet and narrated it to him. He said: That is the consolation that came down with the Quran. —*Agreed*

10. **Abu Sayeed al-Mualla** reported: While I was praying within the mosque, the Prophet called me but I did not reply to him. Thereafter I came to him and asked: O Apostle of Allah! verily I was praying. He said: Did not Allah say: Respond to Allah, and to his Apostle when he calls you? Then he said: shall I not teach you the most meritorious chapter of the Quran before you go out of the mosque? He took hold of my hand. When we wished to come out, I said: O Apostle of Allah! you have said that you would teach me the most meritorious chapter of the Quran. He said: All praise is due to Allah, the Lord of the worlds, that is the seven

إِلَيْهَا لَا تَقْرَأُ مِنْهُمْ *

(مُتَّفَقٌ عَلَيْهِ)

عَنِ الْبَرَاءِ قَالَ كَانَ رَجُلٌ يَقْرَأُ سُورَةَ

الْكَهْفِ وَالْيَاسِينَ جَانِبَهُ حِصَانٌ مُرَبُّوتٌ

بِشَاطِينٍ فَتَغَشَّتْهُ سَحَابَةٌ فَجَعَلَتْ تَدْنُو

وَجَعَلَ فَرَسُهُ يَنْفِرُ فَلَمَّا أَصْبَحَ أَتَى

النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ تِلْكَ

السُّكِينَةُ تَنْزَلُ بِالْقُرْآنِ . (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي سَعِيدٍ بْنِ الْمَعْلَى قَالَ كُنْتُ

أَصَلِّي فِي الْمَسْجِدِ فَدَعَانِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

فَلَمَّا أَجَبْتُهُ قُلْتُ يَا رَسُولَ اللَّهِ

إِنِّي كُنْتُ أَصَلِّي قَالَ أَلَمْ يَقُلِ اللَّهُ

اسْتَجِبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ ثُمَّ

قَالَ أَلَا أَعْلَمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ

قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ فَأَخَذَ بِيَدِي

فَلَمَّا أَرَدْنَا أَنْ تَخْرُجَ قُلْتُ يَا رَسُولَ اللَّهِ

إِنَّكَ قُلْتَ لَا أَعْلَمُكَ أَعْظَمَ سُورَةٍ مِنْ

الْقُرْآنِ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ هِيَ

oft-repeated verses and the great Quran which I have brought. —*Bukhari*

11. **Ziyad-b-Labeed** reported that the Prophet mentioned something. He said: That (will come to pass) at the time when learning will depart. I asked: O Ms. of Allah, and how will learning depart while we have been reading the Quran and educating our children to read it and while our children will educate their children to read it up to the Resurrection Day? He said: O Ziyad! may thy mother be heavy with thee! if I had been the most learned man at Medina, I could have taught you. Do not the Jews and Christians read the Torah and the Bible while they do not know what is in them? —*Ahmad, Ibn Majah, Tirmizi*

12. **Abu Hurairah** reported that the Apostle of Allah said: Don't make your houses graveyards. Verily the devil flees away from the house wherein the chapter 'Cow' is read.

—*Muslim*

13. **Abu Omamah** reported: I heard the Apostle of Allah say: Read the Quran; verily it will come as an intercessor on the Resurrection Day for its readers. Read the two brilliant chapters

السَّبعِ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ الَّذِي
أَوْثَقْتَهُ * (أَلْبُخَارِيُّ)

عَنْ زِيَادِ بْنِ لَبَيْدٍ قَالَ ذَكَرَ النَّبِيُّ
صَلَعًا شَيْئًا فَقَالَ ذَلِكَ عِنْدَ آوَانِ ذَهَابِ

الْعِلْمِ قُلْتُ يَا رَسُولَ اللَّهِ صَلَعٌ وَكَيْفَ

يَذْهَبُ الْعِلْمُ وَنَحْنُ نَقْرَأُ الْقُرْآنَ وَنَقْرُؤُهُ

أَبْنَاءُنَا وَيَقْرُؤُهُ أَبْنَاؤُنَا أَبْنَاءُ هُمْ إِلَى يَوْمِ

الْقِيَمَةِ فَقَالَ تَكَلَّتْ أُمُّكَ زِيَادُ إِنْ

كُنْتُ لَا رَيْكَ مِنْ أَفْقِهِ رَجُلٌ بِالْمَدِينَةِ

أَوْ لَيْسَ هَذِهِ الْيَهُودُ وَالنَّصَارَى يَقْرَءُونَ

التَّوْرَةَ وَالْإِنْجِيلَ لَا يَعْلَمُونَ بِشَيْءٍ مِمَّا فِيهِمَا -

(أَحْمَدُ وَابْنُ مَاجَةَ وَالتِّرْمِذِيُّ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ

صَلَعٌ لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ إِنَّ الشَّيْطَانَ

يَنْفِرُ مِنَ الْبَيْتِ الَّذِي يَقْرَأُ فِيهِ سُورَةَ

الْبَقَرَةِ * (مُسْلِمٌ)

عَنْ أَبِي أُمَامَةَ قَالَ سَمِعْتُ النَّبِيَّ

صَلَعًا يَقُولُ اقْرَءُوا الْقُرْآنَ فَإِنَّهُ

يَأْتِي يَوْمَ الْقِيَمَةِ شَفِيعًا لِأَصْحَابِهِ اقْرَءُوا

'the Cow' and 'the Family of Imran' because they will come on the Resurrection Day like two clouds (as it were), or two canopies, or two flocks of birds in rows, giving shade to their readers. Read the chapter 'Cow'. Verily to take recourse to it is a blessing and to give it up is a cause of grief, and the indolent will be unable to overtake it. —Muslim

14. Nawas-b-Sam'an reported: I heard the Apostle of Allah say: The Quran will be brought on the Resurrection Day along with those who used to act up to it. The chapters 'Cow' and 'the Family of Imran' will come in advance of it as if they will be like two clouds or two black shades with a shining space between them both, or they will both be like two flocks of birds in rows giving shade to their readers. —Muslim.

15. Obai-b-Ka'ab reported that the Apostle of Allah asked: O Abul Munzir! do you know as to which verse of the Book of the Almighty Allah is greatest near you? I said: Allah His Apostle know best. I asked: O Abul Munzir! do you know as to which verse of the Book of the Almighty Allah is greatest near you? I said: He is Allah; there is no deity

الزُّهْرَاوَيْنِ الْبَقْرَةَ وَسُورَةَ آلِ عِمْرَانَ فَإِنَّهُمَا
تَأْتِيَانِ يَوْمَ الْقِيَمَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ
غَيَابَتَانِ أَوْ فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ تُحَاجَّانِ
عَنْ أَحَابِهِمَا اقْرَأُوا سُورَةَ الْبَقَرَةِ فَإِنْ
أَخَذَهَا بَرَكَةٌ وَتَرَكَهَا حَسْرَةٌ وَلَا يَسْتَطِيعُهَا
الْبَطُلَةُ * (مُسْلِمٌ)

عَنِ النَّوَاسِ بْنِ سَمْعَانَ قَالَ سَمِعْتُ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يُؤْتَى بِالْقُرْآنِ يَوْمَ
الْقِيَمَةِ وَأَهْلُهُ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ
تَقْدُمُهُ سُورَةُ الْبَقَرَةِ وَآلُ عِمْرَانَ كَأَنَّهُمَا
غَمَامَتَانِ أَوْ ظِلَّتَانِ سَوْدَاوَانِ بَيْنَهُمَا شَرَقٌ
أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ تُحَاجَّانِ
عَنْ أَحَابِهِمَا * (مُسْلِمٌ)

عَنْ أَبِي بَنِي كَعْبٍ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا الْمُنْذِرِ أَتَدْرِي أَيُّ آيَةٍ
مِنْ كِتَابِ اللَّهِ تَعَالَى مَعَكَ أَكْبَرُ قُلْتُ
اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ يَا أَبَا الْمُنْذِرِ
أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ
أَكْبَرُ قُلْتُ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

but He, the Ever-living, the Ever-subsisting (2:255Q). Then he struck my chest with his hand and said: O Abul Munzir! may learning welcome thee with cheers! —Muslim.

16. **Abu Hurairah** reported: The Apostle of Allah entrusted me with the charge of Zakat during Ramzan. Somebody came to me and began to take away some food-stuffs. I overtook him and said: I must take you to the Prophet. He said: I am a needy man with a big family in my charge, and so I have got a pressing need. He said: Then I let him go free and went at dawn (to the Prophet). The Prophet asked: O Abu Hurairah, what did your prisoner do last night? I said: O Apostle of Allah! he complained of a pressing need and a big family. Then I felt pity for him and let him go his way. He said: Behold! verily he belied you and he will soon return. Then I came to know that he would soon return on account of the Prophet's saying 'that he would soon turn back'. I noticed that he came to take foodstuffs. So I arrested him and said: I must take you to the Apostle of Allah. He said: Leave me as I am a needy man with a big family in my charge. I shall

قَالَ نَضْرِبُ بِيَدِهِ فِي صَدْرِي وَقَالَ لِيهِ نَكَ

الْعِلْمُ يَا أَبَا الْمُنْذِرِ * (مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ وَكَلَّنِي رَسُولُ

اللَّهِ صَلَّعَ بِحِفْظِ زَكَاةِ رَمَضَانَ فَأَتَانِي

أَتٍ فَبَعَلَ يَحْتَرَا مِنْ الطَّعَامِ فَأَخَذْتُهُ

وَقُلْتُ لَا رَفْعَ لَكَ إِلَى رَسُولِ اللَّهِ صَلَّعَ

قَالَ إِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ وَلِي حَاجَةٌ

شَدِيدَةٌ قَالَ فَخَلَيْتُ عَنْهُ فَأَصْبَحْتُ فَقَالَ

النَّبِيُّ صَلَّعَ يَا أَبَا هُرَيْرَةَ مَا فَعَلَ اسِيرُكَ

الْبَارِحَةَ قُلْتُ يَا رَسُولَ اللَّهِ شَكَى حَاجَةً

شَدِيدَةً وَعِيَالًا فَرَحِمْتُهُ فَخَلَيْتُ سَبِيلَهُ قَالَ

أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ فَعَرَفْتُ أَنَّهُ

سَيَعُودُ لِقَوْلِ رَسُولِ اللَّهِ صَلَّعَ إِنَّهُ سَيَعُودُ

فَرَصَدْتُهُ فَجَاءَ يَحْتَرَا مِنْ الطَّعَامِ فَأَخَذْتُهُ

قُلْتُ لَا رَفْعَ لَكَ إِلَى رَسُولِ اللَّهِ صَلَّعَ

قَالَ دَعْنِي فَإِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ

not come again. Then I showed kindness on him, and let him have his way. I went at dawn and the Prophet asked me: O Abu Hurairah! what did your prisoner do? I replied: O Apostle of Allah! he complained of a pressing want and a big family. Then I took compassion on him and let him have his way. He said: Behold! verily he belied you and will soon come back. Then I noticed that he came to take the food-stuffs. I arrested him and said: I must take you to the Apostle of Allah and this is the last of the three times. Verily you promised that you would not come again but you have come. He said: Leave me; I shall teach you some words with which Allah may give you benefit. When you go to your bed, read the verse of the Throne- "He is Allah, there is no deity but He, the Ever-living, the Ever-subsisting", till you finish the verse (2:255Q). Verily a protector from Allah will not cease to come over you, and the devil will not come to you till morning. Then I let him go his way. I went at dawn and the Prophet asked me: What did your prisoner do? I replied: He promised me that he would teach me some words

لَا أَعُودُ فَرَحِمْتُهُ فَخَلَيْتُ سَبِيلَهُ فَاصْبَحْتُ

فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا هُرَيْرَةَ

مَا فَعَلَ اسِيرُكَ قُلْتُ يَا رَسُولَ اللَّهِ شَكَى

حَاجَةً شَدِيدَةً وَعِيَالًا فَرَحِمْتُهُ فَخَلَيْتُ

سَبِيلَهُ قَالَ أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ

فَرَمَدْتُهُ فَجَاءَ يَحْتَرِ مِنْ الطَّعَامِ فَاخَذْتُهُ

فَقُلْتُ لَا رَنْعَكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَهَذَا آخِرُ ثَلَاثِ مَرَّاتٍ إِنَّكَ تَزْعُمُ لَا تَعُودُ

ثُمَّ تَعُودُ فَقَالَ دَعْنِي أَعَلِمَكَ كَلِمَاتٍ

يَنْفَعُكَ اللَّهُ بِهَا إِذَا أَوَيْتَ إِلَى فِرَاشِكَ

فَأَقْرَأْ آيَةَ الْكَرْسِيِّ اللَّهُ لَا إِلَهَ إِلَّا هُوَ

الْحَيُّ الْقَيُّومُ حَتَّى تَخْتِمَ الْآيَةَ فَإِنَّكَ

لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظًا وَلَا يَقْرُبَكَ

الشَّيْطَانُ حَتَّى تُصْبِحَ فَخَلَيْتُ سَبِيلَهُ

فَاصْبَحْتُ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا فَعَلَ

اسِيرُكَ قُلْتُ زَعَمَ أَنَّهُ يُعَلِّمُنِي كَلِمَاتٍ

with which Allah will do me benefit. He said: Behold! verily he has spoken the truth to you though he is a great liar. Don't you know with whom you were speaking since three nights? I said: No. He said: He is the devil. —*Bukhari*

17. **Ibn Abbas** reported: When Gabriel (P. H.) was seated near the Prophet, he heard a voice from above. He raised up his head and said: It is a door from heaven which has been opened to-day and which was never opened before except to-day. An angel got down from it. He said: He is an angel who has come down to the earth to-day and who did never come down before but to-day. He greeted and said: Give good news of two lights which I have been given and which no Prophet before you was given—the Opening of the Book (1Q) and the last portions of the Chapter Cow (2:84-86). You will never read a letter from them but you will be given (reward) therefor.

—*Muslim*

18. **Abu Mas'ud** reported that the Apostle of Allah said: As for the two verses at the end of the Chapter Cow, whoso reads them at night, they are sufficient for him. —*Agreed*

19. **Abu Darda'a** reported that the Apostle of Allah said:

يَنْفَعُنِي اللَّهُ بِهَا قَالَ أَمَا إِنَّهُ مَدَنِي
وَهُوَ كَذُوبٌ تَعْلَمُ مَنْ تَخَاطَبُ مِنْهُ مَذْنُ
ثَلَاثَ لَيَالٍ قُلْتُ لَا قَالَ ذَاكَ شَيْطَانٌ *
(الْبُخَارِيُّ)

عَنِ ابْنِ عَبَّاسٍ قَالَ بَيْنَمَا جِبْرِيلُ
عَلَيْهِ السَّلَامُ قَاعِدٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
تَقْرِئُهُ مِنْ فَوْقِهِ فَرَفَعَ رَأْسَهُ فَقَالَ هَذَا
بَابٌ مِنَ السَّمَاءِ فُتِحَ الْيَوْمَ لَمْ يَفْتَحْ قَطُّ
إِلَّا الْيَوْمَ فَنَزَلَ مِنْهُ مَلَكٌ فَقَالَ هَذَا
مَلَكٌ نَزَلَ إِلَى الْأَرْضِ لَمْ يَنْزَلْ قَطُّ
إِلَّا الْيَوْمَ فَسَلَّمَ فَقَالَ ابْشِرْ بِسُورَتَيْنِ
أَوْتِيْتَهُمَا لَمْ يَوْتِيْتَهُمَا نَبِيٌّ قَبْلَكَ فَاتَّحَةَ
الْكِتَابِ وَخَوَاتِيمَ سُورَةِ الْبَقَرَةِ لَنْ تَقْرَأَ
بِعَرَفٍ مِنْهُمَا إِلَّا أُعْطِيْتَهُ * (مُسْلِمٌ)

عَنْ أَبِي مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ آخِرُ سُورَةِ الْبَقَرَةِ مَنْ
قَرَأَ بِهِمَا فِي لَيْلَةٍ كَفَّتْهُ * (مُتَّفَقٌ عَلَيْهِ)
عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ

Whoever commits to memory ten verses from the beginning of the chapter Cave (18:1—10Q) will be protected from Dajjal. 2237

—Muslim.

20. Same reported that the Apostle of Allah asked: Will you not be able to read one-third of the Quran in one night? They replied: And how can he read one-third of the Quran? He said: 'Say, He is Allah, the One,' it will be equivalent to one-third of the Quran. —Muslim, Bukhari from Abu Sayeed.

21. Ayesha reported: The Prophet sent a man in command of an army, and the latter used to read (the Quran) for his companions in their prayer and end with "Say, He is Allah, the One (112Q)". When they returned, they mentioned it to the Prophet. He said: Ask him for what reason he did so. They asked him. He said: Because it is descriptive of the Merciful, and I like to read it. The Prophet said: Inform him that Allah loves him. —Agreed.

22. Anas reported that a man said: O Apostle of Allah! I like this chapter: 'Say, He is Allah, the One (112Q)'. He said: Your love for it will admit you in Paradise.

—Tirmizi, Bukhari

اللَّهُ صَلَّعَ مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ
سُورَةِ الْكَهْفِ عَصِمَ مِنَ الدَّجَالِ - (مُسْلِمٌ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّعَ مَنْ يَعِجُزُ
أَحَدَكُمْ أَنْ يَقْرَأَ فِي لَيْلَةٍ ثُلُثَ الْقُرْآنِ
قَالُوا رَكِيفٌ يَقْرَأُ ثُلُثَ الْقُرْآنِ قَالَ

قُلْ هُوَ اللَّهُ أَحَدٌ يَعْدِلُ ثُلُثَ الْقُرْآنِ *
(مُسْلِمٌ وَابْنُ خَارِبٍ عَنْ أَبِي سَعِيدٍ)
عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّعَ بَعَثَ رَجُلًا

عَلَى سَرِيَّةٍ وَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِمْ
فَيُخْتَمُ بِقُلْ هُوَ اللَّهُ أَحَدٌ فَلَمَّا رَجَعُوا ذَكَرُوا

ذَلِكَ لِلنَّبِيِّ صَلَّعَ فَقَالَ سَأَلُوهُ لِمَ شَيْءٌ
يَصْنَعُ ذَلِكَ فَسَأَلُوهُ فَقَالَ لِأَنَّهَا صِفَةُ

الرَّحْمَنِ وَأَنَا أَحِبُّ أَنْ أَقْرَأَهَا فَقَالَ
النَّبِيُّ صَلَّعَ أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ *

(مُتَّفَقٌ عَلَيْهِ)

عَنْ أَنَسٍ قَالَ إِنَّ رَجُلًا قَالَ يَا رَسُولَ
اللَّهِ إِنِّي أَحِبُّ هَذِهِ السُّورَةَ قُلْ هُوَ اللَّهُ
أَحَدٌ قَالَ إِنَّ حُبَّكَ إِيَّاهَا أَدْخَلَكَ
الْجَنَّةَ * (التِّرْمِذِيُّ)

23. **Oqbah-b-A'mer** reported that the Apostle of Allah said: Do you not see the verses sent down this night the like of which was never seen? He said: 'Say, I seek refuge with the Lord of the dawn (113Q)' and 'I seek refuge with the Lord of men (114Q)'. —*Muslim*.

24. **Ayesha** reported: Whenever the Prophet went to his bed every night, he used to join together his palms, puff breath unto them and read therein: 'Say, He is Allah, the One (112Q)' 'Say, I seek refuge with the Lord of the dawn (113Q),' 'Say, I seek refuge with the Lord of men (114Q),' and rub therewith his body as far as he could, beginning therewith from his head and face and what was projecting from his body. He used to do it thrice. —*Agreed*.

25. **Abdullah-b-Amr** reported that the Apostle of Allah said: The reader of the Quran will be asked: Read, ascend 2288 and recite as you used to do in the world, because your rank is at the time of the last verse you read. —*Ahmad, Tirmizi, Abu Daud, Nisai*.

26. **Ibn Abbas** reported that the Apostle of the Allah said: Verily he in whose chest there is nothing of the Quran is like a destroyed house.

—*Tirmizi (Correct), Darimi*.

عَنْ عَقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ أَلَمْ تَرَ آيَاتِ أَنْزَلَتْ اللَّيْلَةَ لَمْ
يَرِ مِثْلُهَا قَطُّ قَالَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقُلْ
أَعُوذُ بِرَبِّ الدَّاسِ * (مُسْلِمٌ)

عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّمَ كَانَ إِذَا
أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفِيهِ
ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا قُلْ هُوَ اللَّهُ
أَحَدٌ وَقُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقُلْ أَعُوذُ بِرَبِّ
الدَّاسِ ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ
جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا
أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلَاثَ
مَرَّاتٍ (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّمَ يُقَالُ لِصَاحِبِ الْقُرْآنِ اقْرَأْ
وَأَرْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا
فَإِنَّ مَنَزَلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُهَا *
(أَحْمَدُ وَالتِّرْمِذِيُّ وَابُدَاوُدُ وَالنَّسَائِيُّ)

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ إِنْ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ
مِنَ الْقُرْآنِ كَالْبَيْتِ الْغَرِبِ *
التِّرْمِذِيُّ (صَدِيقٌ) وَالدَّارِمِيُّ

27. **Abu Sayeed** reported that the Apostle of Allah said: The Glorious and Exalted Lord will say: Whoever is kept engaged by the Quran from (His) remembrance and beseeching, I give him more than what the beseechers are given; and the excellence of the Word of Allah is above all other words like the excellence of Allah over His creations.

Tirmizi, Darimi, Baihaqi (Approved, Rare).

28. **Ibn Mas'ud** reported that the Apostle of Allah said: Whoso reads a letter from the Book of Allah, gets one virtue in its place; and one virtue has got ten rewards like it. I don't say that 'Alif, Lam, Mim' is a letter, but Alif is a letter, Lam is a letter and Mim is a letter.

—*Tirmizi (Approved, Correct, Rare)*

29. **Hares-b-A'war** reported: I was walking within the mosque when lo! the people were engaged in vain discourses. I went to Ali and informed him of this. He said: Are they doing this still? 'Yes' said I. He said: Behold! I heard the Apostle of Allah say: Behold! there will soon appear calamity. I asked: What will be the way of getting out of it, O Ms. of Allah? He said. The book of Allah wherein there are the

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ يَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى مَنْ
شَغَلَهُ الْقُرْآنُ عَنْ ذِكْرِي وَمَسْئَلَتِي أُعْطِيَتْهُ
أَفْضَلُ مَا أُعْطِيَ السَّائِلِينَ وَفَضْلُ كَلَامِ
اللَّهِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ عَلَى
خَلْقِهِ - التِّرْمِذِيُّ وَالدَّارِمِيُّ وَابْنُ أَبِي
(حَسَنٌ غَرِيبٌ)

عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ
بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ
أَلَمْ حَرْفٌ أَلِفٌ حَرْفٌ وَلَامٌ حَرْفٌ وَمِيمٌ
حَرْفٌ * التِّرْمِذِيُّ (حَسَنٌ صَحِيحٌ غَرِيبٌ)

عَنِ الْحَارِثِ الْأَعْمَرِيِّ قَالَ مَرَرْتُ فِي
الْمَسْجِدِ فَإِذَا النَّاسُ يَخُوضُونَ فِي الْأَحَادِيثِ
فَدَخَلْتُ عَلَى عَلِيٍّ فَأَخْبَرْتُهُ فَقَالَ أَرَأَيْتَ
فَعَلَوْهَا قُلْتُ نَعَمْ قَالَ أَمَا إِنِّي سَمِعْتُ
رَسُولَ اللَّهِ صَلَّمَ يَقُولُ إِلَّا إِنَّهَا سَتَكُونُ
فِتْنَةً قُلْتُ مَا الْمَخْرَجُ مِنْهَا يَا رَسُولَ
اللَّهِ قَالَ كِتَابُ اللَّهِ فِيهِ نَبَأٌ مَا قَدِّمُكُمْ

tidings of those before you and the tidings of those after you and the decision of what occurs among you. It is clear, not a vain discourse. Whoso among the oppressors abandons it, Allah shall ruin him ; and whoso seeks guidance in what is besides it, Allah shall misguide him, and it is the firmest rope of Allah, and it is the great reminder, and it is the straight path. It is a thing with which passions neither go astray, nor the tongues falsify, nor the learned are satisfied with it, nor does it grow old by excessive repetitions, nor its wonders come to an end. It is a thing from which the Jinn did not turn away when they heard it, so much so that they said : Verily we have heard an wonderful Quran that guides to truth ; so we took faith in it. Whoso speaks according to it, speaks the truth ; and whoso acts up to it, is rewarded ; and whoso decides therewith is just ; and whoso invites to it, is guided to the straight path. — *Tirmizi, Darimi*

30. **Mu'azal-Johaniy** reported that the Apostle of Allah said: Whoso reads the Quran and acts up to what is therein, his parents will be adorned on the Resurrection Day with a crown of which the brilliance will be greater than the rays of the sun in the houses of this world provided it (sun) existed in your midst.

وَأَخْبَرُ مَا بَعْدَكُمْ وَحَتْمُ مَا بَيْنَكُمْ هُوَ الْفَصْلُ
لَيْسَ بِأَهْزَلٍ مِّنْ تَرْكِهِ مِمَّنْ جَبَّارٍ قَصَمَهُ
اللَّهُ وَمَنِ ابْتَغَى الْهُدَى فِي غَيْرِهِ أَضَلَّهُ
اللَّهُ وَهُوَ حَبْلُ اللَّهِ الْمَتِينِ وَهُوَ الذِّكْرُ
الْحَكِيمُ وَهُوَ الصِّرَاطُ الْمُسْتَقِيمُ هُوَ الَّذِي
لَا تَزِيغُ بِهِ إِلَّا هَوَاءٌ وَلَا تَلْتَبِسُ بِهِ إِلَّا لَسَنَةٌ
وَلَا يَشْبَعُ مِنْهُ الْعُلَمَاءُ وَلَا يَخْلُقُ عَنْ كَثْرَةِ
الرَّدِّ وَلَا يَنْقُضِي عَجَائِبُهُ هُوَ الَّذِي لَمْ
تَنْتَهُ الْجِنَّ إِذَا سَمِعَتْهُ حَتَّى قَالُوا إِنَّا
سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ فَأَمَنَّا بِهِ
مَنْ قَالَ بِهِ صَدَقَ وَمَنْ عَمِلَ بِهِ أُجِرَ
وَمَنْ حَكَمَ بِهِ عَدَلَ وَمَنْ دَعَا إِلَيْهِ هَدَى
إِلَى صِرَاطٍ مُسْتَقِيمٍ (الْأَنْزِلِيُّ وَالْأَرْمِيُّ)
عَنْ مُعَاذِ بْنِ الْجَنَانِيِّ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ الْقُرْآنَ رَعَاهُ
بِمَا فِيهِ الْبَيْسُ وَالِدَاهُ تَابَا يَوْمَ الْقِيَمَةِ
ضَوْءُهُ أَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ
فِي بَيْتِ الدَّيَا أَوْ كَأَنَّ فِيكُمْ فَمَا ظَنُّكُمْ

What is then your conjecture about one who works up to it? 2239 —*Ahmad, Abu Daud.*

31. **Ali** reported that the Apostle of Allah said: Whoso reads the Quran, and commits it to memory, and knows its lawful things as lawful and unlawful things as unlawful, Allah will admit him in Paradise and will accept his intercession for ten persons out of his family members, for every one of whom the fire has become sure.

—*Ahmad, Ibn Majah, Tirmizi* 2240

32. **Abu Hurairah** reported that the Apostle of Allah asked Obai-b-Ka'ab: How do you read (the Quran) in prayer? Then he read 'the Mother of the Quran (1Q).' The Apostle of Allah said: By One in whose hand there is my life, the like of it was never revealed either in the Torah, or in the Gospel, or in the Zabur, or in the Quran; and it is 'the seven oft-repeated verses' and the greater Quran which I have been given.

—*Tirmizi (Approved, Correct.)*

33. **Same** reported that the Apostle of Allah said: Learn the Quran and read it, verily the parable of the Quran for one who learns, reads and stands up there-with in prayer is like the parable

بِالَّذِي عَمِلَ بِهَذَا - (احمد و ابوداود)

عن ابي قال قال رسول الله صلعم
من قراء القرآن فاستظهره فاحل حلاله
وحرم حرامه ادخله الله الجنة وشفعه في
عشرة من اهل بيته كلهم قد وجبت
له النار - (احمد و الترمذي و ابن ماجة)

عن ابي هريرة قال قال رسول الله
صلعم لا ابي بن كعب كيف تقرأ في
الصلاة فقرأ ام القرآن فقال رسول الله
صلعم والذي نفسي بيده ما نزلت في
التوراة ولا في الانجيل ولا في الزبور ولا
في القرآن مثلها وانها سبع من المثاني
والقران العظيم الذي اعطيته *

الترمذي (حسن صحيح)

عنه قال قال رسول الله صلعم تعلموا
القران فاقراءه فان مثل القرآن لمن
تعلم فقرأ وقام به كمثل جراب محشور

2239. Its isnad is weak.

2240. Tirmizi reported that this tradition is rare as one of its narrators, Hafs-b-Solaiman, was not so strong in memory.

of a bag filled up with musk which diffuses its smell in every direction; and the parable of one who learns it and sleeps while it is in his belly is like the parable of a bag of musk that is closed up. 2241

Tirmizi, Nisai, Ibn Majah.

34. Same reported that the Apostle of Allah said: Whoso reads at dawn the (chapter) Believer—'Him, Mim'—up to—'To Him is the return (40: 1 to 3)' and Ayatul Kursi (2: 225 or 257Q), is protected therefor till dusk; and whoso reads them at dusk is protected therefor till dawn.

Tirmizi (Rare), Darimi.

35. Nu'man-b-Bashir reported that the Apostle of Allah said: Verily Allah had written a book 2000 years before He created the heavens and earth. He revealed from it two verses with which He closed the chapter 'Cow', and these two are not read three nights in a house but to drive off the devil from coming close to it.

—*Tirmizi (Rare), Darimi.*

36. Abu Darda'a reported that the Apostle of Allah said: Whoso reads three verses from the first portion of the Cave (13: 1-3Q) is protected from the trial of Dajjal.

—*Tirmizi (Approved, Rare).*

مَسْكًا تَفْرَحُ رِيحُهُ كُلَّ مَكَانٍ وَمِثْلُ مَنْ
تَعَلَّمَهُ فَرَقْدَ وَهُوَ فِي جَوْفِهِ كَمِثْلِ جَرَابٍ
أَدْرَكَ عَلَى مَسْكٍ *

(الترمذي والنسائي وابن ماجه)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

قَرَأَ حَمْدُ الْمُؤْمِنِ إِلَى إِلَهِهِ الْمَصِيرِ وَآيَةَ
الْكَرْسِيِّ حِينَ يُصْبِحُ حِفْظًا بِهِمَا حَتَّى
يُمْسِيَ وَمَنْ قَرَأَ بِهِمَا حِينَ يُمْسِي حِفْظًا
بِهِمَا حَتَّى يُصْبِحَ -

الترمذي (غريب) والدارمي

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ كِتَابًا قَبْلَ أَنْ
يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِأَلْفِي عَامٍ أَنْزَلَ
مِنْهُ آيَتَيْنِ خَتَمَ بِهِمَا سُورَةَ الْبَقَرَةِ وَلَا
تُقْرَأُ فِي دَارٍ ثَلَاثَ لَيَالٍ فَيَقْرُبَهَا
الشَّيْطَانُ - الترمذي (غريب) والدارمي

عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ ثَلَاثَ آيَاتٍ مِنْ
أَوَّلِ الْكَهْفِ نَعِمَ مِنْ قِتْلَةِ الدَّجَالِ
الترمذي (حسن غريب)

2241. To learn a portion of the Quran necessary for compulsory prayers is Farze Ain on every Muslim and to teach it is Farze Kelayah. The opening chapter is better than an optional prayer as the former is Farze Kelayah.

37. **Anas** reported that the Messenger of Allah said: There is certainly a heart for everything, and the heart of the Quran is 'Ya, Sin—36Q,' and whoso reads 'Ya, Sin,' Allah writes for him in exchange of its reading (the rewards of) the reading of the (whole) Quran ten times.

—*Tirmizi (Rare), Darimi.*

38. **Abu Hurairah** reported that the Apostle of Allah said: Whoso reads 'Ham, Mim' (the Vapour-44Q) in a night, gets up at dawn while 70,000 angels seek forgiveness for him.

—*Tirmizi (Rare)*

39. **Same** reported that the Apostle of Allah said: Whoso reads 'Ham, Mim' (the Vapour-44Q) in the Jumma night is forgiven. *Tirmizi (Rare)*

40. **Irbad-b-Sariyah** reported that the Prophet used to read 'The Glorifications' 224₂ before he went to bed, saying: Verily therein there is a verse which is better than one thousand verses. —*Tirmizi, Abu Dawd*

41. **Abu Hurairah** reported that the Apostle of Allah said: Verily there is a chapter of the Quran (consisting) of thirty

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَنَّ بِكُلِّ شَيْءٍ قَلْبًا وَقَلْبُ الْقُرْآنِ يَسُ
وَمَنْ قَرَأَ يَسُ كَتَبَ اللَّهُ لَهُ بِقِرَاءَتِهَا
قِرَاءَةَ الْقُرْآنِ عَشْرَ مَرَّاتٍ *

التِّرْمِذِيُّ (غَرِيبٌ) وَالدَّارِمِيُّ

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَرَأَ حَمَّ الدُّخَانِ فِي لَيْلَةٍ أَصْبَحَ يَسْتَغْفِرُ
لَهُ سَبْعُونَ أَلْفَ مَلَكٍ *

التِّرْمِذِيُّ (غَرِيبٌ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَرَأَ حَمَّ الدُّخَانِ فِي لَيْلَةٍ غُفِرَ لَهُ
التِّرْمِذِيُّ (غَرِيبٌ)

عَنْ الْعَرِيضِ بْنِ سَارِيَةَ أَنَّ النَّبِيَّ
صَلَّمَ كَانَ يَقْرَأُ الْمُسَبِّحَاتِ قَبْلَ أَنْ يَرْقُدَ
يَقُولُ إِنَّ فِيهِمْ آيَةً خَيْرَ مِنْ أَلْفِ
آيَةٍ * (التِّرْمِذِيُّ وَابُدَاوُدَ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
صَلَّمَ إِنَّ سُورَةَ فِي الْقُرْآنِ ثَلَاثُونَ آيَةً

224₂. These are seven chapters— 17, 57, 59, 61, 62, 64 and 87. Some say that the verse which is better than 1000 verses is: 'Had We revealed this Quran upon a mountain, you would certainly have seen it falling down splitting asunder because of the fear of Allah, and We set forth these parables to men that they may reflect —59:21Q. Some say that it is the following verse: He is the First and the Last, and the Manifest and the Secret, and He has knowledge over all things (57:3Q).

verses, which intercedes for a man till he is forgiven, and that is—Blessed is He in whose hand is the kingdom (97Q)

—*Ahmad, Tirmizi, Abu Daud, Nisai, Ibn Majah.*

42. **Ibn Abbas** reported: A certain companion of the Prophet pitched his tent over a grave and it did not occur to him that it was a grave. There was a man reading thereon the chapter "Blessed is He in whose hand is the kingdom (67Q)" till he finished it. Then he came to the Prophet and informed him. The Prophet said: It is that which prevents, it is that which secures salvation, saving him from the chastisement of Allah. *Tirmizi (Rare)*

43. **Jaber** reported: The Prophet used not to sleep till he read—'Alif, Lam, Mim (The Descent (32Q) and 'Blessed is He in whose hand is the kingdom'. —*Ahmad, Tirmizi, Darimi, (Correct).*

44. **Ibn Abbas and Anas-b-Malek** reported that the Apostle of Allah said: 'When it will be shaken (99Q)' is equivalent to half the Quran, and 'Say, He is Allah, the One—112Q' is equivalent to one-third of the Quran, and 'Say, O you unbelievers (109Q)' is equivalent to one-fourth of the Quran.

—*Tirmizi*

شَفَعَتْ لِرَجُلٍ حَتَّى تُفَرَّكَ رَهِي تَبَارَكَ
الَّذِي بِيَدِهِ الْمُلْكُ * (أَحْمَدُ وَالتِّرْمِذِيُّ
وَابْنُ دَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

عَنِ ابْنِ عَبَّاسٍ قَالَ ضَرَبَ بَعْضُ
أَهْلِ بَيْتِ النَّبِيِّ صَلَمَ خَبَاءٍ عَلَى قَبْرِ
وَهُوَ لَا يَعْلَمُ أَنَّهُ قَبْرٌ فَإِذَا فِيهِ انْسَلَخَ
لِقَرَّةٍ سُرُورَةٍ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ
حَتَّى خَلَعَهَا فَأَتَى النَّبِيَّ صَلَمَ فَأَخْبَرَهُ
فَقَالَ النَّبِيُّ صَلَمَ هِيَ الْمَلْعَةُ هِيَ الْمُنْجِيَّةُ
تُنَجِّيه مِنْ عَذَابِ اللَّهِ *

التِّرْمِذِيُّ (نَوَيْبٌ)
عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ صَلَمَ كُلَّ لَا يَنْظُرُ
حَتَّى يَقْرَأَ آتَمَ تَنْزِيلُ وَتَبَارَكَ الَّذِي
بِيَدِهِ الْمُلْكُ .

أَحْمَدُ وَالتِّرْمِذِيُّ وَالدَّارِمِيُّ (مَعْنِي)
عَنِ ابْنِ عَبَّاسٍ وَأَنَسِ بْنِ مَالِكٍ
قَالَا قَالَ رَسُولُ اللَّهِ صَلَمَ إِذَا زُلْزَلَتْ
تَعْدِلُ نِصْفَ الْقُرْآنِ وَقُلْ هُوَ اللَّهُ أَحَدٌ
تَعْدِلُ ثُلُثَ الْقُرْآنِ وَقُلْ يَا أَيُّهَا الْكَافِرُونَ
تَعْدِلُ رُبُعَ الْقُرْآنِ . (التِّرْمِذِيُّ)

45. **Ma'qal-b-Yasar** reported from the Prophet who said: Whoso reads at dawn three times 'I seek refuge to Allah, the Hearing, the Knowing, from the accursed devil', and then reads three verses from the last portion of the chapter Banishment (59:23-25), Allah gives for his care 70,000 angels who send blessings on him till dusk; and if he dies on that day, he dies a martyr; and whoso reads it at dusk is in the same rank.

—*Darimi, Tirmizi (Rare)*

46. **Anas** reported from the Prophet who said: Whoso reads every day 'Say, He is Allah, the One (112Q)' two hundred times; the sins of fifty years are effaced from him except that debt will remain due from him. 2243.

—*Tirmizi, Darimi.*

47. **Same** reported from the Prophet who said: Whoso intends to sleep on his bed and then inclines to his right side for sleep and thereafter reads "Say, He is Allah, the One (112Q)" one hundred times, the Lord will say to him when there will occur the Resurrection Day: O My servant! enter Paradise upon your right side.

—*Tirmizi (Approved, Rare)*

عَنْ مَعْقِلِ بْنِ يَسَارٍ عَنِ النَّبِيِّ صَلَّى
قَالَ مَنْ قَالَ حِينَ يَصْبَحُ ثَلَاثَ مَرَّاتٍ
أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ
الرَّجِيمِ فَقَرَأَ ثَلَاثَ آيَاتٍ مِنْ آخِرِ سُورَةِ
الْحَشْرِ وَكَلَّمَ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ
يُصَلُّونَ عَلَيْهِ حَتَّى يَمْسِيَ رَأَى مَاتَ فِي
ذَلِكَ الْيَوْمِ مَاتَ شَهِيدًا وَمَنْ قَالَهَا حِينَ
يَعْسَى كَانَ بِتِلْكَ الْمَنْزِلَةِ *

التِّرْمِذِيُّ وَالدَّارِمِيُّ (غَرِيبٌ)
عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى
قَرَأَ كُلَّ يَوْمٍ مِائَتِي مَرَّةٍ قُلْ هُوَ اللَّهُ
أَحَدٌ فَحُيَ عَنْهُ ذُنُوبُ خَمْسِينَ مِائَةً إِلَّا
أَنْ يَكُونَ عَلَيْهِ دَيْنٌ *

(التِّرْمِذِيُّ وَالدَّارِمِيُّ)
عَنْ النَّبِيِّ صَلَّى
أَنْ يَنَامَ عَلَى فِرَاشِهِ فَيَنَامَ عَلَى يَمِينِهِ
ثُمَّ قَرَأَ مِائَةً مَرَّةٍ قُلْ هُوَ اللَّهُ أَحَدٌ إِذَا
كَانَ يَوْمَ الْقِيَمَةِ يَقُولُ لَهُ الرَّبُّ يَا عَبْدِي
ادْخُلْ عَلَى يَمِينِكَ الْجَنَّةَ *

التِّرْمِذِيُّ (حَسَنٌ غَرِيبٌ)

2243. In another narration, 50 times have been mentioned.

48. **Abu Hurairah** reported that the Prophet heard a man read 'Say, He is Allah, the One (112Q)'; and he said "It has become sure." I asked: And what has become sure? He said: Paradise.

—*Malek, Tirmizi, Nisai.*

49. **Farwah-b-Naufal** reported from his father who asked: O Apostle of Allah! teach me something which I shall read when I shall take shelter to my bed. He said: Read—'O you infidels (109Q)'; and verily it is a purifier of polytheism.

—*Tirmizi, Abu Daud, Darimi.*

50. **Oqbah-b-A'mer** reported: When I was travelling with the Prophet between Hujfah and Abwa'a, a gust of wind and intense darkness prevailed over us. The Apostle of Allah began to seek refuge with 'I seek refuge with the Lord of the early dawn' (113Q) and 'I seek refuge with the Lord of men (114Q)', and he was saying: O Oqbah! seek refuge with them both and nobody sought refuge with anything like them.

—*Abu Daud.*

51. **Abdullah-b-Khubaib** reported: We came out in a night of rain and intense darkness wishing (to come to) the Prophet and then we found him out. He said: Say. I asked: What shall I say? He said: 'Say, He is Allah, the One (112Q),' and the

عن أبي هريرة أن النبي صلى
سبحه رجلاً يقرأ قل هو الله أحد فقال

وجبت قلت وما وجبت قال الجنة *
(مالك والترمذي والنسائي)

عن فروة بن نوفل عن أبيه أنه
قال يا رسول الله علمني شيئاً أقوله إذا

أويت إلى فراشي فقال اقرأ قل يا أيها
الكفرون فإنها براءة من الشرك *

(الترمذي وأبو داود والدارمي)
عن عتبة بن عامر قال بيذا إذا

أسير مع رسول الله صلى
والأبواء إذ عشتنا ريم وظلمة شديدة فجعل

رسول الله صلى
واعوذ برب الناس ويقول يا عتبة تعوذ

بهما فما تعوذ متعوذ بمثلهما (أبو داود)

عن عبد الله بن خبيب قال خرجنا

في ليلة مطر وظلمة شديدة فطلب رسول
الله صلى فادر كناه فقال قل قلت ما

أقول قال قل هو الله أحد والمعوذتين

two Refuging Chapters three times when it is dawn and when it is dusk, it will suffice you for everything. —*Tirmizi, Abu Daud, Nisai.*

52. **Oqbah-b-A'mer** reported: I asked: O Apostle of Allah! I read the chapter Hud (11Q) or the chapter Joseph (12Q). He said: You will never read anything which is more acceptable to Allah than 'Say, I seek refuge with the Lord of the early dawn (113Q)'. —*Ahmad, Nisai, Darimi.*

53. **Abdullah-b-Amr** reported: A man came to the Prophet and said: Read out to me, O Apostle of Allah. He said: Read three (chapters) having 'Alif, Lam, Ra'. He said: My years have increased and my heart has become hard and my tongue has become thick. He said: Read three having 'Ham, Mim'. He replied as he had replied. The man said: O Apostle of Allah! read out a comprehensive chapter to me. Then the Apostle of Allah read out to him 'When it will be shaken (99Q),' till he finished it. Then the man said: By One who has sent you with truth, I shall never do more than this. Then the man turned back. The Apostle of Allah said twice: The humble man has got salvation. —*Ahmad, Abu Daud.*

576w. **Abdur Rahman-b Auf** reported from the Prophet who said: There will remain three

حِينَ تَصْبَحُ وَحِينَ تَمْسِي ثَلَاثَ مَرَّاتٍ
تَكْفِيكَ مِنْ كُلِّ شَيْءٍ *

(الترمذي و ابوداود والنسائي)
عن عتبة بن عامر قال قلت يا رسول
الله اقرأ سورة هود او سورة يوسف قال
لن تقراء شيئا ابلغ عند الله من قل
اعوذ برب الفلق *

(احمد والنسائي والدارمي)
عن عبد الله بن عمرو قال اتى رجل
النبي صلعم فقال اقرأني يا رسول الله
فقال اقرأ ثلثا من ذوات الراء فقال
كبرت سنني واشتد قلبي وغلظ لساني
قال فاقرأ ثلثا من ذوات حم فقال
مثل مقالته قال الرجل يا رسول الله
اقرأني سورة جامعة فاقرأه رسول الله صلعم
اذا زلزلت حتى فرغ منها فقال الرجل
والذي بعثك بالحق لا ازيد عليه ابدا
ثم ادبر الرجل فقال رسول الله صلعم
افلح الرويحل مرتين *

(احمد و ابوداود)
عن عبد الرحمن بن عوف عن النبي
صلعم قال ثلث تحت العرش يوم

things under the Throne on the Resurrection Day : the Quran (manifest and secret) which will dispute with the people, and trust and blood tie which will proclaim 'Behold ! whoso joins his tie with me, Allah will join His tie with him, and whoso cuts off the tie from me, Allah will cut off the tie from him. 2244

—*Sharhi Sunnat.*

577w. **Oqbah-b-A'mer** reported : I heard the Apostle of Allah say : If the Quran is wrapped up in a leather and then thrown in the fire, it will not be burnt. 21 4a

Darimi.

578w. **Abu Hurairah** report 1 that the Apostle of Allah said Verily the Almighty Allah read 'The Ta'ha (20Q)' and 'The Ya'sin-36Q' one thousand years before He had created the heavens and earth. When the angels heard the Quran, they said : Happy will be the people on whom it will be revealed, and happy will be those chests which will bear this, and happy will be those tongues which will hold talk in accordance with it.

—*Darimi.*

579w. **Abu Hurairah** reported that the Apostle of Allah said : Interpret the Quran and follow its important things, and its important

الْقِيَمَةُ الْقُرْآنُ يَحَاجُّ الْعِبَادَ لَهُ ظُهُورُ
وَبُطْنُ وَالْإِمَانَةُ وَالرَّحِمُ تُنَادِي أَلَا مَنْ
وَصَانِي وَصَلَهُ اللَّهُ وَمَنْ قَطَعَنِي قَطَعَ اللَّهُ *
(شَرْحُ السَّنَةِ)

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ سَمِعْتُ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَوْ جُعِلَ الْقُرْآنُ فِي
إِهَابٍ ثُمَّ أُلْقِيَ فِي النَّارِ مَا احْتَرَقَ *
(الدَّارِمِيُّ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ إِنَّ اللَّهَ تَعَالَى قَرَأَهُ طَهُ وَيَسَ قَبْلَ
أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِأَلْفِ عَامٍ
فَلَمَّا سَمِعَتْ الْمَلَائِكَةُ الْقُرْآنَ قَالَتْ طُوبَى
لِأُمَّةٍ يَنْزِلُ هَذَا عَلَيْهَا وَطُوبَى لِأَجْوَابِ
تَحْمِلُ هَذَا وَطُوبَى لِلسَّنَةِ تَتَكَلَّمُ بِهَذَا *
(الدَّارِمِيُّ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ اعْرِضُوا الْقُرْآنَ وَاتَّبِعُوا غَرَائِبَهُ وَغَرَائِبَهُ

2244. These three things are the most important virtues in the sight of the Lord and whoso observes them will be admitted in the shade of the Throne of the Almighty on the Resurrection Day. The Quran will stand against those who does not read it and act [up to it, and it will intercede for those who read it and acted up to it.

2244a. The leather stands for human skin. In other words, if a man reads the Quran and acts up to it, he [will not be burnt by the fire of Hell.

things are its obligatory duties and its prescribed ordinances.

—*Baihaqi*

580w. **Ayesha** reported that the Prophet said: The reading of the Quran in prayer is better than the reading of the Quran in what is besides prayer; and the reading of the Quran in what is besides prayer is better than Tasbih and Takbir; and Tasbih is better than charity, and charity is better than fasting, and fasting is a shield against the fire. —*Baihaqi*

581w. **Osman-b-Abdullah** reported from his grand father who had said: The Apostle of Allah said: The Quran-reading of a man without the Book has got one thousand merits and his Quran-reading with the Book increases in addition to it to two thousand merits

—*Baihaqi*

582w. **Ibn Omar** reported that the Apostle of Allah said: Verily these hearts receive rust as iron receives rust when water falls on it. It was questioned: O Apostle of Allah, And what is its remedy? He replied: Constant remembrance of death and the Quran-reading

—*Baihaqi*

583w. **Aifa'-b-Abd al kalayi** reported that a man had asked: O Apostle of Allah! which chapter of the Quran is greatest? He said: Say, He is Allah

فَرَايَضُهُ وَحُدُودُهُ * (الْبَيْهَقِيُّ)

عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قِرَاءَةُ

الْقُرْآنِ فِي الصَّلَاةِ أَفْضَلُ مِنْ قِرَاءَةِ

الْقُرْآنِ فِي غَيْرِ الصَّلَاةِ وَقِرَاءَةُ الْقُرْآنِ

فِي غَيْرِ الصَّلَاةِ أَفْضَلُ مِنَ التَّسْبِيحِ وَالتَّكْبِيرِ

وَالْتَسْبِيحُ أَفْضَلُ مِنَ الصَّدَقَةِ وَالصَّدَقَةُ أَفْضَلُ

مِنَ الصَّوْمِ وَالصَّوْمُ جَنَّةٌ مِنَ النَّارِ *

(الْبَيْهَقِيُّ)

عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ عَنْ جَدِّهِ

قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِرَاءَةُ الرَّجُلِ

الْقُرْآنِ فِي غَيْرِ الْمُصْحَفِ أَلْفَ دَرَجَةٍ

وَقِرَاءَتُهُ فِي الْمُصْحَفِ تَضَعُفُ عَلَى ذَلِكَ

إِلَى أَلْفِ دَرَجَةٍ * (الْبَيْهَقِيُّ)

عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ

صَلَّمَ أَنَّ هَذِهِ الْقُلُوبَ تَصْدَأُ كَمَا يَصْدَأُ

الْحَدِيدُ إِذَا أَصَابَهُ الْمَاءُ قِيلَ يَا رَسُولَ اللَّهِ

وَمَا حَلَاءُهَا قَالَ كَثْرَةُ ذِكْرِ الْمَوْتِ وَتِلَاوَةِ

الْقُرْآنِ * (الْبَيْهَقِيُّ)

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ

رَجُلٌ يَا رَسُولَ اللَّهِ أَيُّ سُورَةٍ مِنَ الْقُرْآنِ

أَكْبَرُ؟ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ أَكْبَرُ

the One (112Q)'. He said: Which verse of the Quran is greatest? He said: Ayatul Kursi-Allah, there is no deity but He, the Ever-living, the Ever-subsisting (2:225-227Q). He asked: O Apostle of Allah! which verse do you like that it might benefit you and your followers? He replied: The last portion of the chapter Cow, and verily it comes from the treasures of mercy of the Almighty Allah under His Throne. He gave it to this people. There is no good of the good of this world and the hereafter but is contained therein. —*Darimi.*

584w. **Abdul Malek-b-Umair** reported a Mursal tradition: The Apostle of Allah said: There is cure from every disease in the Opening of the Book (1Q) —*Darimi, Bai haqi.*

585w. **Osman-b-Affan** reported: Whoso reads the last portion of 'The family of Imran' in a night, the standing of a night (in prayer) is recorded for him. —*Darimi.*

586w. **Makhul** reported: Whoso reads the chapter 'The Family of Imran' at night on the Jumma day, the angels send blessings on him up to the night. —*Darimi.*

587w. **Jubair-b-Nufair** reported that the Apostle of Allah said: Verily Allah closed the chapter Cow with two verses

اعظم قال قل هو الله احد قال فاي

اية في القرآن اعظم قال اية الكرسي

الله لا اله الا هو الحي القيوم قال فاي

اية يانبي الله تحب ان تصيبك وامتك

قال خاتمة سورة البقرة فانها من خزائن

رحمة الله تعالى من تحت عرشه اعطاها

هذه الامة لم تترك خيرا من خير الدنيا

والآخرة الا اشتملت عليه - (الدارمي)

عن عبد الملك بن عمير مرسلا قال

قال رسول الله صلعم في فاتحة الكتاب

شفاء من كل داء - (الدارمي والبيهقي)

عن عثمان بن عفان قال من قراء

اخرا ل عمران في ليلة كتب له قيام

ليلة * (الدارمي)

عن مكحول قال من قراء سورة

ال عمران يوم الجمعة صلت عليه الملائكة

الى الليل * (الدارمي)

عن جبير بن نفير ان رسول الله

صلعم قال ان الله ختم سورة البقرة بايتين

which were given to me out of His treasure under the Qhrone. So learn them and teach them to your wives; verily they are a blessing and a means of nearness and supplication.

Darimi (Difective)

583w. **Ka'ab** reported that the Apostle of Allah said: Read the chapter Hud on the Jumma day. —*Darimi*

589w. **Abu Sayeed** reported that the Apostle of Allah said: Whoso reads the chapter Cave on the Jumma day, there is light for him between two Jummas. —*Baihaqi.*

590w. **Khalid-b-Ma'dan** reported: Read the chapter of Salvation, and that is 'Alif, Lam, Mim (The Descent)' and verily it reached me that a man used to read it more than he used to read other things, and he was a great sinner. It spread its wings over him saying: O Lord! forgive him, and verily he reads me very much. Then the Almighty Lord accepted its intercession and said: Write one virtue for him in exchange of one sin and raise up a rank for him. And he also said: It will argue on behalf of its reader in the grave saying: O Allah! had I been of Thy Book, accept my intercession for him; and had I been not of Thy Book, efface me from it. It

اعطيت هـما من كنز الذي تحت العرش فتعلموهن وعلموهن نساءكم فانها سلوة وقربات ودعاء *

الدارمي (مرسلا)

عن كعب ان رسول الله صلى الله عليه وسلم قال اقرأ سورة هود يوم الجمعة - (الدارمي)
عن ابي سعيد ان النبي صلى الله عليه وسلم قال من قراء سورة الكهف في يوم الجمعة اضاء له النور ما بين الجمعتين *

(البیهقي)

عن خالد بن معدان قال اقرأ المنجية وهي الم تنزيل فانه بلغني ان رجلا كان يقرأها ما يقرأ شيئا غيرها وكان كثير الخطايا فنشرت جناحها عليه قالت رب اغفر له فانه كان يكثر قراءتي فشفعها الرب تعالى فيه وقال اكتبوا له بكل خطيئة حسنة وارفعوا له درجة وقال ايضا انها تجادل عن صاحبها في القبر تقول اللهم ان كنت من كتابك فشفعني فيه وان لم اكن من كتابك

will then become like a bird which will spread over its wings upon him and will intercede for him and will prevent the punishment of the grave from him. And he said about 'The Blessed (17Q)' in a similar manner. It was Khalid who used not to go to bed till he read them both. *Tāris said*: These two have been given superiority over every other chapter of the Quran by sixty times. —*Darimi*

591w. **Ata'-b-Abi Rabah** reported: It reached me that the Apostle of Allah said: Whoso reads 'Ya, Sin—36Q' in mid-day, all his needs are fulfilled. —*Darimi (Defective)*

592w. **Maqal b-Yasar al Muzani** reported that the Apostle of Allah said: Whoso reads 'Ya, Sin', seeking the pleasure of the Almighty Allah is forgiven of his sins that were committed in the past. So read it near your dying men. —*Baihaqi*

593w. **Abdullah-b-Mas'ud** reported that he said: Verily there is hump for everything and the hump of the Quran is the chapter Cow (1Q); and Verily there is a pith for everything and the pith of the Quran is the Mufassal —*Darimi*.

594w. **Ali** reported: I heard the Apostle of Allah say: For everything, there is an adornment, and the adornment of

فَامَحْنِي عَنْهَا وَانْهَآ تَكُونُ كَالْطَّيْرِ تَجْعَلُ
جَنَاحَهَا عَلَيْهِ فَيَنْشَفِعُ لَهُ فَيَمْنَعُهُ مِنْ عَذَابِ
الْقَبْرِ وَقَالَ فِي تَبْرَكَ مِثْلُهُ وَكَانَ خَالِدٌ
لَا يَدِيْتُ حَتَّى يَقْرَأَهُمَا وَقَالَ طَائِسٌ
فَضَّلْنَا عَلَى كُلِّ سُورَةٍ فِي الْقُرْآنِ بِسِتِّينَ
حَسَنَةً * (الدارمي)

عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ بَلَغَنِي
أَنَّ رَسُولَ اللَّهِ صَلَّى قَالَ مَنْ قَرَأَ يَسَ
فِي صَدْرِ النَّهَارِ قُضِيَتْ حَوَائِجُهُ *
الدارمي (مرسلاً)

عَنْ مَعْقِلِ بْنِ يَسَارٍ الْمَزْنِيِّ أَنَّ
النَّبِيَّ صَلَّى قَالَ مَنْ قَرَأَ يَسَ ابْتِغَاءَ
وَجْهِ اللَّهِ تَعَالَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ
فَاقْرَءُوهَا عِنْدَ مَوْتِكُمْ * (البيهقي)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّهُ قَالَ
أَنَّ لِكُلِّ شَيْءٍ سَنَامًا وَإِنَّ سَنَامَ الْقُرْآنِ
سُورَةُ الْبَقَرَةِ وَإِنَّ لِكُلِّ شَيْءٍ لِبَابًا وَإِنَّ
لِبَابِ الْقُرْآنِ الْمَفْصَلَ * (الدارمي)

عَنْ عَلِيٍّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى
يَقُولُ لِكُلِّ شَيْءٍ عُرْسٌ وَعُرْسُ الْقُرْآنِ

the Quran is 'The Merciful (55Q)'.

—*Baihaqi*

595w. **Ibn Mas'ud** reported that the Apostle of Allah said: Whoso reads the chapter—'The Great Event (56Q)' every night, no pressing want will befall on him at any time. **Ibn Mas'ud** used to enjoin on his daughters to read it every night. —*Baihaqi*.

596w. **Ali** reported that the Apostle of Allah used to like this chapter—'Glorify the name of your Lord, the Most High (87Q)'.

—*Ahmad*.

597w. **Ibn Omar** reported that the Apostle of Allah said: Will not some one of you be able to read one thousand verses every day? They replied: And who is able to read one thousand verses every day? He said: Will not some one of you be able to read 'Abundance hath destroyed you (102Q)'? —*Baihaqi*.

598w. **Sayeed-b-al Musayyeb** reported a Mursal from the Holy Prophet who said: Whoso reads 'Say, He is Allah, the One (112Q)' ten times, a palace will be built for him in Paradise; and whoso reads it twenty times, two palaces will be built for him in Paradise; and whoso reads it thirty times, three palaces in Paradise will be built for him.

Omar-b-al Khattab said: By Allah, O Apostle of Allah, in that case we shall increase our palaces. The Apostle of Allah

الرحمن * (أنبيئي)

عن ابن مسعود قال قال رسول الله صلعم من قرأ سورة الواقعة في كل ليلة لم تصبه فاقة أبدا وكان ابن مسعود يأمرو بناته يقرأن بها كل ليلة (البيهقي)

عن علي قال كان رسول الله صلعم يحب هذه السورة سبعم اسم ربك الأعلى *

عن ابن عمر قال قال رسول الله صلعم ألا يستطيع أحدكم أن يقرأ ألف آية في كل يوم قالوا ومن يستطيع أن يقرأ ألف آية في كل يوم قال أما يستطيع أحدكم أن يقرأ الهكم التكاثر *

عن سعيد بن المسيب مرسل عن النبي صلعم قال من قرأ قل هو الله أحد عشر مرات بني له بها قصر في الجنة ومن قرأ عشرين مرة بني له بها قصران في الجنة ومن قرأها ثلاثين مرة بني له بها ثلاثة قصور في الجنة فقال عمر بن الخطاب والله يا رسول الله إن الله عز وجل قصرنا فقال رسول الله

said : Allah is more generous than that.

—*Darimi*

599w. **Hasan** reported a Mursal that the Prophet said : Whoso reads one hundred verses in a night, the Quran does not dispute with him that night, and whoso reads two hundred verses in a night, the Qunut of one night is recorded for him, and whoso reads from five hundred verses in one night up to one thousand verses, gets up at dawn with the rewards of Qintar. They asked : And what is Qintar ? He said : Twelve thousands.

—*Darimi.*

صَلَّمَ اللَّهُ أَرْسَعَ مِنْ ذَلِكَ (الْأَذَارِمِي)
عَنِ الْحَسَنِ مَرْسَلًا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ مَنْ قَرَأَ فِي لَيْلَةٍ مِائَةَ آيَةٍ لَمْ
يُحَاجَّهُ الْقُرْآنُ تِلْكَ اللَّيْلَةَ وَمَنْ قَرَأَ
فِي لَيْلَةٍ مِائَتَيْنِ آيَةٍ كُتِبَ لَهُ قُنُوتُ
لَيْلَةٍ وَمَنْ قَرَأَ فِي لَيْلَةٍ خَمْسَ مِائَةٍ
آيَةٍ أَلَى أَلْفٍ أَصْبَحَ وَلَهُ قَنْطَارٌ مِنَ
الْأَجْرِ قَالُوا وَمَا الْقَنْطَارُ قَالَ اثْنَا عَشَرَ
أَلْفًا (الْأَذَارِمِي)

SECTION 2

Rules of the Quran-reading [See note 2232 (e)]

54. **Abu Musa al Ash'ari** reported that the Apostle of Allah said : Guard the Quran. By One in whose hand there is my life, it is certainly more slipping away than a camel in its fetters.

—*Agreed.*

55. **Ibn Mas'ud** reported that the Apostle of Allah said : Evil it is for anybody to say 'I have forgot such and such a verse. Rather he forgot. Remember the Quran ; and verily it is slipping more from the breasts of men than the quadrupeds.

—*Agreed.*

56. **Ibn Omar** reported that the Apostle of Allah said : Verily the parable of a reader of the Quran is as the parable of an owner of tied camels. If he looks after them, he draws

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعَاهَدُوا الْقُرْآنَ فَرَأَى النَّبِيَّ
نَفْسَهُ بِيَدِهِ لَهْرًا شَدَّ تَفْصِيًا مِنَ الْأَبْلِ
فِي عَقْلِهَا * (مُتَّفَقٌ عَلَيْهِ)
عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ بِشَيْءٍ مَا لَاحِدٌ أَنْ يَقُولَ نَسِيتُ
آيَةً كَيْتَ وَكَيْتَ بَلْ نَسِيَ رَأْسُكَ كَرُوا
الْقُرْآنَ فَإِنَّهُ شَدَّ تَفْصِيًا مِنَ صُدُورِ
الرِّجَالِ مِنَ النِّعَمِ * (مُتَّفَقٌ عَلَيْهِ)
عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
إِنَّمَا مِثْلُ صَاحِبِ الْقُرْآنِ كَمِثْلِ صَاحِبِ
الْأَبْلِ الْمَعْقُولَةِ إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا وَإِنْ

them back; and if he sets them free, they go away. —Agreed.

57. **Jundub-b-Abdullah** reported that the Apostle of Allah said: Read the Quran till your minds are attentive to it; but when you differ, be away from it. —Agreed.

58. **Qatadah** reported that Anas was asked: How was the Quran reading of the Prophet? He replied: It was prolonged. Then he read "*Bismillah Ar-Rahman Ar-Rahim*",²²⁴⁶ prolonging Bismillah, and prolonging Ar-Rahman, and prolonging Ar-Rahim. —Bukhari.

59. **Abu Hurairah** reported: The Apostle of Allah said: Allah did not hear anything (sweeter) than what He heard from a Prophet—his singing with the Quran. —Agreed.

60. **Same** reported that the Apostle of Allah said: Allah does not listen attentively to anything than what he hears to a Prophet—his reading the Quran with melodious and loud voice. —Agreed.

61. **Same** reported that the Apostle of Allah said: He who does not sing with the Quran is not of us. —Bukhari.

62. **Abdullah-b-Mas'ud** reported: The Apostle of Allah said to me while he was upon the pulpit:

اطلقها ذهبت * (متفق عليه)

عن جندب ابن عبد الله قال قال رسول الله صلعم اقرأ القرآن ما اختلفت عليه قلوبكم فاذا اختلفتم فقوموا عنه

(متفق عليه)

عن قتادة قال سئل انس كيف كانت قراءة النبي صلعم فقال كانت مدا ثم قرأ بسم الله الرحمن الرحيم بسم الله ريم بالرحمن ويمد بالرحيم * (البخاري)

عن ابي هريرة قال قال رسول الله صلعم ما اذن الله لشي مما اذن للنبي يتغنى بالقران * (متفق عليه)

عنه قال قال رسول الله صلعم ما اذن الله لشي مما اذن للنبي حسن الصوت بالقران يجهر به - (متفق عليه)

عنه قال قال رسول الله صلعم ليس منا من لم يتغن بالقران - (البخاري)

عن عبد الله بن مسعود قال قال رسول الله صلعم وهو على المنبر اقرأ

2246. The meaning is: In the name of Allah, the Most Compassionate, the Most Merciful.

Read out to me. I said: I shall read out to you while it was revealed to you! He said: Verily I like to hear it from others. Then I read out the chapter 'Women (4Q)', till I reached this verse—How will it be when We shall bring a witness from every people and bring you a witness over them? He said: Sufficient it is for you at present. 2247 Then I turned my look towards him when to! his two eyes were shedding tears.

—*Agreed.*

63. **Anas** reported that the Prophet said to Obai-b-Ka'ab: Verily Allah directed me to read out the Quran to you. He said: Allah has taken my name to you! 'Yes' said he. He said: Have I been mentioned near Allah, the Lord of the worlds? 'Yes' said he. Then his eyes shed tears. And in a narration: Allah directed me to read out to you—"Those who are polytheists (Q). He asked: And has He taken my name? 'Yes' said he. Then he wept. 2248 *Agreed.*

64. **Ibn Omar** reported: The Apostle of Allah prohibited to take journey with the Quran to the land of the enemies. 2249

عَلِيٌّ قَالَتْ اقْرَأْ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ قَالَ
إِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي فَقَرَأْتُ
سُورَةَ النِّسَاءِ حَتَّى أَتَيْتُ إِلَى هَذِهِ الْآيَةِ
فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ
وَجِئْنَاكَ عَلَى هَؤُلَاءِ شَهِيدًا قَالَ حَسْبُكَ
الآنَ فَالتَفَتُ إِلَيْهِ فَإِذَا عَيْنَاهُ تَذْرِفَانِ -
(مُتَّفَقٌ عَلَيْهِ)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَبِي بَنْ
كَعْبٍ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ
قَالَ اللَّهُ سَمَانِي لَكَ قَالَ نَعَمْ قَالَ وَقَدْ
ذُكِرْتُ عِنْدَ رَبِّ الْعَالَمِينَ قَالَ نَعَمْ فَذَرَفَتْ
عَيْنَاهُ وَرَفِيَ رِيَاطُهُ إِنَّ اللَّهَ أَمَرَنِي أَنْ
أَقْرَأَ عَلَيْكَ لَمْ يَكُنِ الَّذِينَ كَفَرُوا قَالَ
سَمَانِي قَالَ نَعَمْ فَبَكَى - (مُتَّفَقٌ عَلَيْهِ)

عَنْ ابْنِ عُمَرَ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَسَافَرَ
بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ مُتَّفَقٌ عَلَيْهِ وَ

2247. This means: Stop reading. Let me ponder over what you have already read.

2248. Obai-b-Ka'ab was a great Quran-reader. See page 2 (Introduction).

2249. The jurists hold that the Quran may lawfully be taken to the land of the enemies but it is Makruh. If any letter is written to an infidel with a verse of the Quran, it is quite lawful as the Prophet used to do it for the sake of conversion and write letters to the kings and emperors inviting them to accept Islam.

Agreed upon it. And in a narration of Muslim : Do'nt travel with the Quran, because I am not secure from its being overtaken by the enemies.

—*Mishkat.*

65. **Abu Sayeed al-Khodri** reported : I sat with a party of the poor refugees ; 2250 some of them were covering others from nudity, while a reader was reading out to us, when lo ! the Prophet came and stood among us. When the Prophet remained standing, the reader became silent and greeted. Then he asked : What were you doing ? We replied : We were listening to the Book of the Almighty Allah. He said : All praise is for Allah who created among my followers those with whom I have been commanded to keep patience. Then he sat down in our midst in order to make himself comfortable among us. Afterwards he hinted thus with his hand. They all sat in a circle and their faces turned close to him. He said : O Refugees ! take good news of a perfect light on the Resurrection Day ; you will enter paradise before the rich people by half a day, and that is 500 years.

—*Abu Daud.*

فِي رَوَايَةٍ لِمُسْلِمٍ لَا تُسَافَرُوا بِالْقُرْآنِ فَإِنِّي لَا أَمْنُ أَنْ يَنْزِلَهُ الْعَدُوُّ (مشكوة)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ جَلَسْتُ فِي مَصَابَةِ مَنْ ضَعَفَاءُ الْمُهَاجِرِينَ وَأَنْ بَعْضُهُمْ لَيْسَتْ بَعْضُ مِنَ الْعَرِيِّ وَقَارِي يَقْرَأُ عَلَيْنَا أَنْ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَكَتَ الْقَارِي فَسَلَّمَ ثُمَّ قَالَ مَا كُنْتُمْ تَصْنَعُونَ قُلْنَا كُنَّا نَسْتَمِعُ إِلَى كِتَابِ اللَّهِ تَعَالَى فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مِنْ أُمَّتِي مَنْ أَمَرْتُ أَنْ أَصْبِرَ نَفْسِي مَعَهُمْ قَالَ فَجِئْتُمْ وَسَطْنَا لِيَعْدَلَ بِنَفْسِهِ فَيَذُلَّا ثُمَّ قَالَ بِيَدِهِ هَكَذَا فَتَخَلَّفُوا وَبَرَزَتْ وَجُوهُهُمْ لَهُ فَقَالَ ابْشُرُوا يَا مَعْشَرَ صَعَالِيكِ الْمُهَاجِرِينَ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَمَةِ تَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَاءِ النَّاسِ بِنِصْفِ يَوْمٍ وَذَلِكَ خَمْسٌ مِائَةِ سَنَةٍ * (أبو داود)

2250 The poor Refugees were so very poor that they had not even sufficient cloth so as to cover their bodies therewith. It was then not a complete nudity which kept the private parts wholly uncovered.

66. **Bara'a-b-A'jeb** reported that the Prophet said: Adorn the Quran with your voices. *Ahnad, —Ibn Majah, Abu Daul, Darimi.*

67. **Sa'ad-b-O'adah** reported that the Apostle of Allah said: Where is no man who learns the Quran and then forgets it but will meet Allah on the Resurrection Day with his ears and nose mutilated.

—*Abu Daud, Darimi.*

68. **Abdullah-b-Anr** reported that the Apostle of Allah said: He does not understand who reads the Quran in less than three days.

—*Tirmizi, Abu Daud, Darimi.*

69. **Oqbah-b-A'mer** reported that the Apostle of Allah said: One who reads the Quran aloud is like one who gives alms openly, and one who reads the Quran with a low voice is like one who gives alms in secret.

—*Abu Daud, Nisai, Tirmizi (Approved, Rare).*

70. **Subaib** reported that the Apostle of Allah said: He who considers the unlawful things of the Quran as lawful does not put faith in the Quran. —*Tirmizi.*

71. **Lais-b-Sa'ad** reported: He asked Omme Salamah 2250a about the Quran-reading of the Prophet, when lo! she was

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ زَيَّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ *

(أحمد وأبو داود وابن ماجه والدارمي)

عَنْ سَعْدِ بْنِ عُبَادَةَ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَمْرَى يَقْرَأُ الْقُرْآنَ
ثُمَّ يَنْسَاهُ إِلَّا لَقِيَ اللَّهَ يَوْمَ الْقِيَمَةِ أَجْذَمًا
(أبو داود والدارمي)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ
صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمْ يَفْقَهُ مَنْ قَرَأَ الْقُرْآنَ فِي
أَقَلِّ مِنْ ثَلَاثِ *

(الترمذي وأبو داود والدارمي)

عَنْ ثَقِيفَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ
وَالْمُسِرُّ بِالْقُرْآنِ كَالْمُسِرِّ بِالصَّدَقَةِ *

(الترمذي وأبو داود والنسائي (حسن غريب))

عَنْ صُهَيْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ
مَنْ أَمَّنَ بِالْقُرْآنِ مِنْ اسْتَعْلَ مَحَارِمُهُ *
(الترمذي)

عَنِ الْلَيْثِ بْنِ سَعْدٍ أَنَّهُ سَأَلَ أُمَّ
سَلَمَةَ عَنْ قِرَاءَةِ النَّبِيِّ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا هِيَ

2250a. Lais-b-Sa'ad reported from the son of Abu Mulaikah who had reported from Ya'la-b-Mamlek who had asked Omme-Salamah.

describing (his) Quran-reading as very distinct, word by word.

—*Tirmizi, Abu Daud, Nisai.*

72. Ibn Juraih reported from the son of Abu Mulaikah who had narrated: The Apostle of Allah used to take pause in his Quran-reading by uttering *Alhamdo Lillahe Rabbil Alamin* and then taking a pause, and thereafter saying *Ar-Rahman Rahim* and then taking a pause.

—*Tirmizi.*

73. Jaber reported: The Apostle of Allah came out to us while we were reading the Quran, and there were Arabs and the non-Arabs amongst us. He said: Read. Everybody is good (in reading). There will soon appear peoples who will keep it up as an arrow is kept straight. They will hasten with it and will not make delay therewith. 2251

—*Abu Daud, Baihaqi.*

601w. Huzaifah reported that the Apostle of Allah said: Read the Quran with the tunes of the Arabs and their accents, and guard yourselves from the tunes of the paramours and the tunes of the people of the Books. There will soon appear a people after me who will sing with the Quran

تَنَعَّتْ قِرَاءَةً مَفْسُورَةً حَرْفًا حَرْفًا *

(الترمذي وأبو داود والنسائي)

عَنْ بَنِي جَرِيمٍ عَنْ ابْنِ أَبِي مَلِيكَةَ
عَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقْطَعُ قِرَاءَتَهُ يَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
ثُمَّ يَتَوَقَّفُ ثُمَّ يَقُولُ الرَّحْمَنُ الرَّحِيمُ ثُمَّ

يَقِفُ * (الترمذي)

عَنْ جَابِرٍ قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَنَحْنُ نَقْرَأُ الْقُرْآنَ وَفِينَا الْأَعْرَابِيُّ وَالْعَجَمِيُّ
فَقَالَ اقْرَأُوا كُلُّكُمْ حَسَنٌ وَسَيَجِي
أَقْوَامٌ يَقِيمُونَهُ كَمَا يَقَامُ الْقَدْحُ يَتَعَجَّلُونَهُ
وَلَا يَتَأَجَّلُونَهُ * (أبو داود والبيهقي)

عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْرَأُوا
الْقُرْآنَ بِلَحْنِ الْعَرَبِ وَأَصْوَاتِهَا وَأَيَّاكُمْ وَلَحْنِ
أَهْلِ الْعَشَقِ وَلَحْنِ أَهْلِ الْكِتَابِ وَسَيَجِي
بَعْدِي قَوْمٌ يَرْجِعُونَ بِالْقُرْآنِ تَرْجِيعَ الْغَنَاءِ

2251. In latter times, the people will read the Quran in a hasty manner without looking to the inner meanings and without correct pronunciation of words. The last sentence means either that the people will read it hastily or that they will read it for pecuniary benefits and not for next-worldly gain or for seeking the pleasure of Allah.

the singing of songs and mournings. It will not cross their throats. Their hearts will be tried, and also the hearts of those who will be pleased with their affairs. —*Baihaqi, Razin.*

602w. **Bara'a-b-A'jeb** reported: I heard the Apostle of Allah say: Read the Quran with your excellent voices, because an excellent voice adds beauty to the Quran. —*Darimi.*

603w. **Taus** reported a Mursal saying that the Apostle of Allah was asked: Who among men has got the most excellent sound in the Quran reading and the most excellent reading? He said: One whom you consider when you hear him that he fears Allah. *Taus said*: Talq was like that. —*Darimi.*

604w. **Obaidah al-Mulaikih** (and he had company with him) reported that the Apostle of Allah said: O readers of the Quran! lean not against the Quran, 2151a recite it with its due recitation throughout the whole night and day, read it with an open voice, read with melody except what is difficult therein, that you may attain salvation. And seek not its rewards in this world, and verily there is reward for it (in the next world). —*Baihaqi.*

605w. **Ibn Mas'ud** reported that the Messenger of Allah said:

وَالنَّوْحُ لَا يَجَارِزُ حَنَاجِرَهُمْ مَفْتُونَةً قُلُوبُهُمْ
وَقُلُوبُ الَّذِينَ يَعْبُدُهُمْ شَانَهُمْ *

(البیهقی وریزین)

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ سَمِعْتُ رَسُولَ
صَلَّمَ يَقُولُ حَسِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ فَإِنَّ
الصَّوْتِ الْحَسَنَ يَزِيدُ الْقُرْآنَ حُسْنًا *

(الدارمی)

عَنْ طَاوُسٍ مَرْسَلًا قَالَ سَأَلَ النَّبِيَّ
صَلَّمَ أَيُّ النَّاسِ أَحْسَنُ صَوْتًا لِلْقُرْآنِ
وَأَحْسَنُ قِرَاءَةً قَالَ مَنْ إِذَا سَمِعْتَهُ يَقْرَأُ
أَرَيْتَ أَنَّهُ يَخْشَى اللَّهَ قَالَ طَاوُسٌ وَكَانَ
طَلَّقَ كَذَلِكَ *

(الدارمی)

عَنْ عُبَيْدَةَ الْمَلِيكِيِّ وَكَانَتْ لَهُ صَحْبَةٌ

قَالَ قَالَ رَسُولُ اللَّهِ صَلَّمَ يَا أَهْلَ الْقُرْآنِ
لَا تَتَوَسَّدُوا الْقُرْآنَ وَاتْلُوهُ حَقَّ تِلَاوَتِهِ مِنْ أَنْاءِ
الَّيْلِ وَالنَّهَارِ وَأَفْشَوْهُ وَتَغَنَّوْهُ وَتَدَبَّرُوا مَا فِيهِ
لَعَلَّكُمْ تَفْلَحُونَ وَلَا تَعْجَلُوا ثَوَابَهُ فَإِنَّ لَهُ ثَوَابًا *

(البیهقی)

عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ

51a. Leaning against the Quran means to be careless in reading or to read with an absent mind.

The Quran has been revealed upon seven dialects. 2251b For every verse therein, there is an inner and an outer side; and for every end, there is study.

—*Sharhi Sunnat.*

أَنْزَلَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرَفٍ لِكُلِّ آيَةٍ
مِنْهَا ظَهْرٌ وَبَطْنٌ وَلِكُلِّ حَدٍّ مَطْلَعٌ *

(شرح السنة)

SECTION 3

2252. The Collection of the Quran

[see note 2232(b)]

74. **Omar b-al Khattab** reported: I heard Hisham-b-Hakim-b-Hezam reading the chapter Distinction (25Q) other than what I read it and what the Apostle of Allah read it over to me. I was about to hasten (attack) on him, but then I gave him time till he finished. Then I tied him with his cloth and came with him to the Apostle of Allah. I said: O Apostle of Allah! I heard him reading the chapter Distinction other than what you read over to me. The Apostle of Allah said: Send him to read. Then he read as I had heard him read. The Prophet said: Thus it has been revealed. Then he asked me: Read. I read. He said: Thus it has been revealed: Verily this Quran has been revealed upon seven dialects. 2253 So read what appears easy therefrom.

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ سَمِعْتُ
هَاشِمَ بْنَ حَكِيمَ بْنَ حَزَامٍ يَقْرَأُ سُورَةَ
الْفُرْقَانِ عَلَى غَيْرِ مَا اقْرَأَهَا وَكَانَ رَسُولُ
اللَّهِ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ اقْرَأَ بِهَا فَكَدْتُ أَنْ أَجْعَلَ عَلَيْهِ
ثُمَّ أَصْلَحْتُهُ حَتَّى أَصْرَفَ ثُمَّ لَبِثْتُهِ بِرَأْدِهِ
فَجِئْتُ بِهِ رَسُولَ اللَّهِ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ
اللَّهِ إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ
عَلَى غَيْرِ مَا اقْرَأَ تَنْزِيلُهَا فَقَالَ رَسُولُ اللَّهِ
صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ اقْرَأْ فَقَرَأْتُ الْقِرَاءَةَ الَّتِي
سَمِعْتُهُ يَقْرَأُ فَقَالَ رَسُولُ اللَّهِ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ
أَنْزَلْتُ ثُمَّ قَالَ لِي اقْرَأْ فَقَرَأْتُ فَقَالَ
هَكَذَا أَنْزَلْتُ أَنَّ هَذَا الْقُرْآنَ أَنْزَلَ
عَلَى سَبْعَةِ أَحْرَفٍ فَاقْرَءُوا مَا تيسرُ مِنْهُ *

(متفق عليه)

2251b. Express things are such as are intelligible to all, and secret things are such as only the true servants of Allah can understand and not the ordinary Muslims. The last sentence signifies that if a reader finishes a chapter, he must not stop until he reads some verses of the following chapter thus preserving a spirit of continuity.

75. **Ibn Mas'ud** reported: I heard a man reading (the Quran) and I heard the Prophet read it in a different way. I came with him to the Prophet and informed him. I noticed disgust upon his face. He said: Both of you are correct. Don't differ, and verily those who were before you differed and so they were destroyed.

—*Bukhari.*

76. **Obai-b-Ka'ab** reported: I was in the mosque and a man entered to pray and he read a reading which I disliked. Another got in and read a reading ther than that of his companion. When we finished the prayer, we went in a body to the Prophet. I said: This man read a reading which I disliked. Another man came and read a reading other than that of his companion. The Prophet ordered them both and so they read. He approaved their affairs. Disbelief then fell into my mind and not such when I was in the Days of Ignorance. When the Prophet saw what troubled me, he hit my chest and then I was perspiring and I was as it were looking towards Allah with a faint heart. He addressed me: O Obai! I was given to read the Quran over one dialect. I returned to Him to say: Make it easy for my followers. It was then returned to me for the second time saying. Read (it) with two dialects.

عَنِ ابْنِ مَسْعُودٍ قَالَ سَمِعْتُ رَجُلًا قَرَأَ
وَسَمِعْتُ النَّبِيَّ ﷺ يَلْعَمُ يَقْرَأُ خِلَافَهَا فَجِئْتُ
بِهِ النَّبِيَّ ﷺ يَلْعَمُ فَأَخْبَرْتَهُ فَعَرَفْتُ فِي وَجْهِهِ
الْكِرَاهِيَةَ فَقَالَ كَلَّا كَمَا مُحْسِنٌ فَلَا تَخْتَلَفُوا
فَإِنْ مِنْ كَانَ قَبْلَكُمْ اخْتَلَفُوا فَهَلَكُوا -

(البخاري)

عَنْ أَبِي بَنْ كَعْبٍ قَالَ كُنْتُ فِي
الْمَسْجِدِ فَدَخَلَ رَجُلٌ يُصَلِّيُ فَقَرَأَ قِرَاءَةً
أَنْكَرْتُهَا عَلَيْهِ ثُمَّ دَخَلَ آخَرُ فَقَرَأَ قِرَاءَةً
سَوِيَّ قِرَاءَةً صَاحِبُهُ فَلَمَّا قَضَيْنَا الصَّلَاةَ دَخَلْنَا
جَمِيعًا عَلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ إِنْ
هَذَا قَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ وَدَخَلَ آخَرُ
فَقَرَأَ سَوِيَّ قِرَاءَةً صَاحِبُهُ فَأَمَرَهُمَا النَّبِيُّ ﷺ
يَلْعَمُ فَقَرَأَ فَحَسَنَ شَأْنُهُمَا فَسَقَطَ فِي نَفْسِي
مِنْ التَّكْذِيبِ وَلَا أَذْ كُنْتُ فِي الْجَاهِلِيَّةِ
فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ مَا قَدْ عَشَيْتَنِي
ضَرَبَ فِي صَدْرِي فَفَضَّتْ عِرْقًا فَكَانَمَا
أَنْظُرُ إِلَى اللَّهِ فَرَقًا فَقَالَ لِي يَا أَبِیْ
أَرْسَلْ إِلَيَّ أَنْ أَقْرَأَ الْقُرْآنَ عَلَى حَرْفٍ
فَرَدَدْتُ إِلَيْهِ أَنْ هُنَّ عَلَى أُمَّتِي فَرَدَدْتُ
إِلَيَّ الثَّانِيَةَ أَقْرَأْهُ عَلَى حَرْفَيْنِ فَرَدَدْتُ

I returned to Him to say : Make it easy for my followers. It was then returned to me for the third time : Read it with seven dialects, and there is a seeking for you for every time that I sent you back, which you should seek from Me. I said : O Allah ! forgive my followers. O Allah ! forgive my followers. I made delay for the third for a day on which the entire creation will turn to me, including even Abraham (peace be on him).

—Muslim.

77. **Ibn Abbas** reported that the Apostle of Allah said : Gabriel read over (the Quran) to me in one dialect. I returned to Him and continued to seek for more from Him till it reached seven dialects. Ibn Shihab said : It reached me that as for those seven dialects, they are the (same) affair. They don't differ in lawful and unlawful things. —Agreed.

78. **Obay-b-Ka'ab** reported that the Apostle of Allah met Gabriel and asked : O Gabriel ! I have been raised up among an illiterate people amongst whom there are the weak, the old, the boys, the girls and men who did not read any book. He said : O Muhammad ! verily the Quran has been revealed upon seven dialects. *Tirmizi narrated it. And in a narration reported by Ahmad and Abu Dawud* : He said : There is but

إِلَيْهِ أَنْ هَرُونَ عَلَى أَمْتِي فَرَدَّ إِلَيَّ الثَّلَاثَةَ
أَقْرَأَهُ عَلَى سَبْعَةِ أَحْرَفٍ وَلَكَ بِكُلِّ رَدَّةٍ
رَدَدْتُكَمَا مَسْأَلَةً تَسْأَلْنِيهَا فَقُلْتُ اللَّهُمَّ

اغْفِرْ لِأَمْتِي اللَّهُمَّ اغْفِرْ لِأَمْتِي وَآخِرَتِ

الثَّلَاثَةِ لِيَوْمٍ يَرْغَبُ إِلَيَّ الْخَلْقُ كُلُّهُمْ

حَتَّى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ * (مُسْلِمٌ)

عَنْ ابْنِ عَبَّاسٍ قَالَ إِنَّ رَسُولَ اللَّهِ

صَلَّمَ قَالَ أَقْرَأَنِي جِبْرِئِيلُ عَلَى حَرْفٍ

فَرَأَيْتُهُ فَلَمْ أَزَلْ أَسْتَزِيدُهُ وَيَزِيدُنِي

حَتَّى انْتَهَى إِلَى سَبْعَةِ أَحْرَفٍ قَالَ ابْنُ

شِهَابٍ بَلَغَنِي أَنَّ تِلْكَ السَّبْعَةَ الْأَحْرَفُ

أَنَّمَا هِيَ فِي الْأَمْرِ تَكْرُرٌ وَاحِدًا لَا تَخْتَلِفُ

فِي حَلَالٍ وَلَا حَرَامٍ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي بِنِ كَعْبٍ قَالَ لَقِيَ رَسُولَ

اللَّهِ صَلَّمَ جِبْرِئِيلُ إِنِّي بَعَثْتُ إِلَى أُمَّةٍ

أَمِيَّةٍ مِنْهُمْ الْعَجُوزُ وَالشَّيْخُ الْكَبِيرُ وَالْغُلَامُ

وَالْجَارِيَّةُ وَالرَّجُلُ الَّذِي لَمْ يَقْرَأْ كِتَابًا

قَطَّ قَالَ يَا مُحَمَّدُ إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى

سَبْعَةِ أَحْرَفٍ رَوَاهُ التِّرْمِذِيُّ وَفِي رِوَايَةٍ لِأَحْمَدَ

وَأَبِي دَاوُدَ قَالَ لَيْسَ مِنْهَا إِلَّا شَافٍ

sufficient cure therein. *And in a narration reported by Nisai.* He said: Verily Gabriel and Michael came to me. Gabriel sat by my right side and Michael by my left. Gabriel said: Read the Quran upon one dialect. Michael said: 'Increase it'—till he reached up to seven dialects. And every dialect is a sufficient cure. 2253

79. **Imran-b-Hussain** reported that he passed by a story-teller who was reading and then begging alms. He recited Istirja'a and then said: I heard the Apostle of Allah say: Whoso reads the Quran, let him therewith beseech Allah. Verily there will soon appear peoples who will read the Quran to beg therewith of men. —*Ahmad, Tirmizi*

80. **Ibn Abbas** reported that the Apostle of Allah was not aware of the distinct character of a chapter till there came the revelation to him: 'In the 2254 name of Allah, the Most Compassionate, the Most Merciful'. —*Abu Dzul.*

كَفَّ وَفِي رِوَايَةٍ لِلنَّسَائِيِّ قَالَ إِنَّ جِبْرَائِيلَ
وَمِيكَائِيلَ أَتَيَانِي فَقَعَدَ جِبْرَائِيلُ عَنْ يَمِينِي
وَمِيكَائِيلُ عَنْ يَسَارِي فَقَالَ جِبْرَائِيلُ اقْرَأْ
الْقُرْآنَ عَلَى حَرْفٍ قَالَ مِيكَائِيلُ اسْتَزِدْهُ
حَتَّى يَبْلُغَ سَبْعَةَ أَحْرَفٍ فَكُلَّ حَرْفٍ شَافٍ
كَاف *

عَنْ عُمَرَ بْنِ حَصِينٍ أَنَّهُ سَمِعَ عَلَى
قَاصٍ يَقْرَأُ ثُمَّ يَسْأَلُ فَلْيُتَرَجَعْ ثُمَّ قَالَ
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ قَرَأَ
الْقُرْآنَ فَلْيَسْأَلِ اللَّهَ بِهِ فَإِنَّهُ سَيَجِيءُ أَقْوَامٌ
يَقْرَءُونَ الْقُرْآنَ يَسْأَلُونَ بِهِ النَّاسَ *
(أَحْمَدُ وَالتِّرْمِذِيُّ)

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ
لَا يَعْرِفُ فَصْلَ السُّورَةِ حَتَّى يَنْزَلَ عَلَيْهِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * (أَبُو دَاوُدَ)

2253. This hadîs has been the subject of nearly forty interpretations and many brains were agitated to find out its true meaning. The majority hold, however, that these seven dialects are not seven different tongues but differences in the manner of reading and pronouncing certain words. For example, at the end of the first chapter (فَالِيقِ) is sometimes pronounced as Zwallin and sometimes as Dwallin. In this way, there are seven different pronunciations or readings according to different consonants. This was due to different readings of the same Arabic language among the various tribes of Arabia but the reading of the Quraish was the most chaste among them. To be still more clear, let us take further examples. 'Hatta' is pronounced by some tribes as 'Atta', Qul as Gul, Yasin as Asin etc. Elaborate discussions will be found in the Introduction to Maulana Md. Ali's translation of the Holy Quran.

2254. There was no sign of separation of the chapters in the Quran. When Bismillah was revealed, they were made separate by it.

81. **Alqamah** reported: We were at Hems. Ibn Mas'ud read the chapter Joseph (12Q). A man said: It was not thus revealed. Abdullah said: By Allah, I certainly read it during the Apostleship of Allah. He said: You have done good! While he was talking with him he perceived a smell of wine from him. He asked: Do you drink wine and falsify the Book? Afterwards he executed the ordained sentence on him.

—Agreed

82. **Zaid b-Sabet** reported: Abu Bakr sent to me (a man) after the martyrdom of the warriors of Yamamah, when lo! Omar b-al Khattab was near him. Abu Bakr said: Verily Omar came to me. He said: Martyrdoms are very frequent in the battle of Yamamah among those who committed the Quran to memory, and certainly I fear that if there is increase of martyrdoms among the readers of the Quran in different places, many things of the Quran will be lost, and verily I consider it (proper) that you should pass order for collection of the Quran. I said to Omar: How shall we do a thing which the Apostle of Allah did not do? Omar said: By Allah, this is good. Omar did not cease to repeat (it) to me, till Allah opened my breast for that, and I considered (proper) what Omar

عن علقمة قال كنا بعمص فقرأ ابن مسعود سورة يوسف فقال رجل ما هذا أنزلت فقال عبد الله و الله القراءات على عهد رسول الله صلعم فقال اعملت فبعثنا هو يكلمه ان رجلا منه ربح الخمر فقال اشرب الخمر وتكذب بالكتاب اضر به الحد * (متفق عليه)

عن زيد بن ثابت قال ارسل الي ابو بكر مقتل اهل اليمامة فان ابا بكر بن الخطاب عذبه قال (ابو بكر ان اعمرو الثاني فقتل ان القتل قد استحر يوم اليمامة بقراء القرآن وانني اخشى ان استحر القتل بالقراء بالمواطى فبعثت كثير من القوان وانني ارى ان تامل الجميع القرآن قلت لعمر كيف فعل شيئا لم يفعله رسول الله صلعم قال عمر هذا والله خير فلم يزل عمر يرادني حتى شوي الله مذري ذلك ورايت في ذلك الذي راى عمر قال زيد قال ابو بكر

had considered. Zaid reported that Abu Bakr had said : Verily you are a wise young man. I must not disbelieve you as you used to write down the revelations for the Apostle of Allah. So search for the Quran and collect it. By Allah, if you had put me to the task of taking away a mountain from the mountains, it would not have been heavier to me than what you have ordered me for the collection of the Quran. I said : How shall you do a thing which the Apostle of Allah did not do ? He said : By Allah, this is good. Abu Bakr did not cease to repeat (it) to me till Allah opened my breast for what He had opened the chests of Abu Bakr and Omar. Then I searched for the Quran collecting it from the date palms, white stones and breasts of men till I found out the last portion of the chapter 'Repentance' (9:128-129Q) with Abu Huzaimah al-Ansari. I did not find it with anyone besides him : 'Certainly, an apostle has come to you from among yourselves, till the end of the Immunity—9Q.' This compilation was with Abu Bakr till Allah took away his soul ; afterwards it was with Omar while he was alive and then it was with Hafsah, daughter of Omar. 2255 — *Bukhari*

إِنَّكَ رَجُلٌ شَابٌ عَاقِلٌ لَا تَتَّهِمُكَ وَقَدْ

كَذَبْتَ تَكْتَبُ الرُّوحِي لِرَسُولِ اللَّهِ صَلَّى

فَتَتَّبِعِ الْقُرْآنَ فَاجْمَعْهُ قَالَ فَوَاللَّهِ لَوْ كَلَّفَنِي

نَقْلَ جَبَلٍ مِّنَ الْجِبَالِ مَا كَانَ أَثْقَلَ عَلَيَّ

مِمَّا أَمَرَنِي بِهِ مِنْ جَمْعِ الْقُرْآنِ قُلْتُ

كَيْفَ تَفْعَلُونَ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ

صَلَّى قَالَ هُوَ وَاللَّهِ خَيْرٌ فَلَمْ يَزَلْ أَبُو بَكْرٍ

يُرَاجِعُنِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي

شَرَحَ لَهُ صَدْرُ أَبِي بَكْرٍ وَعَمَّ فَتَتَّبِعْتُ

الْقُرْآنَ أَجْمَعَهُ مِنَ الْعُسْبِ وَاللِّخَافِ

وَصُدُورِ الرِّجَالِ حَتَّى وَجَدْتُ آخِرَ سُورَةِ

التَّوْبَةِ مَعَ أَبِي حَزِيمَةَ الْأَنْصَارِيِّ لَمْ يَجِدْهَا

مَعَ أَحَدٍ غَيْرِهِ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ

أَنْفُسِكُمْ حَتَّى خَاتَمَ بَرَاءَةَ فَكَانَتْ الصَّحُفُ

عِنْدَ أَبِي بَكْرٍ حَتَّى تَرَفَاهُ اللَّهُ ثُمَّ عِنْدَ

عُمَرَ حَتَّى تَمَّ لَهُ حِفْظُ الْكِتَابِ ثُمَّ

عِنْدَ هَفْصَةَ ابْنَةِ عُمَرَ (بُخَارِي)

2255. The long chapters are the chapters 2 to 9. Mayen are the chapters 10 to 25. It is so called because each of them consists of nearly 100 verses, Me at (مِائَة) means one hundred and Mayeen is plural of Me at. Masani are the chapters from 26 to the end of the Quran. Mofassal are divided in to three classes—long, middle and short. The long Mofassal are the chapters 49 to 84, the middle Mofassal the chapters 85 to 96 and the short Mofassal the chapters 97 to the end.

83. **Anas-b-Malek** reported : Huzaifah-b-Yaman came to Osman while he was engaged in a fight with the Syrians for the conquest of Armenia and Azerbaijan along with the people of Iraq. Their difference in the Quran-reading frightened Huzaifah. Huzaifah said to Osman : O Commander of the Faithful ! overtake this people before they differ about the Book like the difference of the Jews and the Christians. Then Osman sent for Hafsah saying : Send the compilation to us that we may copy it in to several compilations, and we shall thereafter return it to you. So Hafsah sent it to Osman. He ordered Zaid-b-Sabet, Abdullah b-Zubair, Sayeed-b-A's and Abdullah b-Hares-b-Hisham. They copied it into several scripts. Osman said to the party of the three Quraishites : When you and Zaid b-Sabet differ in anything of the Quran, write it in the dialect of the Quraish, because it was revealed in their dialect. They did accordingly till when they copied the compilation in to several scripts, Osman returned the compilation to Hafsah. He sent one copy out of what they had copied to every country, and passed order regarding what is besides it out of every compilation or script of the Quran to be burnt.

عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ حُذَيْفَةَ
بْنَ الْيَمَانِ قَدِمَ عَلَى عُمَانَ وَكَانَ يُغَازِي
أَهْلَ الشَّامِ فِي فَتْحِ أَرْمِينِيَّةٍ وَأَذَرْبَيْجَانِ
مَعَ أَهْلِ الْعِرَاقِ فَأَفْزَعَهُ حُذَيْفَةُ اخْتِلَافَهُمْ
فِي الْقِرَاءَةِ فَقَالَ حُذَيْفَةُ لِعُمَانَ يَا أَمِيرَ
الْمُؤْمِنِينَ أَدْرِكْ هَذِهِ الْأُمَّةَ قَبْلَ أَنْ
يَخْتَلِفُوا فِي الْكِتَابِ اخْتَلَفَ الْيَهُودُ
وَالنَّصْرَى فَأَرْسَلَ عُمَانُ إِلَى حَفْصَةَ أَنْ
أَرْسَلِي إِلَيْنَا بِالصُّحُفِ نَنْسُخُهَا فِي
الْمَصَاحِفِ ثُمَّ نَرُدُّهَا إِلَيْكَ فَأَرْسَلَتْ
بِهَا حَفْصَةَ إِلَى عُمَانَ فَأَمَرَ زَيْدُ بْنُ ثَابِتٍ
وَعَبْدُ اللَّهِ ابْنُ الزُّبَيْرِ وَسَعِيدُ بْنُ الْعَاصِ
وَعَبْدُ اللَّهِ بْنُ الْحَارِثِ بْنُ هِشَامٍ فَنَسَخُوهَا
فِي الْمَصَاحِفِ وَقَالَ عُمَانُ لِلرُّهْطِ
الْقُرَشِيِّينَ الثَّلَاثِ إِذَا اخْتَلَفْتُمْ أَنْتُمْ
وَزَيْدُ بْنُ ثَابِتٍ فِي شَيْءٍ مِنَ الْقُرْآنِ
فَاكْتُبُوهُ بِلِسَانِ قُرَيْشٍ فَإِنَّمَا نَزَلَ بِلِسَانِهِمْ
فَفَعَلُوا حَتَّى إِذَا نَسَخُوا الصُّحُفَ فِي
الْمَصَاحِفِ رَدَّ عُمَانُ الصُّحُفَ إِلَى حَفْصَةَ
وَأَرْسَلَ إِلَى كُلِّ أَقْصٍ بِمَصْحَفٍ مِمَّا
نَسَخُوا وَأَمَرَ بِمَا سِوَاهُ مِنَ الْقُرْآنِ فِي
كُلِّ مَحَلٍّ أَنْ يُحْرَقَ قَالَ

Ibn Shihab said: *Kharejah-b-Zaid-b-Sabet* informed me that he had heard *Zaid-b-Sabet* say: I missed a verse from the Allies (33Q) at the time when we copied the compilation. I used to hear the Apostle of Allah read it. We searched it and found it with *Khuzaimah-b-Sabet al Ansari*: 'Among the believers, there are men who are true to the covenant which they made with Allah (33 : 23Q).' So we introduced it in its chapter in the script. —*Bukhari*.

84. *Ibn Abbas* reported: I asked *Osman*: What has led you to incline towards 'The Booty 8Q' and that is from *Masani*, and towards 'The Immunity (6Q)' and that is from *Meyin*, and that you joined together, and that you did not write the line 'In the name of Allah, the Most Compassionate, the Most Merciful' and placed it within the seven long (chapters)? What has led you to that? *Osman* replied: The Apostle of Allah flourished at a time when numerous chapters were revealed to him. Whenever anything was revealed to him, he used to call those who used to write. He used to say: Place these verses in the chapter in which there is mention of such and such (verse). Whenever a verse was revealed to him, he used to say: Place

ابن شهاب فَاخْبَرَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ
ثَابِتٍ أَنَّهُ سَمِعَ زَيْدَ بْنَ ثَابِتٍ قَالَ فَقَدْتُ
آيَةً مِنَ الْاِحْزَابِ حِينَ نَسَخْنَا الْمَصْحَفَ
قَدْ كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ بِهَا
فَالْتَمَسْنَاهَا فَوَجَدْنَاهَا مَعَ خُزَيْمَةَ بْنِ ثَابِتٍ
بِالنَّصَارِيِّ مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا
مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَالْحَقُّ—أَهَا فِي
سُورَتِهَا فِي الْمَصْحَفِ * (الْبُخَارِيُّ)
عَنِ ابْنِ عَبَّاسٍ قَالَ قُلْتُ لِعُثْمَانَ
مَا حَمَلَكُم عَلَى أَنْ تَعِدُّوا أَيْ الْاِنْفَالِ
وَهِيَ مِنَ الثَّانِي وَالْإِلَى بَرَاءَةٍ وَهِيَ مِنَ
الْعَمِينَ فَتَقَرَّنْتُمْ بَيْنَهُمَا وَلَمْ تَكْتُبُوا سَطْرَ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَرَضَعْتُمُوهَا فِي
السَّبْعِ اطْوِلْ مَا حَمَلَكُم عَلَى ذَلِكَ قَالَ
عُثْمَانُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي
عَلَيْهِ الزَّمَانُ وَهُوَ يَنْزِلُ عَلَيْهِ السُّورُ ذَوَاتُ
الْعَدَدِ وَكَانَ إِذَا نَزَلَ عَلَيْهِ شَيْءٌ دَعَا بَعْضَ
مَنْ كَانَ يَكْتُبُ فَيَقْرَأُ وَضَعُوا هَؤُلَاءِ الْآيَاتِ
فِي السُّورَةِ الَّتِي يَذْكُرُ فِيهَا كَذَا وَكَذَا فَإِذَا
نَزَلَتْ عَلَيْهِ الْآيَةُ فَيَقْرَأُ وَضَعُوا هَذِهِ

this verse in the chapter in which there is mention of such and such. 'The Booties' was among the earlier chapters revealed at Medina, and 'The Immunity' was among the latter chapters of the Quran that were revealed, and its narration is similar to the narration of the latter. Then the Prophet died but he did not mention whether it belonged to it. On account of this, I joined them together and did not write the line "In the name of Allah, the Most Compassionate, the Most Merciful," and I placed it among the seven long chapters.

—*Ahmad, Tirmizi, Abu Dawd.*

606w. **Boraidah** reported that the Apostle of Allah said: Whoso reads the Quran to get provision therewith from the people, will come on the Resurrection Day with his face as a bone stripped off flesh. —*Baihaq.*

الآيَةُ فِي السُّورَةِ الَّتِي يُذَكَّرُ فِيهَا كَذَا
وَكَذَا وَكَانَتْ الْأَنْفَالُ مِنْ أَوَائِلِ مَا نَزَلَتْ
بِالْمَدِينَةِ وَكَانَتْ بَرَاءَةً مِنَ الْآخِرِ الْقُرْآنِ
نَزُولًا وَكَانَتْ قِصَّتُهَا شَبِيهَةً بِقِصَّتِهَا فَقَبَضَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبْدِيْنَنَا لَنَا أَنَهَا مِنْهَا
فَمِنْ أَجْلِ ذَلِكَ قَرَنْتُ بَيْنَهُمَا وَلَمْ
أَكْتُبْ سَطْرًا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَوَضَعْتُهَا فِي السَّبْعِ الطُّوْلِ *
(أَحْمَدُ وَالتِّرْمِذِيُّ وَابُدَادُ)

عَنْ بَرِيدَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَنْ قَرَأَ الْقُرْآنَ يَتَاكَلُّ بِهِ النَّاسُ جَاءَ
يَوْمَ الْقِيَامَةِ وَوَجْهُهُ عَظْمٌ لَيْسَ عَلَيْهِ لَحْمٌ -
(الْبَيْهَقِيُّ)

CHAPTER XXXVIII

SECTION I

2255. Invocations (الدُعَاءَاتُ)

(a) **Merits of invocation.** The Holy Prophet said: Invocation is the marrow of divine service-38:9. Allah likes to be implored and beseeched-14:38. He who invokes will find the doors of mercy open for him-38:15. In invocation, there are complete surrender and recognition of one's own utter helplessness on the one hand and

power in One, the Creator of heavens and earth. When these things are fully recognised, the object of divine service is attained and hence is the importance of invocations. The Quran says: will you invoke others besides Allah, if you are truthful? Nay, Him you shall invoke that He may clear that for which you pray—6:40, Q. The Prophet said: Allah does not generally return a hand empty when it is raised up to heaven with an invocation—30: 19, 20.

Some contend that as there is pre-destination of everything, no amount of invocation can revoke it and hence it is useless to invoke. predestination does not mean what it is popularly understood (see not 1542). The Almighty Allah says: When My servant asks you about Me, then certainly I am very near. I respond to the invocation of an invoker when he calls Me, so let them invoke Me and put faith in Me that they may find the right way—2: 186 Q. Therefore when this has been the order for invocation from Divine knowledge, men should have no scruple to have recourse to invocations. The Prophet said: Nothing but invocation repels pre-destination - 38:11.

(b) **Opportune moments for invocations.** The following are the opportune moments for acceptance of invocations by the Almighty Allah; so these moments should not be neglected or lost without some sort of invocation:

(1) At the end of each obligatory prayer, (2) on Friday, (3) in the morning, (4) in the latter half of night, (5) in the month of Ramazan, (6) on the day of Arafat, (7) at the time of breaking fast, and (8) between Azan and Aqamat—34: 93.

(c) **Invocations are accepted.** Invocations as they are offered are generally accepted, and the hands raised up towards God in humble submission are not generally returned empty (38:20). The invocations of the following persons are granted without doubt:— The invocation of (1) an absentee for a man who is absent, (2) a fasting man, (3) one oppressed against his oppressor, (4) a just ruler, (5) parents for their children, (6) a traveller, (7) a pilgrim in the course of his journey, (8) a warrior fighting in the way of Allah, (9) one who is ill, (10) one who is overwhelmed with sorrow and grief—38:6, 18, 23, 28, 26, 607w5, 34:94; 26:89. Invocations are not accepted from a person whose flesh has grown out of unlawful things and earnings, and from a person who seeks to commit sins therewith or to gain unlawful things, and from a person who is tired of invocations without response—38:5

(d) **Rules of invocations.** In beseeching Allah for anything, the following rules should be observed by a Muslim: (1) He shall invoke in opportune moments. (2) He shall raise up both of his hands confronting his face. (3) He shall invoke with sure conviction that it will be granted. (4) He shall invoke with a full attentive mind with absolute surrender to the Almighty for His help. (5) He shall repeatedly invoke like a boy before his father. (6) He shall seek forgiveness of God before invocation and read *Tasbih*, *Tahlil*, *Tahmid* and *Salat*.

(e) **Some forms of invocation in the Quran :**

'O our Lord! grant us good in this world and good in the hereafter and save us from the chastisement of the fire'—2:201Q.

'O our Lord! pour down patience upon us, and make our steps firm and assist us against the unbelieving people'—2:250Q.

'O our Lord! do not overtake us if we forget and make mistakes. O our Lord! do not lay on us a burden as Thou didst lay on those before us. O our Lord! do not impose upon us that which we have not the strength to bear, and pardon us and grant us protection, and have mercy on us. Thou art our Master. So help us against the unbelieving people'—2:286Q.

'O our Lord! we have been unjust to our souls. If Thou shouldst not forgive us, and have mercy on us, we shall certainly be of the losers—7:23Q.

1. **Abu Hurairah** reported that the Apostle of Allah said: For every prophet, there was an acceptable invocation, and every prophet hastened to make his invocation; but I have kept my invocation in abeyance (intercession for my followers) up to the Resurrection Day. That will be, if Allah wills, accessible to every one of my followers who died without setting up anything with God. —Muslim.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ فَتَعَجَّلَ
كُلُّ نَبِيٍّ دَعْوَتَهُ رَأَى اخْتِباتَ دَعْوَتِي شَفَاعَةً
لَا أَمْتِي إِلَى يَوْمِ الْقِيَمَةِ فَمَعِيَ نَائِلَةٌ إِنْ
شَاءَ اللَّهُ مَنْ مَاتَ مِنْ أُمَّتِي لَا يَشْرِكُ
إِلَّا اللَّهُ شَيْئًا * (مسلم)

2. **Same** reported from the Apostle of Allah who said : O Allah ! verily I have taken a covenant to Thee which Thou dost not make me to break it, and verily I am a mortal. Whomsoever of the believers I have injured, abused, cursed or flogged, make it for him a blessing, a means of purification, and a means of nearness which may take him therefor near Thee on the Resurrection Day. —*Agreed*

3. **Same** reported that the Apostle of Allah said : When someone of you invokes, let him not say : O Allah ! forgive me if Thou wisheth, give me provision if Thou wisheth; but let him invoke with certainty. Verily He doeth what He willeth There is no voice to deny it.

—*Bukhari.*

4. **Same** reported that the Apostle of Allah said : When someone of you invokes, let him not say : O Allah, forgive me if Thou wisheth,' but let him be determined and cherish a great hope and verily Allah does not consider anything great which He granteth. —*Muslim.*

5. **Same** reported that the Apostle of Allah said : A man is given response so long as he does not invoke to commit a sin or to sever blood-tie and so long as he is not in haste. It was asked : O Apostle of Allah ! what is in haste' ? He said : I have invoked ;

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

إِنِّي اتَّخَذْتُ عِنْدَكَ عَهْدًا أَن تَخْلِفَنِي

فَإِنَّمَا أَنَا بَشَرٌ فَأَيُّ الْمُؤْمِنِينَ أَذِيَّتُهُ

شَتْمَتُهُ لَعْنَتُهُ جَلَدَتُهُ فَاجْعَلْهَا لَهُ صَلَوةً وَزَكَاةً

وَقُرْبَةً تَقْرِبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَمَةِ *

(مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا

دَعَا أَحَدُكُمْ فَلَا يَقُلْ اللَّهُمَّ اغْفِرْ لِي إِنْ

شِئْتَ أَرْحَمْنِي إِنْ شِئْتَ أَرْزُقْنِي إِنْ

شِئْتَ وَلَعِيزُكُمْ مَسْئَلَتُهُ أَنَّهُ يَفْعَلُ مَا يَشَاءُ

لَا مَكْرَهَ لَهُ * (الْبُخَارِيُّ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا

دَعَا أَحَدُكُمْ فَلَا يَقُلْ اللَّهُمَّ اغْفِرْ لِي إِنْ

شِئْتَ وَلَكِنْ لِيَعِزِّمْ وَلِيَعِظِمِ الرَّغْبَةُ فَإِنَّ

اللَّهَ لَا يَتَعَاطَمُهُ شَيْءٌ إِعْطَاهُ * (مُسْلِمٌ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَسْتَجَابُ لِابْعَدِ مَا لَمْ يَدْعُ بِأَثَمٍ أَوْ قَطِيعَةٍ

رَحِمَ مَا لَمْ يَسْتَعْجَلْ قِيْلَ يَا رَسُولَ اللَّهِ

مَا الْاِسْتَعْجَالُ قَالَ يَقُولُ قَدْ دَعَرْتُ وَقَدْ

I have invoked, but I don't see any response to me. Then he becomes worry at that time and gives up supplication. —*Muslim*.

6. **Abu Darda'a** reported that the Apostle of Allah said: The invocation of a Muslim for his brother (Muslim) on the back of absence is accepted. There is an angel commissioned near his head. When he invokes for good of his brother, the commissioned angel near him says: Be it so. And for you the like rewards. —*Muslim*.

7. **Jaber** reported that the Apostle of Allah said: Invoke not against yourselves, nor invoke against your sons, nor invoke against your properties. Get no hour from Allah in which you beseech a thing and it is granted to you. 2257

8. **Nu'man-b-Bashir** reported that the Apostle of Allah said: Invocation is divine service. Then he read: And your Lord said: Call Me, and I shall give you response. —*Ahmad, Tirmizi, Abu Daud, Nisai Ibn Majah*

9. **Anas** reported that the Apostle of Allah said: Supplication is the marrow of divine service.

—*Tirmizi*.

10. **Abu Hurairah** reported that the Apostle of Allah said:

دَعَوْتُ فَلَمْ أَرِ اسْتِجَابَ لِي فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ وَيَدَعُ الدُّعَاءَ * (مُسْلِمٌ)

عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ مُسْتَجَابَةٌ عِنْدَ رَأْسِهِ مَلَكَ مُوَكَّلٌ كُلَّمَا دَعَا لِأَخِيهِ بِخَيْرٍ قَالَ الْمَلَكَ الْمُوَكَّلُ بِهِ أَمِينَ وَلَكَ بِمِثْلِ * (مُسْلِمٌ)

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَدْعُوا عَلَى أَنْفُسِكُمْ وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ لِأَنْتُمْ تَقْرَأُونَ مِنْ اللَّهِ سَاعَةً يُسَالُ فِيهَا عَطَاءٌ فَيَسْتَجِيبُ لَكُمْ * (مُسْلِمٌ)

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدُّعَاءُ هُوَ الْعِبَادَةُ ثُمَّ قَرَأَ وَقَالَ رَبِّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ - (أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ دَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدُّعَاءُ مَخِ الْعِبَادَةِ * (التِّرْمِذِيُّ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ

2257. None should call an invocation against himself and against his children and properties as such invocation may occur in an hour in which invocations are generally accepted.

There is nothing more honourable to Allah than invocation.

—*Ibn Mjah, Tirmizi (Approved, Rare).*

11. **Salman al-Faresi** reported that the Apostle of Allah said: Nothing but invocation repels a decree, and nothing but obedience to parents increases life.

—*Tirmizi.*

12. **Jaber** reported: There is none who invokes for anything but Allah gives to him what he beseeches for or withholds from him a harm like it, till he does not invoke to commit a sin or to sever a blood-tie.

—*Tirmizi (Rare).*

13. **Ibn Omar** reported that the Apostle of Allah said: Invocation does benefit: to what is sent down or what is not sent down. Therefore, O servants of Allah, you should take to invocation.

—*Tirmizi (Rare).*

14. **Ibn Mas'ud** reported that the Apostle of Allah said: Beseech Allah of His favour, because Allah likes to be beseeched; and verily the best divine service is prolonged hope for relief.

—*Tirmizi (Rare)*

15. **Abu Hurairah** reported that the Apostle of Allah said: Whoso does not invoke Allah, He becomes displeased with him.

—*Tirmizi*

16. **Ibn Omar** reported that the Apostle of Allah said: For

صَلِّمْ لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ مِنْ الدُّعَاءِ.

الْتَرْمِذِيُّ وَابْنُ مَاجَةَ (حَسَنٌ غَرِيبٌ)

عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ قَالَ رَسُولُ

اللَّهِ صَلِّمْ لَا يَرُدُّ الْقَضَاءُ إِلَّا الدُّعَاءُ وَلَا

يَزِيدُ فِي الْعَمْرِ إِلَّا الْبِرُّ * (الْتَرْمِذِيُّ)

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلِّمْ

مَا مِنْ أَحَدٍ يَدْعُو بِدُعَاءٍ إِلَّا آتَاهُ اللَّهُ مَا

سَأَلَ أَوْ كَفَّ عَنْهُ مِنَ السُّوءِ مِثْلَهُ مَا لَمْ

يَدْعُ بِأَثَمٍ أَوْ قَطِيعَةٍ رَحِمَ الْتَرْمِذِيُّ (غَرِيبٌ)

عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلِّمْ

إِنَّ الدُّعَاءَ يَنْفَعُ مِمَّا نَزَلَ وَمِمَّا لَمْ يَنْزَلْ

فَعَلَيْكُمْ عِبَادَ اللَّهِ بِالْدُّعَاءِ *

الْتَرْمِذِيُّ (غَرِيبٌ)

عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ

صَلِّمْ سَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّ اللَّهَ يُحِبُّ

أَنْ يُسَالَ وَأَفْضَلُ الْعِبَادَةِ أَنْ تَنْتَظِرَ الْفَرَجَ

الْتَرْمِذِيُّ (غَرِيبٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ

صَلِّمْ مَنْ لَمْ يَسْأَلِ اللَّهَ يَغْضَبْ عَلَيْهِ *

(الْتَرْمِذِيُّ)

عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ

whomsoever among you, the doors of invocation is opened up, the doors of blessings are also opened up for him; and Allah was not sought for anything (that is) dearer to Him than what He was sought for peace of mind.

—Tirmizi

17. **Abu Hurairah** reported that the Apostle of Allah said: Whoso is pleased (to see) that Allah should respond to him at the time of calamities, let him increase invocations at the time of happiness. —Tirmizi (Rare)

18. **Same** reported that the Apostle of Allah said: Invoke Allah being certain of response and know that Allah does not respond to the invocation of an absent mind. —Tirmizi (Rare).

19. **Malek-b-Yasar** reported that the Apostle of Allah said: When you beseech Allah, beseech with the surfaces of your palms, and don't beseech Him with their backs. And in a narration reported by Ibn Abbas: He said: Invoke Allah with the surfaces of your palms and invoke not with their backs; when you finish, rub your faces therewith.

Abu Daud.

20. **Salman** reported that the Apostle of Allah said: Verily your Lord is the Ever-living, the Generous. He is shy before His servant when he raises up his hands before Him to return them empty.

—Tirmizi, Abu Daud, Baihaqi.

صَلَّمَ مَنْ فَتَحَ لَهُ مِنْكُمْ بَابَ الدُّعَاءِ
فُتِحَتْ لَهُ أَبْوَابُ الرَّحْمَةِ وَمَا سَأَلَ اللَّهُ
شَيْئًا يَعْنِي أَحَبَّ إِلَيْهِ مِنْ أَنْ يُسَالَ
الْعَافِيَةَ * (التِّرْمِذِيُّ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ مَنْ سَرَهُ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ عِنْدَ
الشَّدَائِدِ فَلْيَكْثِرِ الدُّعَاءَ فِي الرِّخَاءِ *
التِّرْمِذِيُّ (غَرِيبٌ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّمَ ادْعُوا
اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ وَعَالِمُونَ أَنَّ
اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلْبٌ غَافِلٌ لَهُ -
التِّرْمِذِيُّ (غَرِيبٌ)

عَنْ مَالِكِ بْنِ يَسَارٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ إِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ بِبَطْنِ أَكْفِكُمْ
وَلَا تَسْأَلُوهُ بظهورها وَفِي رِوَايَةِ ابْنِ عَبَّاسٍ
قَالَ سَلُوا اللَّهَ بِبَطْنِ أَكْفِكُمْ وَلَا تَسْأَلُوهُ
بظهورها فَإِذَا فَرَغْتُمْ فَامْسَحُوا بِهَا وَجُوهَكُمْ *

(ابوداود)
عَنْ سَلْمَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّمَ
أَنَّ رَبَّكُمْ حَيٌّ كَرِيمٌ يَسْتَجِيبُ مِنْ عَبْدِهِ
إِذَا رَفَعَ يَدَيْهِ إِلَيْهِ أَنْ يَرُدَّهُمَا صَفْرًا *
(التِّرْمِذِيُّ وَابُودَاوُدَ وَابَيْهَقِي)

21. **Omar** reported : Whenever the Apostle of Allah raised up his hands in invocations, he used not to put them down until he passed them over his face.

—*Tirmizi*.

22. **Ayesha** reported : The Prophet was fond of all embracing supplication and he used to leave what is besides it.

—*Abu Daud*

23. **Abdullah-b-Amr** reported that the Apostle of Allah said : Verily the invocation most speedy in response is the invocation of an absentee for an absentee. —*Tirmizi, Abu Daud*

24. **Omar-b-al Khattab** reported : I asked permission of the Prophet for Umrah and he gave me permission. He said : O dear brother ! have a share for us in your invocation and don't forget us. He uttered a word in exchange of which the world even will not satisfy me.

—*Abu Daud, Tirmizi*

25. **Abu Hurairah** reported that the Apostle of Allah said : As for three persons, their supplications are not refused : a fasting man at the time of Iftar, a just ruler and the supplication of an oppressed man. Allah takes them (invocations) up above the clouds, and the doors of heaven are opened up for them, and the Lord

عَنْ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ يَدَيْهِ فِي الدُّعَاءِ لَمْ يَحْطِ بِمَا حَتَّى يَمْسَحَ بِهِمَا وَجْهَهُ * (الترمذي)

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَحِبُّ الْجَوَامِعَ مِنَ الدُّعَاءِ وَيَدْعُ مَا سِوَى ذَلِكَ * (ابوداود)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَسْرَعَ الدُّعَاءِ إِجَابَةٌ دُعَاةِ غَائِبٍ لَغَائِبٍ - (الترمذي و ابوداود)

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ اسْتَأْذَنْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْعُمْرَةِ فَأَذِنَ لِي وَقَالَ اشْرِكْنَا يَا أَخِي فِي دُعَاؤِكَ وَلَا تَنْسَنَا فَقَالَ كَلِمَةً مَا يَسِّرُنِي أَنْ لِي بِهَا الدُّنْيَا

(ابوداود والترمذي)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمُ الصَّائِمُ حِينَ

يُفْطِرُ وَالْإِمَامُ الْعَادِلُ وَدُعَاةُ الْمَظْلُومِ يَرْفَعُهَا

اللَّهُ فَوْقَ الْغَمَامِ وَتُفْتَحُ لَهَا أَبْوَابُ السَّمَاءِ

says: By My honour, I must give you help though after a while. —*Tirmizi*

26. Same reported that the Apostle of Allah said: Three invocations are granted without any doubt therein: the invocation of a father, and the invocation of a traveller and the invocation of an oppressed person.

—*Tirmizi Abu Daud, Ibn Majah*

27. Anas reported that the Apostle of Allah said: Let every one of you implore his Lord for his needs, the whole of them, so much so that he should implore (even) for the thong of his shoes when it is torn off. He added in a narration reported by Sabet al Bunani as Mursal: So much so that he should implore Him (even) for salt, and so much so that he should implore Him for his shoe-thong when it is torn off. —*Tirmizi*

23. Akramah from Abbas reported: (The manner of) invocation is that you should raise up your hands up to your shoulders or adjacent to them; and forgiveness is that you should give hint with a finger; and complete dedication is that you should spread out your hands together. And in a narration, he said: Complete surrender is like this. Then he raised up his hands and placed their palms in front of his face. —*Abu Daud*

وَيَقْرَأُ الرَّبُّ وَعِزَّتِي لَا نُصْرَتِكَ وَلَوْ بَعْدَ حِينٍ *

(التِّرْمِذِيُّ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثُ

دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ دَعْوَةُ

الرَّوَالِدِ وَدَعْوَةُ الْمَسَافِرِ وَدَعْوَةُ الْمَظْلُومِ *

(التِّرْمِذِيُّ وَابْنُ مَاجَةَ)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

لِيَسْأَلِ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ كُلَّهَا حَتَّى

يَسْأَلَ شَيْعَ نَعْلِهِ إِذَا انْقَطَعَ زَادَ فِيهِ رَوَايَةٌ

عَنْ ثَابِتِ بْنِ الْبُنَانِيِّ مَرْسَلًا حَتَّى يَسْأَلَ

الْمِلْحَ وَحَتَّى يَسْأَلَ شَيْعَهُ إِذَا انْقَطَعَ *

(التِّرْمِذِيُّ)

عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ

الْمُسْتَلِئَةُ أَنْ تَرْفَعَ يَدَيْكَ حَذْوَ مَنْكَبَيْكَ

وَتَهْوِئَهُمَا وَالْإِسْتِغْفَارُ أَنْ تُشِيرَ بِأَصْبَعٍ

وَاحِدَةٍ وَالْإِبْتِهَالُ أَنْ تَمُدَّ يَدَيْكَ جَمِيعًا

وَفِي رَوَايَةٍ قَالَ وَالْإِبْتِهَالُ هَكَذَا وَرَفَعَ

يَدَيْهِ وَجَعَلَ ظَهْرَهُمَا مِمَّا يَلِي وَجْهَهُ -

(ابْنُ دَاوُدَ)

29. **Obay-b-Ka'ab** reported : Whenever the Apostle of Allah made mention of anybody and invoked for him, he used to begin with himself.

—*Tirmizi (Rare, Correct)*

607w. **Anas** reported : The Apostle of Allah used to lift up his hands in invocation, so much so that the brightness of his armpits could be seen.

—*Taihaqi*

607w1. **Sahl-b-Sa'ad** reported from the Prophet : He used to keep up his fingers in front of his two shoulders and then invoke.

—*Baihaqi*

607w2. **Sa'eb-b Yezid** reported from his father : Whenever the Holy Prophet invoked and raised up his hands, he used to pass his hands over his face.

—*Baihaqi*

607w3. **Ibn Omar** reported that he used to say : Verily your lifting of your hands is an innovation. The Apostle of Allah did not go beyond this, that is, up to the breast.

—*Ahmad*

607w4. **Abu Sayeed al Khodri** reported that the Apostle of Allah said : There is no Muslim invoking with an invocation wherein there are no sin and severance of blood-tie but Allah grants to him one of the three things : either He takes speedy action of his invocation, or reserves it for

عَنْ أَبِي بَنْ كَعْبٍ قَالَ كَانَ رَسُولُ
اللَّهِ صَلَّيْهِ إِذَا ذَكَرَ أَحَدًا فَدَعَا لَهُ بِدَا
بِنَفْسِهِ * التِّرْمِذِيُّ (غَرِيبٌ صَحِيحٌ)

عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّيْهِ
يَرْفَعُ يَدَيْهِ فِي الدُّعَاءِ حَتَّى يَرَى بَيَاضَ
إِبْطِيئِهِ * (الْبَيْهَقِيُّ)

عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ صَلَّيْهِ
قَالَ كَانَ يَجْعَلُ أَصْبُعَيْهِ هَذَا مَذْكُوبَةً
(الْبَيْهَقِيُّ) وَيَدْعُو -

عَنْ إِسَائِبِ بْنِ يَزِيدٍ عَنِ أَبِيهِ
أَنَّ النَّبِيَّ صَلَّيْهِ كَانَ إِذَا دَعَا فَرَفَعَ يَدَيْهِ
مَسَحَ وَجْهَهُ بِيَدَيْهِ - (الْبَيْهَقِيُّ)

عَنْ ابْنِ عَمْرٍاءَ يَقُولُ إِنَّ رَفْعَكُمْ
أَيْدِيَكُمْ بَدْعٌ مَزَادَ رَسُولِ اللَّهِ صَلَّيْهِ عَلَى هَذَا
يَعْنِي إِلَى الصَّدْرِ * (أَحْمَدُ)

عَنْ أَبِي سَعِيدٍ نِ الْخُدْرِيِّ أَنَّ
النَّبِيَّ صَلَّيْهِ قَالَ مَا مِنْ مُسْلِمٍ يَدْعُو بِدُعَاةٍ
لَيْسَ فِيهَا إِثْمٌ وَلَا قَطِيعَةٌ رَحِمَ إِلَّا أَعْطَاهُ
اللَّهُ بِهَا أَحَدِي ثَلَاثٍ إِمَّا أَنْ يُعْجَلَ
لَهُ دَعْوَتُهُ وَإِمَّا أَنْ يُدْخِرَهَا لَهُ نِي
الْآخِرَةَ وَإِمَّا أَنْ يُصْرِفَ عَنْهُ مِنَ السَّرْعِ

the hereafter or He turns him away from an evil like it. They said: In that case, we shall invoke more. He said: Allah has got more. —*Ahmad* 607w5. **Ibn Abbas** reported from the Prophet who said: Five invocations are responded to: the invocation of one oppressed till he takes revenge, the invocation of a pilgrim till he returns, the invocation of warrior till he finds ease, the invocation of a sick man till he recovers and the invocation of a brother for his brother (Muslim) on the back of absence. Afterwards he said: Of these invocations, the most speedy in response is the invocation of a brother on the back of absence. —*Baihaqi*

مِثْلَهَا قَالُوا إِذَا نَكْثَرُ قَالَ اللَّهُ أَكْثَرُ *

(أحمد)

عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى

قَالَ خَمْسٌ دَعَوَاتٍ يَسْتَجَابُ لِهِنَّ دَعْوَةُ

الْمَظْلُومِ حَتَّى يَنْتَصِرَ وَدَعْوَةُ الْحَاجِّ حَتَّى

يَصْدُرَ وَدَعْوَةُ الْمَجَاهِدِ حَتَّى يَقْعُدَ وَدَعْوَةُ

الْمَرِيضِ حَتَّى يَبْرَأَ وَدَعْوَةُ الْإِخِ لَإِخِيهِ

بِظَهْرِ الْغَيْبِ ثُمَّ قَالَ وَاسْرِعْ هَذِهِ الدَّعَوَاتُ

إِجَابَةُ دَعْوَةِ الْإِخِ بِظَهْرِ الْغَيْبِ - (الْبَيْهَقِيُّ)

SECTION 2

2259. Remembrance of Allah (ذِكْرُ اللَّهِ)

(a) **Zikr of Allah.** To remember Allah and His attributes is the object of all divine services. It is greater than all other divine services and is testified by the following verse: Verily prayer removes indecencies and unlawful things, and remembrance of Allah is greatest (29:45Q). The object of prayer is to remember Allah. The Quran says: Keep up prayer for My remembrance (Q). The object of the Quran-reading is to remember Allah after calling to mind His power and prowess, His glorifications and praise etc. The object of fasting is to make the body fit to remember Allah by curbing the rising passions. The object of pilgrimage is to remember Allah after coming to His symbolic house and the great assemblage of men before the Almighty. In short, Zikr of Allah is the object and it is obtained through various modes of worships, such as Prayer, Fasting, Haj, Zakat, Invocations, seeking Refuge etc.

(b) **Direction and Excellence of Zikr.** The Quran in many verses directs the people to remember Him. It says : Remember Me, and I shall remember you, and be thankful to Me and be not ungrateful 2:152Q. Remember Allah much that you may attain salvation — 62:10Q. Allah has praised those who remember Allah standing and sitting and lying on their sides and reflect on the creation— 2:190Q. There are traditions in this section which will go to show the excellence of those who remember Allah. Only one is here quoted. The Prophet asked his companions : Shall I not inform you of the best of your actions, and the purest of them near your Master, and the highest of them in your ranks, and the more efficacious for you than the expense of gold and silver ? He said : Zikr of Allah—38:38. A remembering tongue is the best property—38:45. Allah is with one who remembers Him—38 : 51. Remembrance of Allah is a secret key to open the doors of Allah's mercy, and such a man is like one who is living among the dead.

(c) **Modes of Zikr.** Besides the modes of Zikr through the compulsory duties like Prayer, Fasting, Haj, Zakat and Quran-reading, there are other modes, such as Tasbih, Takbir, Tahlil, Tahmid, Taqdis, Istigfar, Taubah, Dowa and Tauhid. The Tauhid (لا اله الا الله) is the greatest formula of Zikr. Its value is greater than all other formulas. Secondly, Zikr should be made silently and submissively. The Quran says : And remember your Lord within yourself submissively and fearing and in a voice not loud, in the morning and in the evening and be not of the heedless ones—7:205Q. It appears therefore that Zikr Khafi (silent Zikr) is better than Zikr Jali (loud Zikr).

(d) **Stages of remembrance.** There are four stages of remembering God in order of merit : (1) The first stage is that of a beginner. He moves his tongue with Zikr of Allah with an absent mind. He is still better, because the tongue which would have been otherwise occupied in frivolous talk is restrained from that. (2) The second stage is a little higher in rank—Such a man moves his tongue with Zikr sometimes with an attentive mind and sometimes with an absent mind. (3) The third stage is higher than the second. Such a pious man has got his mind and tongue always engaged in the Zikr of Allah, Tasbih, Tahlil etc. The Quran says of such persons : Those only are

believers whose hearts become full of fear when Allah is mentioned and His communications are recited to them—8:2Q.

(4) The fourth is the highest stage. In this case, the Object of love (Allah) is seated in the throne of the mind of a pious divine. Nothing can gain excess to it. At that time, his words and ideas are drowned in the all-pervading Allah. He himself loses his ego and merges in to the Universal Self. Every other thing in the world is then drowned in the sea of forgetfulness. At that time, his hands become the hands of Allah with which he catches, his tongue becomes the tongue of Allah with which he talks and his legs become the legs of Allah with which he walks. Then he begins to see wonderful things and speak unseen things of the future. That is Fana Fillah and Baqa Billah. That is the soul that is at rest (Nafsul-Mutmainnah). Of such a soul, the Quran says: Those who believe and whose hearts are set at rest by the remembrance of Allah. Behold! by Allah's remembrance are the hearts set at rest—13:28Q.

30. Abu Hurairah and Abu Sayeed reported that the Apostle of Allah said: No people keep sitting by remembering Allah but the angels surround them, blessing encompasses them, peace descends on them and Allah speaks of them to those near Him. —Muslim

31. Abu Hurairah reported: The Apostle of Allah was walking on a road at Mecca. He passed by a mount called Jumdan. He said: Travel this Jumdan. 2260 Those who were

عن أبي هريرة وأبي سعيد قالا قال
رسول الله صلعم لا يقعد قوم يذكرون الله
ألا حفتهم الملائكة وغشيتهم الرحمة ونزلت
عليهم السكينة وذكرهم الله فيمن عذبه
(مسلم)

عن أبي هريرة قال كان رسول الله
صلعم يسير في طريق مكة يمر على جبل
يقال له جمدان فقال سيرا هذا

2260. Jumdan is a hill only one station off from Medina. When the Prophet reached this hill from Mecca, some persons became separate from him and proceeded to Medina in advance. Those persons have been termed here as 'Mufarrejun'. On being asked, the Prophet said that those were truly the isolated ones who went in advance for remembering Allah.

separate went in advance (to it).

He asked: And who are those who are separate, O Apostle of Allah? He replied: Those males and females who remember Allah much. —Muslim

32. **Abu Musa** reported that the Apostle of Allah said: The parable of one who remembers his Lord and one who does not remember, is as the parable of one alive and one dead 2261

—Agreed

33. **Abu Hurairah** reported that the Apostle of Allah said: The Almighty Allah says: I am near My servant when he thinks of Me and I am with him when he remembers Me. If he remembers Me within himself, I remember him within Myself; and if he remembers Me in an assembly, I remember him is an assembly better than theirs.

—Agreed

34. **Abu Zarr** reported that the Apostle of Allah said: The Almighty Allah says: Whoso does a good deed, there is (reward) for him ten times like it and I add more; and whoso does an evil, the reward of an evil is an evil like it or I forgive; and whoso makes approach to Me of one span, I make approach to him of one cubit; and whoso makes approach to Me of one cubit, I make approach to him

جَمِيدَانِ سَبَقَ الْمَفْرَدُونَ قَالَ وَمَا

الْمَفْرَدُونَ يَا رَسُولَ اللَّهِ قَالَ الذَّاكِرُونَ اللَّهَ

كَثِيرًا وَالذَّاكِرَاتُ * (مسلم)

عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّي

مَتَّلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ مَتَّلُ

الْحَيِّ وَالْمَيِّتِ * (متفق عليه)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ

صَلَّي يَقُولُ اللَّهُ تَعَالَى إِنَّمَا عِنْدَ ظَنِّ عَبْدِي

بِي وَأَنَا مَعَهُ إِذَا ذَكَرَنِي فَإِنْ ذَكَرَنِي

فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَإِنْ ذَكَرَنِي

فِي مَلَأَ ذَكَرْتُهُ فِي مَلَأَ خَيْرَ مِنْهُمْ *

(متفق عليه)

عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ

صَلَّي يَقُولُ اللَّهُ تَعَالَى مَنْ جَاءَ بِالْحَسَنَةِ

فَلَهُ عَشْرُ أَثَالِهَا وَأَزِيدُ وَمَنْ جَاءَ بِالسَّيِّئَةِ

فَجَزَاءُ سَيِّئَةٍ سَيِّئَةً مِثْلَهَا أَرْأَيْتُمْ وَمَنْ تَقَرَّبَ

مَنِّي شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا وَمَنْ تَقَرَّبَ

2261. This refers to heart which becomes dead when no spiritual food is supplied to it. It cannot grow and thrive and give out better thoughts and ideas.

of one fathom, and whoso comes to Me walking, I come to him running; and whoso meets Me with an earth full of sins without setting up anything with Me, I come to him with forgiveness like that.

—Muslim

35. **Abu Hurairah** reported that the Apostle of Allah said : Verily the Almighty Allah said : Whoso illtreats a friend of Mine, I indeed give him punishment with an encounter, and no servant of Mine can seek nearness to Me with a thing better than what I have made obligatory upon him; and no servant of Mine continues to seek nearness to Me with optional prayers until I love him. When I love him, I become his ear with which he hears, and his eye with which he sees, and his hand with which he holds, and his leg with which he walks, and if he begs of Me, I must give him, 2262 and if he seeks refuge to Me, I give him refuge. I have no greater hesitation for anything I do than My hesitation to take away the life of a believer who dislikes death; then I dislike his dislike but there is no escape from it.

—Bukhari.

مِنْنِي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا وَمِنْ أَنَاثِي

يَمْشِي أَتَيْتُهُ هَرْوَلَةً وَمَنْ لَقِينِي بِقُرْبِ

الْأَرْضِ خَطِيئَةٌ لَا يُشْرِكُ بِي شَيْئًا لَقِيْتُهُ

بِمِثْلِهَا مَغْفِرَةٌ * (مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ عَادَى لِي

وَلِيًّا فَقَدْ أَذْنَتْهُ بِالْحَرْبِ وَمَا تَقَرَّبَ

إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِنْهُمَا اقْتَرَضَ

عَلَيْهِ وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ

حَتَّى أَحْبَبْتُهُ فَإِذَا أَحْبَبْتُهُ فَكُنْتُ سَمْعَهُ

الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يَبْصُرُ بِهِ وَيَدَهُ

الَّتِي يَبْذُلُ بِهَا رَحْمَةً لِي بِشَيْءٍ بِهَا وَلِي

سَأَلَنِي لَا عَظِيمَتُهُ وَلَكِنْ اسْتَعَاذَنِي لِأَعِذْنَهُ وَمَا

تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدْتُ عَنْ

نَفْسِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ

مَسَاءَتَهُ وَلَا يَدُلُّهُ مِنْهُ * (الْبُخَارِيُّ)

2262. This is the highest stage in the spiritual domain in which everything merges into the Universal Self.

36. **Same** reported that the Apostle of Allah said: Verily there are angles for Allah who roam about in the high ways in search of those who remember Allah. When they find a people remember Allah, they proclaim: Come to your needs. They surround them with their wings in the lowest heaven and then their Lord asks them with full knowledge about them: What does My servants say? They say: They read Thy Tasbih, Thy Takbir and Thy Tahmid and Thy Tamjid. He says: Have they seen Me? They say: No, by Allah, they have not seen Thee. He says: How (will it be) if they see Me? They say: If they see Thee, they will become more devoted to Thy service and more devoted to Thy greatness and more devoted to Thy glorification. He says: For what do they implore? They say: They implore Thee for Paradise. He says: Have they seen it? They reply: No, O Lord, by Allah they have not seen it. He says: How (will it be) if they see it? They reply: If they see it, they will desire it more and seek it more and cherish more hope for it. He asks: From what do they take refuge? They say: From the fire. He asks: Have they seen it? They reply: No, O Lord, by Allah they have not seen it. He asks: How (will it be) if

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ مَلَكَةٌ يَطُوفُونَ فِي الطَّرِيقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَرُوا هَلُمُّوا إِلَيَّ حَاجَتُكُمْ فَيُخَفُّ رُفْعُهُمْ بِأَجْنَحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا فَيَسْأَلُهُمْ رَبُّهُمْ رَهْرَهُ أَعْلَمَ بِهِمْ مَا يَقُولُ عِبَادِي يَقُولُونَ يَسْبُحُونَكَ وَيَكْبُرُونَكَ وَيُحَمِّدُونَكَ وَيُمَجِّدُونَكَ فَيَقُولُ هَلْ رَأَوْنِي فَيَقُولُونَ لَا وَاللَّهِ مَا رَأَوْكَ فَيَقُولُ كَيْفَ لَوْ رَأَوْنِي فَيَقُولُونَ لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً وَأَشَدَّ لَكَ تَمَجُّدًا وَكَثْرًا لَكَ تَسْبِيحًا فَيَقُولُ فَمَا يَسْأَلُونَ قَالُوا يَسْأَلُونَكَ الْجَنَّةَ يَقُولُ وَهَلْ رَأَوْهَا فَيَقُولُونَ لَا وَاللَّهِ يَارَبِّ مَا رَأَوْهَا فَيَقُولُ فَكَيْفَ لَوْ رَأَوْهَا فَيَقُولُونَ لَوْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا وَأَشَدَّ طَبًا وَأَعْظَمَ فِيهَا رَغْبَةً قَالَ فَمِمَّا يَتَعَزَّوْنَ يَقُولُونَ مِنَ النَّارِ يَقُولُ فَبَلْ رَأَوْهَا يَقُولُونَ لَا وَاللَّهِ يَارَبِّ مَا رَأَوْهَا يَقُولُ فَكَيْفَ لَوْ رَأَوْهَا

they see it? They reply: If they see it, they will hasten more in fleeing away from it and being fearful of it. He says: I bear witness to you that I have just pardoned them. An angel out of the angels says: Among them there is a man who does not belong to them. Verily he has come with a want. He says: They are friends. So their friend will will not be unfortunate. *Bukhari narrated it.*

In a narration of Muslim: He said: Verily there are angels for Allah who constantly roam in search of the assemblies of Zikr. When they find an assembly wherein there is Zikr, they sit with them and some of them surround others with their wings till they fill up what is between them and the nearest heaven. When they become separate, they ascend and climb up towards the heaven. Then Allah asks them while He is fully aware of their conditions: Whence have you come? They reply: We have come from near Thy servants on the earth who recite Thy Tasbih, and Thy Takbir and Thy Tahlil and Thy Tamjid and they are imploring from Thee. He asks: What are they imploring from Me? They say: They implore Thee for Thy Paradise. He asks:

يَقُولُونَ لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا

وَأَشَدَّ لَهَا مَخَافَةً فَيَقُولُ فَاشْهَدْكُمْ

إِنِّي قَدْ غَفَرْتُ لَهُمْ يَقُولُ مَلَكٌ مِّنْ

الْمَلَائِكَةِ فِيهِمْ فَلَان لَيْسَ مِنْهُمْ إِنَّمَا جَاءَ لِحَاجَةٍ

قَالَ هُمْ الْجُلَسَاءُ لَا يَشْقَى جُلُوسُهُمْ رَوَاهُ الْبُخَارِيُّ

وَفِي رِوَايَةٍ مِّسَامٌ قَالَ إِنَّ اللَّهَ مَلَكُوكَةَ

سَيَادَةِ فَضْلًا يَبْتَغِرْنَ مَجَالِسَ الذِّكْرِ فَإِذَا

وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ قَعَدُوا مَعَهُمْ وَحَفَّ

بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ حَتَّى يَمْلَأُوا مَا بَيْنَهُمْ

وَبَيْنَ السَّمَاءِ الدُّنْيَا فَإِذَا تَفَرَّقُوا عَرَجُوا وَصَعَدُوا

إِلَى السَّمَاءِ فَيَسْأَلُهُمُ اللَّهُ وَهُوَ أَعْلَمُ بِحَالِهِمْ

مِنْ أَيْزٍ جِئْتُمْ فَيَقُولُونَ جِئْنَا مِنْ عِنْدِ

عِبَادِكَ فِي الْأَرْضِ يَسُبِّحُونَكَ وَيُكَبِّرُونَكَ

وَيُهَلِّلُونَكَ وَيَتَمَجِّدُونَكَ وَيَسْتَلُونَكَ وَمَاذَا

يَسْتَلُونَكَ قَالُوا يَا رَبَّنَا نَسْتَلُكَ رِجْلُكَ قَالُوا

Have they seen My Paradise? They reply: No, O Lord. He asks: How (will it be) if they see My Paradise? They say: They seek Thy protection. He asks: From which thing do they seek My protection? They reply: From Thy fire. He asks: Have they seen My fire? They reply: No. He asks: How (will it be) if they see My fire? They reply: They seek Thy forgiveness. He says: I have pardoned them, and I granted them what they asked, and I have given protection of what they sought protection. They say: O Lord! there is among them a man who is a great sinner. He was passing by when he sat with them. He says: And to him also I have extended My pardon. They are a people whose friend cannot be unfortunate.

37. Hanzalah-b-Rubai al-Osai-di reported: Abu Bakr met me and asked: O Hanzalah! how are you? I replied: Hanzalah is a hypocrite. He said: Glory be to Allah from what you speak. I said: We remain in presence of the Apostle of Allah who reminds us of the Fire and Paradise, as if we see them with our own eyes. When we come out from near the presence of the Apostle of Allah and mix with wives, children and properties,

رَأَوْ جَنَّتِي قَالُوا لَا أَيْ رَبِّ قَالَ وَكَيْفَ

لَوْ رَأَوْ جَنَّتِي قَالُوا وَيَسْتَجِيرُونَكَ قَالَ

وَمِمَّا يَسْتَجِيرُونِي قَالُوا مِنْ نَارِكَ قَالَ

وَهَلْ رَأَوْ نَارِي قَالُوا لَا قَالَ فَكَيْفَ لَوْ

رَأَوْ نَارِي قَالُوا يَسْتَغْفِرُونَكَ فَيَقُولُ قَدْ

غَفَرْتُ لَهُمْ فَاعْطَيْتُهُمْ مَا سَأَلُوا وَاجْرَهُمْ

مِمَّا اسْتَجَارُوا يَقُولُونَ رَبِّ فَيْهِمْ فَلَنْ عَبْدَ

خَطَاءَ إِنَّمَا مَرَجَلَسَ مَعَهُمْ فَيَقُولُ وَلَهُ

غَفَرْتُ هُمُ الْقَوْمُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ *

عَنْ حَنْظَلَةَ بْنِ الرَّبِيعِ الْأَسَدِيِّ قَالَ

لَقِينِي أَبُو بَكْرٍ فَقَالَ كَيْفَ أَنْتَ يَا حَنْظَلَةُ

قُلْتُ نَاقٍ حَنْظَلَةُ قَالَ سُبْحَانَ اللَّهِ مَا تَقُولُ

قُلْتُ تَكُونُ عِنْدَ رَسُولِ اللَّهِ صَلَاحٌ يَذْكُرُنَا

بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأَى عَيْنٍ فَإِذَا خَرَجْنَا

مِنْ عِنْدِ رَسُولِ اللَّهِ عَافَسْنَا الْأَزْوَاجَ وَالْأَوْلَادَ

وَالضَّيْعَاتِ نَسِينَا كَثِيرًا قَالَ أَبُو بَكْرٍ فَوَ

we forget many things. Abu Bakr said: By Allah, we certainly feel like this. Then Abu Bakr and myself began to walk till we came to the Apostle of Allah. I said: O Apostle of Allah! Hanzalah is a hypocrite. The Apostle of Allah said: And what is that? I said: O Apostle of Allah! we remain in your presence, while you remind us of the Fire and Paradise, as if we actually see (them); but when we go out of your presence and mix with wives, children and properties, we forget many things. The Apostle of Allah said: By One in whose hand there is my life, were you to remain for all the time as you remain in my presence and in the remembrance (of Allah), the angels would have certainly handshaked with you upon your beds and in your paths. But, O Hanzalah, one hour, one hour (thrice). 2263. —Muslim.

33. Abu Darda'a reported that the Apostle of Allah said: Shall I not inform you about the just of your actions, and the purest of them near your Master and the highest of them in your ranks and the more efficacious

اللَّهُ إِنَّا لَنَلْقَىٰ مِثْلَ هَذَا فَانْطَلَقْتُ أَنَا

وَأَبُوبَكْرٍ حَتَّىٰ دَخَلْنَا عَلَىٰ رَسُولِ اللَّهِ

صَلِّعُ فَقُلْتُ نَافِقٌ حَنْظَلَةُ يَارَسُولَ اللَّهِ قَالَ

رَسُولُ اللَّهِ صَلِّعُ وَمَا ذَاكَ فَقُلْتُ يَارَسُولَ

اللَّهُ نَكُونُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ

كَأَنَّا رَأَيْنَا عَيْنٍ فَذَا خَرَجْنَا مِنْ عِنْدِكَ

عَافَسْنَا الْأَزْوَاجَ وَالْأَوْلَادَ وَالضَّيْعَاتِ نَسِينَا

كَثِيرًا فَقَالَ رَسُولُ اللَّهِ صَلِّعُ وَالَّذِي نَفْسِي

بِيَدِهِ لَوُتَدَوُّمُونَ عَلَىٰ مَا تَكُونُونَ عِنْدِي

وَفِي الذِّكْرِ لَصَافِحَتِكُمُ الْمَلَائِكَةُ عَلَىٰ فُرُشِكُمْ

وَفِي طُرُقِكُمْ وَلَكِنْ يَحْظِلُ سَاعَةً وَسَاعَةً

ثَلَاثَ مَرَّاتٍ * (مُسْلِمٌ)

عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ

صَلِّعُ إِلَّا أَتَيْتُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَأَزْكَيْهَا

عِنْدَ مَلِيكِكُمْ وَارْفَعَهَا فِي دَرَجَاتِكُمْ وَخَيْرِ

2263. If you find your mind ready to remember Allah for only an hour, you must remember Him, and if your mind is heedless, you must perform other duties in that hour. He said that this thing occurs in case of everyone. So such a person cannot be called a hypocrite.

for you than the expense of gold and silver and better for you than your meeting with your enemies whose necks you smite and who smite your necks. They said : Yes. He said: Remembrance of Allah.

—Malek, Ahmad, Tirmizi, Ibn Majah.

39. **Abdullah-b-Busr** reported that an unlettered Arab came to the Prophet and said: Who is the best among men? He replied: Happy is he whose life has been prolonged and whose actions have been good. He said: O Apostle of Allah! which of the actions is the best? He replied: Your parting away from the world with your tongue saturated with the remembrance of Allah.

—Tirmizi, Ahmad.

40. **Anas** reported that the Apostle of Allah said: When you pass by the gardens of Paradise, enjoy (their fruits). They asked: And what are the gardens of Paradise? He said: The circles of Zikr.

—Tirmizi.

41. **Abu Hurairah** reported that the Apostle of Allah said: Whoso sits in a place wherein he does not remember Allah, there is disappointment for him from Allah; and whoso sleeps on a bed wherein he does not remember Allah, there is disappointment for him from Allah.

—Abu Daud

42. **Same** reported that the Apostle of Allah said: There are no people who get up from an assembly wherein they have not

لَكُمْ مِنْ انْفَاقِ الذَّهَبِ وَالْأَرْقِ وَخَيْرٌ
لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَكُمْ فَتَضْرِبُوا اعْنَاقَهُمْ
وَيَضْرِبُوا اعْنَاقَكُمْ قَالُوا بَلَى قَالَ ذَكَرَ
اللَّهُ (مَلِكٌ وَأَحْمَدٌ وَالتَّوَمِدِيُّ وَابْنُ مَاجَةَ)
عَنْ عَبْدِ اللَّهِ بْنِ بَسْرٍ قَالَ جَاءَ أَعْرَابِيٌّ
إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَيُّ النَّاسِ خَيْرٌ
فَقَالَ طُوبَى لِمَنْ طَالَ عَمْرُهُ وَحَسَنَ عَمَلُهُ
قَالَ يَا رَسُولَ اللَّهِ أَيُّ الْأَعْمَالِ أَفْضَلُ قَالَ
أَنْ تَفَارِقَ الدُّنْيَا وَلِسَانُكَ رَطْبٌ مِنْ
ذِكْرِ اللَّهِ * (أَحْمَدُ وَالتَّوَمِدِيُّ)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعَوْا قَالُوا
وَمَا رِيَاضُ الْجَنَّةِ قَالَ حُلُقُ الذِّكْرِ *
(التَّوَمِدِيُّ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرْ اللَّهَ فِيهِ كَانَتْ
عَلَيْهِ مِنَ اللَّهِ تَرَةً وَمَنْ اضْطَجَعَ مَضْجَعًا
لَا يَذْكُرُ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تَرَةً -
(أَبُو دَاوُدَ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ
قَوْمٍ يَتَقَرَّبُونَ مِنْ مَجَاسٍ لَا يَذْكُرُونَ اللَّهَ

remembered Allah except that they get up from, as it were, the dead bodies of asses while there is disappointment over them. —*Ahmad, Abu Daud*

43. **Same** reported that the Apostle of Allah said: No people sit in an assembly wherein they neither do remember Allah, nor send blessings on their Prophet but to court disappointment. If He willeth, He punisheth them; and if He willeth, He granteth them pardon.

—*Tirmizi*

44. **Omme Habibah** reported that the Apostle of Allah said: Every discourse of the son of Adam is against him and not for him except injunction for good or prohibition from evil or remembrance of Allah.

—*Tirmizi (Rare),*

45. **Saoban** reported: When it was revealed 'And those who hoard up gold and silver,' we were near the Prophet in one of his travels. Some of his companions said: It has come down about gold and silver. Had we known which property is best, we would have acquired it. He said: The best of it is a remembering tongue, and a grateful heart and a believing wife who helps him in his faith. —*Ahmad, Tirmizi, Ibn Majah*

46. **Abu Sayeed** reported: Muwayyah came out to a group within the mosque. He asked: What has made you sit together? They replied: We sat

فِيهِ إِلَّا قَامُوا عَنْ مِثْلِ جِيْفَةِ حِمَارٍ وَكَانَ عَلَيْهِمْ حَسْرَةٌ - (أحمد وأبو داود)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يَصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تَرَةٌ فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَهُمْ * (الترمذي)

عَنْ أُمِّ حَبِيبَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ كَلَامٍ ابْنِ آدَمَ عَلَيْهِ لَالَةٌ إِلَّا أَمْرٌ بِمَعْرُوفٍ أَوْ نَهْيٌ عَنْ مَنكَرٍ أَوْ ذِكْرُ اللَّهِ * (الترمذي غريب)

عَنْ ثَوْبَانَ قَالَ لَمَّا نَزَلَتْ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ فَقَالَ بَعْضُ أَصْحَابِهِ نَزَلَتْ فِي الذَّهَبِ وَالْفِضَّةِ لَوْ عَلِمْنَا أَيَّ الْمَالِ خَيْرٌ فَتَتَّخِذُهُ فَقَالَ أَفْضَلُهُ لِسَانٌ ذَاكِرٌ وَقَلْبٌ شَاكِرٌ وَزَوْجَةٌ مُؤْمِنَةٌ

تُعِينُهُ عَلَى إِيْمَانِهِ * (أحمد والترمذي وابن ماجه)

عَنْ أَبِي سَعِيدٍ قَالَ خَرَجَ مُعَاوِيَةُ عَلَى حَلْفَةٍ فِي الْمَسْجِدِ فَقَالَ مَا أَجْلَسَكُمْ قَالُوا

together, by Allah, to remember (Allah). He said: By Allah nothing but that has made you sit together! They replied: By Allah, nothing but this has made us sit together. He said: Behold! verily I have not sought oath from you as a blame on you. There was none in my rank near the the Prophet of Allah who was mentioned less than myself. The Prophet came out to a group of his companions and said: What has made you sit here? They said: We have sat to remember Allah and and to praise Him according as He guided us to Islam and favoured us therewith. He said: By Allah, nothing but that thing has made you sit. They said: By Allah, nothing but that has made us sit. He said: Behold! I have not sought oath from you as a blame on you, but Gabriel came to me and informed me that the Almighty and Glorious Allah take pride in you before the angels.

—Muslim

47. **Abdullah-b-Bosr** reported that a man said: O Apostle of Allah! verily the doctrines of Islam have appeared difficult to me. So make me acquainted with a thing which is easy for me. He said: Your tongue shall not cease to be saturated with the remembrance of Allah. —*Ibn Majah, Tirmizi (Approved, Rare)*

48. **Abu Sayeed** reported that the Apostle of Allah was asked: Who of the servants will be better and higher

جَلَسْنَا نَذْكُرُ اللَّهَ قَالَ اللَّهُ مَا أَجْلَسَكُمْ إِلَّا ذَلِكَ قَالُوا اللَّهُ مَا أَجْلَسْنَا غَيْرَهُ قَالَ أَمَا إِنِّي لَمِ اسْتَحْلَفْتُكُمْ تَهْمَةً لَكُمْ وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ اللَّهِ صَلَّعِمِ أَقَلَّ عِنْدَهُ حَدِيثًا مِنِّي وَإِنْ رَسُولَ اللَّهِ صَلَّعِمِ خَرَجَ عَلَى حَلْقَةٍ مِنْ أَصْحَابِهِ فَقَالَ مَا أَجْلَسَكُمْ هَهُنَا قَالُوا جَلَسْنَا نَذْكُرُ اللَّهَ وَنُحَمِّدُهُ عَلَى مَا هَدَانَا لِلْإِسْلَامِ وَمِنْ بَيْنِ عَلَيْنَا قَالَ اللَّهُ مَا أَجْلَسَكُمْ إِلَّا ذَلِكَ قَالُوا اللَّهُ مَا أَجْلَسْنَا إِلَّا ذَلِكَ قَالَ أَمَا إِنِّي لَمِ اسْتَحْلَفْتُكُمْ تَهْمَةً لَكُمْ وَلَكِنَّهُ إِنِّي جِبْرِيلُ فَأَخْبِرْنِي أَنَّ اللَّهَ عَزَّ وَجَلَّ يُبَاهِي بِكُمْ الْمَلَائِكَةَ * (مُسْلِمٌ)

عَنْ عَبْدِ اللَّهِ بْنِ بَسْرٍ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ فَأَخْبِرْنِي بِشَيْءٍ أَتَشَبُّتُ بِهِ قَالَ لَا يَزَالُ لِسَانُكَ رَطْبًا مَنْ ذَكَرَ اللَّهَ * التِّرْمِذِيُّ وَابْنُ مَاجَةَ (حَسَنٌ غَرِيبٌ)

عَنْ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَ أَبِي الْعَبْدِ أَفْسَلُ رَجُلٍ فِي رَحْمَةِ اللَّهِ

in rank near Allah on the Resurrection day? He said: Those males and females who remember Allah much. It was questioned: O Apostle of Allah! even than a warrior in the way of Allah? He replied: If he fights with his sword with the infidels and the polytheists till it breaks and he is dyed with blood, one who remembers Allah is better than him in rank.

—*Ahmad, Tirmizi (Rare)*

49. **Ibn Abbas** reported that the Apostle of Allah said: The devil reclines on the heart of the son of Adam. When he remembers Allah, he retraces; and when he is heedless, he whispers evils.

—*Bukhari (without Isnad)*

50. **Muaz-b-Jabal** reported: No servant did an action which went more for his salvation than the remembrance of Allah.

—*Malek, Tirmizi, Ibn Majah*

51. **Abu Hurairah** reported that the Apostle of Allah said: Verily Allah says: I am with My servant when he remembers Me and his lips move for Me.

—*Bukhari*

608w. **Malek** reported: It reached me that the Apostle of Allah used to say: He who remembers Allah among the heedless is like a warrior behind those who flee away; and he who remembers Allah

عَنْ اللَّهِ يَوْمَ الْقِيَمَةِ قَالَ الذَّاكِرُونَ اللَّهُ
كَثِيرًا وَالذَّاكِرَاتِ قِيلَ يَا رَسُولَ اللَّهِ وَمِنْ
الْغَازِي فِي سَبِيلِ اللَّهِ قَالَ لَوْ ضَرَبَ بِسَيْفِهِ
فِي الْكُفَّارِ وَالْمُشْرِكِينَ حَتَّى يَنْكَسِرَ
وَيُخْتَضِبَ دَمًا فَإِنَّ الذَّاكِرَ لِلَّهِ أَفْضَلُ
مِنْهُ دَرَجَةً * أَحْمَدُ وَالتِّرْمِذِيُّ (غَرِيبٌ)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ عَلَيْهِ وَسَلَّمَ جَاءَتْهُ عَلَى قَلْبِ ابْنِ آدَمَ
فَإِذَا ذَكَرَ اللَّهَ خَنَسَ وَإِذَا غَفَلَ وَسَّوَسَ *
الْبُخَارِيُّ (تَعْلِيْقًا)

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ مَا عَمِلَ الْعَبْدُ
عَمَلًا أَنْجَى لَهُ مِنْ عَذَابِ اللَّهِ مِنْ ذِكْرِ
اللَّهِ * (مَالِكٌ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ عَلَيْهِ وَسَلَّمَ يَقُولُ أَفْصَحَ عَبْدِي إِذَا
ذَكَرَنِي وَتَحَرَّكَتْ بِي شَفَتَاهُ - (الْبُخَارِيُّ)

عَنْ مَالِكٍ قَالَ بَلَغَنِي أَنَّ رَسُولَ اللَّهِ
صَلَّمَ عَلَيْهِ وَسَلَّمَ يَقُولُ ذَكَرَ اللَّهُ فِي الْغَائِلِينَ
كَالْقَائِلِ خَلْفَ الْغَائِلِينَ وَذَكَرَ اللَّهُ فِي

among the heedless is like a green branch of a dry tree ; and in a narration : Like a green tree in the midst of trees ; and he who remembers Allah among the heedless is like a light in a dark house ; and as for one who remembers Allah among the heedless, Allah shows him his place in Paradise while he is yet alive ; and as for one who remembers Allah among the heedless he is forgiven for as much as the numbers of 'Fasih' and 'A'jam', and Fasih is all children of Adam and Ajam is all animals.

—Razin.

609w. Abdullah-b-Omar reported from the Prophet who used to say : There is a polish for everything and the polish of heart is the remembrance of Allah ; and nothing can save more from the chastisement of Allah than the remembrance of Allah. They asked : Nor even Jihad in the way of Allah ? He said : Nor even if he fights with his sword till it breaks.

—Baihaqi

الْغَافِلِينَ كَغُصْنٍ أَخْضَرٍ فِي شَجَرٍ يَابِسٍ
وَفِي رَوَايَةٍ مِثْلُ الشَّجَرَةِ الْخَضِرَاءِ فِي
وَسْطِ الشَّجَرِ وَذَاكَ اللَّهُ فِي الْغَافِلِينَ مِثْلُ
مَصْبَاحٍ فِي بَيْتٍ مُظْلَمٍ وَذَاكَ اللَّهُ فِي
الْغَافِلِينَ يُرِيدُهُ اللَّهُ مَقْعَدَهُ مِنَ الْجَنَّةِ وَهُوَ
حَيٌّ وَذَاكَ اللَّهُ فِي الْغَافِلِينَ يُغْفِرُ لَهُ
بَعْدَ كُلِّ فَصِيحٍ رَاعِجٍ وَالْفَصِيحُ بَنُو آدَمَ
وَالْأَعْجَمُ الْبَهَائِمُ * (رَزِينٌ)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ صَلَّيْهِ
أَنَّهُ كَانَ يَقُولُ لِكُلِّ شَيْءٍ مَقَالَةٌ وَمَقَالَةُ الْقُلُوبِ
ذِكْرُ اللَّهِ وَمَا مِنْ شَيْءٍ أَنْجَى مِنْ عَذَابِ
اللَّهِ مِنْ ذِكْرِ اللَّهِ قَالُوا وَلَا الْجِهَادُ فِي
سَبِيلِ اللَّهِ قَالَ وَلَا أَنْ يَضْرِبَ بِسَيْفِهِ حَتَّى
يَنْقُطَ * (الْبَيْهَقِيُّ)

SECTION 3

2264. Names of Allah

(a) The following are the ninety-nine names of the Divine Being :—

(i) Names relating to His person : (1) الْوَاحِدُ — the One, (2) الْحَقُّ — the True, (3) الْقُدُّوسُ — the Holy, (4) الْغَنِيُّ — Free from want, (5) الْغَنِيُّ —

Self-sufficient, (6) الاول—the First, (7) الآخر—the Last, (8) الحي—the Ever-living, (9) القيوم—the Self-subsisting, (10) الواجد—the Existing, (11) الله—Allah, (12) لا اله الا هو—there is no god but He.

(ii) **Names relating to His act of creation :** (13) الخالق—the Creator, (14) البارئ—the Creator of soul, (15) المصور—the Fashioner of shapes, (16) البديع—the Originator, (17) المضار—one who brings distress, (18) النافع—one who benefits.

(iii) **Names relating to His love and mercy :** (19) الرب—Lord, (20) الرحمن—the Most Compassionate, (21) الرحيم—the Most Merciful, (22) الرؤوف—the Benignant, (23) التواب—the Acceptor of repentance, (24) العليم—the Forbearing, (25) العفو—the Pardoner, (26) الشكور—the Acceptor of gratefulness, (27) السلام—the Author of peace, (28) المومن—the Grantor of security, (29) البار—the Benign, (30) الرافع الدرجات—the Exalter of ranks, (31) الرزاق—the Bestower of sustenance, (32) الوهاب—the Great Giver, (33) الواسع—the Ample-giving, (34) الصبور—the Patient.

(iv) **Names relating to His greatness and glory :** (35) العظيم—the Grand, (36) العزيز—the Mighty, (37) القوي—the Strong, (38) القهار—the Supreme, (39) الجبار—the Powerful, (40) المتكبر—the Possessor of greatness. He who compels others to work according to His will, (41) الكبير—the Great, (42) الكريم—the Generous, (43) الحميد—the Praise-worthy, (44) المجيد—the Glorious, (45) المتين—the Firm, (46) الظاهر—the Manifest, (47) ذي الجلال والإكرام—Lord of glory and honour, (48) النور—the Light, (49) المقسط—the Equitable, (50) الرلي—one who governs, (51) الجليل—the Majestic, (52) العادل—the Just, (53) المقدم—one who brings forward, (54) المؤخر—one who puts off.

(v) **Names relating to His power and control :** (55) القدير—the Powerful, (56) الركيل—one in charge, (57) الحفيظ—the Keeper, (58) الملك—the King, (59) الفتاح—the Greatest Judge, (60) الحسيب—one taking account, (61) ذو الانتقام—the Inflicter of retribution, (62) المقيت—Controller of all things, (63) القابض—one who straitens, (64) المعز—one who gives honour, (65) المذل—one who brings disgrace, (66) المجيب—one who accepts prayer, (67) المميت—one who raises the dead to life, (68) المحصي—one who records, (69) المبدئ—one who begins, (70) المعيد—one who reproduces, (71) المعطي—one who gives life, (72) المميت—one who causes death, (73) مالك الملك—Master of Kingdom, (74) الجامع—one who gathers

(75) المغني—One who enriches, (76) المعطي—One who grants, (77) الباقي—One who withholds, (78) الهادي—One who guides, (79) الباقي—One who endures forever, (80) الوارث—One who inherits everything. (81) اللطيف—Subtle, (82) الودود—The Great Lover, (83) العالي—the High, (84) الخافض—One who abases, (85) الماجد—One who grants honour, (86) المقتدر—the Almighty, (87) الكريم—the Just, (88) الواسع—the Great Watcher, (89) المتعالي—the Highest, (90) الباسط—One who extends provisions.

(vi) **Names relating to His knowledge:** (91) العليم—the Knowing, (92) الحكيم—the Wise, (93) الخبير—the Aware, (94) السميع—the Hearing, (95) البصير—the Seeing, (96) الشاهد—the Witness, (97) الرقيب—the Watcher, (98) الباطن—the Knower of hidden things, (99) المهيمن—the Guardian over all.

Of these names, the word 'Allah' may be called His proper name and the others are His attributive names. The most important of His names are Allah, Rahman, Rahim and Gafur. There is difference of opinion regarding the greatest name of Allah among the jurists. According to them, it is one of the following: (1) الرحمن الرحيم * (2) لا اله الا الله (3) مالك الملك (4) الحي القيوم (5) بسم الله (6) الذي لا اله الا هو رب العرش

It has also been said that Ism Azam is that name of Allah which appears to an individual most appealing to move towards God. The latter seems to be in consonance with reason.

(b) **Significance of the recitation of Allah's names.** The Quran enjoins on us to recite the names of Allah in the following verse: Allah has got the best names; therefore invoke Him therewith and leave alone those who violate the sanctity of His names—7:180Q. This does not mean that these names shall be counted on a rosary which the Prophet never did, but the real significance is that these attributes contained in the names shall be followed by men. To this effect, the Prophet said: Imbue thyself with divine attributes. These names set up the ideal which we shall try to attain. For example, Allah is Rahman (the Most Compassionate). In showing mercy, He does not distinguish. He sends rain, sun-shine and other benefits of nature equally on all. Similar should be our mercy with all of His creatures. Such is the case with all other attributes. If we can attain to this great ideal, we shall reach perfection in the true sense of the term.

52. **Abu Hurairah** reported that the **Apostle of Allah** said: Verily there are 99 names (one hundred but one) for Allah. Whoso counts them will enter Paradise. And in a narration: And He is odd and loves odd.

—*Agreed*

53. **Abu Hurairah** reported that the **Apostle of Allah** said: Verily there are 99 names for Allah. Whoso counts them will enter Paradise.

—*Mishkat*

54. **Boraidah** reported that the **Apostle of Allah** heard a man say: "O Allah! verily I beseech Thee as Thou art Allah. There is no deity but Thou, the One, Free from want, One who begets not, nor was begotten, and there is no equal like Him". He said: He has beseeched Allah with His greatest name. If He is implored with it, He gives; and if He is invoked with it, He responds.

—*Tirmizi, Abu Daud*

55. **Anas** reported: I was sitting with the **Prophet** within the mosque while a man was praying. He said: O Allah! verily I beseech Thee, for Thee is all praise, there is no deity but Thou, the Benign, the Bountiful, the Originator of heavens and earth; O One possessing glory and honour; O Ever-living, O Ever-subsisting; I beseech Thee. The **Prophet** said:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى تِسْعَةٌ وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدَةً مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ وَفِي رِوَايَةٍ وَهُوَ رَوَى يَحْيَى بْنُ أَبِي كَثِيرٍ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تِسْعَةٌ وَتِسْعِينَ اسْمًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ * (الْمَشْكُورَةُ)

عَنْ بَرِيدَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ رَجُلًا يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْوَاحِدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفْرًا أَحَدٌ فَقَالَ دَعَا اللَّهَ بِأَسْمِهِ الْأَعْظَمَ الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ وَإِذَا دُعِيَ بِهِ أَجَابَ * (التِّرْمِذِيُّ وَابُدَاوُدُ)

عَنْ أَنَسٍ قَالَ كُنْتُ جَالِسًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ وَرَجُلٌ يَصَلِّي فَقَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْغَنِيُّ الْمَنَّانُ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا قَيُّوْمُ أَسْأَلُكَ فَقَالَ النَّبِيُّ

He invoked Allah with His greatest name—that wherewith if He is called, He responds; and wherewith if He is beseeched, He gives. —*Tirmizi, Abu Daud, Nisai, Ibn Majah* *hint*

56. **Asma'-bn-Yezid** reported that the Apostle of Allah said: The name of Allah is greatest in these two verses: "And your Lord is one God; there is no deity but He; the Most Compassionate, the Most Merciful"; and in the opening of the Family of Imran—"Alif, Lam, Mim; He is Allah; there is no deity but He, the Ever-living, the Ever-Subsisting" 2265 —*Tirmizi, Abu Daud, Ibn Majah, Darimi*

57. **Sa'ad** reported that the Apostle of Allah said: The invocation of Zun-Nun, 2265a when he invoked his Lord remaining in the belly of the fish, was 'There is no deity but Thou. Glory be to Thee; verily I am one of the oppressors'. No Muslim invokes therewith for anything but is responded to.

—*Ahmad, Tirmizi*

610w **Boraidah** reported: I entered the mosque at night with the Apostle of Allah when lo! a man was reading (the Quran) and raising his voice

صَلَّمَ دُعَا اللَّهَ بِأَسْمِهِ الْأَعْظَمِ الَّذِي إِذَا

دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ *

(التِّرْمِذِيُّ وَابُدَاوُدُ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ أَنَّ النَّبِيَّ صَلَّى

قَالَ بِسْمِ اللَّهِ الْأَعْظَمِ فِي هَاتَيْنِ الْيَتِيمَيْنِ

وَاللَّهِ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ

الرَّحِيمُ وَفَاتِحَةَ آلِ عِمْرَانَ بِسْمِ اللَّهِ لَا إِلَهَ

إِلَّا هُوَ أَحْيَى الْقَيُّومُ * (التِّرْمِذِيُّ

وَابُدَاوُدُ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

عَنْ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى

دُعَاةُ ذِي النُّونِ إِذَا دَعَا رَبَّهُ وَهُوَ فِي

بَطْنِ الْحُوتِ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ

إِنِّي كُنْتُ مِنَ الظَّالِمِينَ لَمْ يَدْعُ بِهَا رَجُلٌ

مُسْلِمٌ فِي شَيْءٍ إِلَّا اسْتَجَابَ لَهُ *

(أَحْمَدُ وَالتِّرْمِذِيُّ)

عَنْ بَرِيدَةَ قَالَ دَخَلْتُ مَعَ رَسُولِ

اللَّهِ صَلَّى الْمَسْجِدَ عِشَاءً فَإِذَا رَجُلٌ يَقْرَأُ

2265. These are verses of the Quran.

2265a. Zun-nun is the Prophet Jonah (Yunus). He has got a story behind him. He fell down from a boat and was devoured by a fish. He was within its belly for a time till the fish disgorged him in an island.

high. I asked: O Apostle of Allah! do you say this as a man of show? He said: Rather a penitent believer. He said: While Abu Musa al-Ashari' was reading, and raising up his voice, the Apostle of Allah began to hear his reading. Thereafter Abu Musa sat with invocation. He said: 'O Allah! verily I bear witness to Thee that Thou art Allah; there is no deity but Thou, the One, Free from want. He begets not, nor was He begotten; and there is none equal to Him. The Apostle of Allah said: Indeed he has implored Allah with such a name of His that if something is beseeched therewith, He gives and if something is invoked therewith, He responds. I asked: O Apostle of Allah! inform him what I heard from you. He said: Yes. Then informed him of the saying of the Apostle of Allah. He said to me: You are my true brother to-day. You have conveyed to me the tradition of the Apostle of Allah.

—Razin

وَيَرْفَعُ صَوْتَهُ فَقُلْتُ يَا رَسُولَ اللَّهِ اتَّقِرْ
هَذَا مُرَاءَ قَالَ بَلَى مُؤْمِنٌ مُذْنِبٌ قَالَ
وَأَبُو مُوسَى الْأَشْعَرِيُّ يَقْرَأُ وَيَرْفَعُ صَوْتَهُ
فَجَعَلَ رَسُولُ اللَّهِ صَلَّعٌ يَتَسَمَعُ لِقِرَاءَتِهِ ثُمَّ
جَلَسَ أَبُو مُوسَى يَدْعُو فَقَالَ اللَّهُمَّ إِنِّي
أَشْهَدُكَ أَنْكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ
أَحَدٌ صَمَدٌ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ
لَهُ كُفْرًا أَحَدٌ فَقَالَ رَسُولُ اللَّهِ صَلَّعٌ لَقَدْ
سَأَلَ اللَّهُ بِاسْمِهِ الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ
وَإِذَا دُعِيَ بِهِ أَجَابَ قُلْتُ يَا رَسُولَ اللَّهِ
أَخْبِرْهُ بِمَا سَمِعْتَ مِنْكَ قَالَ نَعَمْ فَأَخْبَرْتَهُ
بِقَوْلِ رَسُولِ اللَّهِ صَلَّعٌ فَقَالَ لِي أَنْتَ
الْيَوْمَ لِي أَخٌ صَدِيقٌ حَدَّثْتَنِي بِحَدِيثِ
رَسُولِ اللَّهِ صَلَّعٌ * (رَزِين)

SECTION 4

2266. Tasbih, Tahmid, Tahlil, Takbir

(a) Meanings :

Tasbih- to recite سبحان الله (Glory be to God).

Tahmid- to recite الحمد لله (All praise is due to God).

Tahlil- to recite لا اله الا الله (There is no god but Allah).

Takbir- to recite الله أكبر (Allah is Greatest).

Taqdis- to recite سبحان الملك القدوس (Glory be to the Holy king).

Hailulah- to recite لا حول ولا قوة الا بالله (There is no power, and no strength except through Allah).

(b) **What do their recitations signify?** The greater is the realisation of the significance of each formula, the greater is the merit. Only verbal recitations unattended with the inner significance carry little value. Take for example الحمد لله (All praise is due to Allah). At the time of reciting it, one must realise that whatever he does, credit is due therefore to the Almighty Being and not to himself. A clock is not to be prized for its regular working, and An aerial plane is not to be praised for its flight. Praise for the clock and plane is due to their makers. Similarly man is a machine which speaks, hears, sees and does wonderful things by its brain. Praise for all his achievements is not due to the man-machine but to its Maker, because He had endowed man with all these powers. So there is nothing for man to boast of and to take pride in presence of his fellow creatures. When this is realised very deeply, a great spiritual efficacy is achieved. There is significance of other formulas in a similar way.

(c) **Everything glorify Allah in its own way.** The Quran supports this theory: Do you not see that Allah is He whom all those who are in the heavens and the earth do glorify, and the birds with expanded wings. He knows the prayer of each one and its glorification—21:41Q There are many other verses in the Quran to this effect. It is only the majority of men that donot glorify.

References—8:7 ; 29:413w ; 34:140, 336;25:9 ; 30:19.

58. **Samorah-b-Jundub** reported that the Apostle of Allah said: The best of discourses is four: 'Glory be to Allah,' said 'All is for praise Allah'; 'there ss no deity but Allah' and 'Allah is greatest.' And in a narration: Ahe dearest of words near Allah is four: 'Glory be to Allah,' 'All praise is for Allah' 'There is no deity but Allah', and 'Allah is greatest'. It will not injure you with whichever of them you begin. —Agreed

عن سمرة بن جندب قال قال رسول
الله صلى الله عليه وسلم افضل الكلام اربع سبحان الله
والحمد لله ولا اله الا الله والله اكبر
وفي رواية احب الكلام الى الله اربع
سبحان الله الحمد لله ولا اله الا الله والله
اكبر لا يضرك بايهن بدأت *
(متفق عليه)

59. **Abu Hurairah** reported that the Apostle of Allah said: That I should utter 'Glory be to Allah', 'All praise is for Allah', 'There no deity but Allah' and 'Allah is greatest' is dearer to me Than what the sun rose upon.—*Muslim*

60. **Same** reported that the Apostle of Allah said: Whoso utters 'Glory be to Allah, and with His praise' one hundred times, his faults are forgiven though they are like the waves of the sea. —*Agreed*

61. **Same** reported that the Apostle of said: Whoso says at dawn and at dusk 'Glory be to Allah and with His praise' one hundred times, nobody will bring on the Resurrection Day better than what he will bring except one who says like what he had uttered or uttered more than that.

—*Agreed*

62. **Same** reported that the Apostle of Allah said: Two words are light for the tongue, heavy in the balance, dear to the Merciful: 'Glory be to Allah and with His praise,' and 'Glory be to the Almighty Allah.' —*Agreed*

63. **Sa'ad-b-Abi Waqqas** reported: We were near the Prophet. He asked: Can not some one of you acquire everyday one thousand merits? Some one of his comrades asked him: How

عن أبي هريرة قال قال رسول الله صلى
لأن أقول سبحان الله والحمد لله ولا إله
إلا الله والله أكبر أحب إلي مما طلعت
عليه الشمس * (مسلم)

عنه قال قال رسول الله صلى
قال سبحان الله وبحمده في يوم مائة
مرة حطت خطاياها وإن كانت مثل زبد
البحر * (متفق عليه)

عنه قال قال رسول الله صلى
قال حين يصبح وحين يمسى سبحان
الله وبحمده مائة مرة لم يأت أحد
يوم القيمة بأفضل مما جاء به إلا أحد
قال مثل ما قال أو زاد عليه (متفق عليه)

عنه قال قال رسول الله صلى
حقيقتان على اللسان ثقيلتان في الميزان
حبيبتان إلى الرحمن سبحان الله وبحمده
وسبحان الله العظيم * (متفق عليه)

عن سعد بن أبي وقاص قال كنا
عند رسول الله صلى فقال أيعجز أحدكم
أن يكسب كل يوم ألف حسنة فسأله

can some of us acquire one thousand merits? He said: He should read Tasbih hundred times and then one thousand merits will be recorded for him and one thousand sins will be effaced from him. —*Muslim*.

64. **Nafe'** reported that a man sneezed by the side of Ibn Omar. He said: All praise is for Allah and peace be on the Apostle of Allah. Ibn Omar said: And I say: All praise is for Allah and peace be on the Apostle of Allah and this is not in this way. The Apostle of Allah taught us to say: 'All praise is for Allah' upon every condition.

—*Tirmizi (Rare)*.

65. **Abu Zarr** reported: The Apostle of Allah was asked: which word is the best? He said: What Allah has chosen for His angles — 'Glory be to Allah and with His parise'. —*Muslim*.

66. **Juwairiyah** reported: The Holy Prophet came out from her presence at dawn when he had finished the Fajr prayer and she was within her mosque. He thereafter returned after it was forenoon, and she was then sitting (still). He said: You have not ceased to remain in the condition in which I found you on separation! She said: 'Yes'. The Prophet said: I uttered after (I went from) you four words for three times. Had they been weighed with what you uttered since that day, they would have

سَأَلَ مِنْ جُلُوسَاتِهِ كَيْفَ يَكْتَسِبُ أَحَدُنَا
أَلْفَ حَسَنَةٍ قَالَ يُسَبِّحُ مِائَةَ تَسْبِيحَةً
فَيَكْتُبُ لَهُ أَلْفَ حَسَنَةٍ أَوْ يَحِطُّ
عَنْهُ أَلْفَ خَطِيئَةٍ * (مسالم)

عَنْ ذَافِعٍ أَنَّ رَجُلًا عَطَسَ إِلَى جَنْبِهِ
ابْنُ عُمَرَ فَقَالَ الْحَمْدُ لِلَّهِ وَالسَّلَامُ عَلَى رَسُولِ
اللَّهِ قَالَ ابْنُ عُمَرَ وَأَنَا أَقُولُ الْحَمْدُ لِلَّهِ
وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ وَلَيْسَ هَكَذَا عَلَّمَنَا
رَسُولُ اللَّهِ صَلَّعٌ أَنَّ نَقُولُ الْحَمْدُ لِلَّهِ عَلَى
كُلِّ حَالٍ - التِّرْمِذِيُّ (غَرِيبٌ)

عَنْ أَبِي ذَرٍّ قَالَ سَأَلَ رَسُولَ اللَّهِ
صَلَّعٌ أَبِي الْكَلَامِ أَفْضَلَ قَالَ مَا اصْطَفَى
اللَّهُ لِمَلَائِكَتِهِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ (مُسْلِمٌ)
عَنْ جَوَيْرِيَةَ أَنَّ النَّبِيَّ صَلَّعٌ خَرَجَ

مِنْ عِنْدِهَا بِكَرَّةٍ حِينَ صَلَّى الصُّبْحَ وَهِيَ
فِي مَسْجِدِهَا ثُمَّ رَجَعَ بَعْدَ أَنْ أَضْحَى
وَهِيَ جَالِسَةٌ قَالَ مَا زِلْتُ عَلَى الْحَالِ الَّتِي
فَارَقْتُكَ عَلَيْهَا قَالَتْ نَعَمْ قَالَ النَّبِيُّ صَلَّعٌ

لَقَدْ قُلْتُ بَعْدَكَ أَرْبَعَ كَلِمَاتٍ ثَلَاثَ
مَرَّاتٍ لَوْ زِنْتَ بِمَا قُلْتَ مِنْذُ الْيَوْمِ

outweighed : 'Glory be to Allah and with His praise like His numerous creation and self-satisfaction and adronment of His Throne and the depth of His words. — Muslim.

67. **Anas** reported : When we landed at a place, we used not to read Tasbih till the camels were let off. — Abu Daud,

68. **Abu Hurairah** reported that the Apostle of Allah said : Whoso says "There is no deity but Allah; the One; there is no partner for Him; for Him is the kingdom and for Him is all praise, and He is powerful over all things" one hundred times every day, has got (the rewards of emancipating) ten slaves, and one hundred merits are written for him and one hundred sins are effaced from him; and there is a guard for him for that day of his till it is dusk; and nobody brings better (rewards) than what he brings except a man who acts more than the former. — Agreed

69. **Abu Musa al-Ash'ari** reported : We were with the Apostle of Allah in a journey. The people began to shout Takbir. Then the Apostle of Allah said : O people ! take ease to yourselves, you do not call One who is deaf or who is absent. Verily you call One who hears and sees and He is with you; and he whom

لَوْزَنْتَهُمْ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ
وَرَضَى نَفْسَهُ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ -
(مسلم)

عَنْ أَنَسٍ قَالَ كُنَّا إِذَا نَزَلْنَا مِنْزِلًا
لَا نُسَبِّحُ حَتَّى يَكْتُمِيَ الرَّحَالُ * (أبو داود)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّعُمْ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى

كُلِّ شَيْءٍ قَدِيرٌ فِي يَوْمٍ مِائَةِ مَرَّةٍ كَانَتْ
لَهُ عِدَلُ عَشْرِ رِقَابٍ وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ
وَمُحِيتَ عَنْهُ مِائَةُ سَيِّئَةٍ وَكَانَتْ لَهُ حُرْزًا
مِنْ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمْسِيَ
وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا
رَجُلٌ عَمِلَ أَكْثَرَ مِنْهُ * (متفق عليه)

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ كُنَّا
مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَجَعَلَ النَّاسُ

يَجْهَرُونَ بِالتَّكْبِيرِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَا أَيُّهَا النَّاسُ ارْزِعُوا عَلَى أَنْفُسِكُمْ إِنَّكُمْ
لَا تَدْعُونَ أَمْرًا وَلَا غَائِبًا إِنَّكُمْ تَدْعُونَ سَمِيعًا

you call is nearer to some one of you than the neck of his riding camel. Abu Musa said: And I was behind him saying within myself 'There is no power and no strength but through Allah'. He said: O Abdullah-b-Qais! shall I not guide you towards a treasure out of the treasures of paradise? I said: Yes, O Apostle of Allah. He said: There is no power and no strength but through Allah.

--Agreed

70. Jaber reported that the Apostle of Allah said: Whoso says 'Glory be to the Almighty Allah and with His praise', a date-tree is planted for him in paradise.

—Tirmizi

71. Zubair reported that the Apostle of Allah said: There is no dawn in which the servants get up but a proclaimer proclaims 'Glorify the King, the Most Holy.'

—Tirmizi

72. Jaber reported that the Apostle of Allah said: The best Zikr is—'There is no deity but Allah,' and the best invocation is—'All praise is for Allah'.

—Tirmizi

73. Abu Syeed and Abu Hurairah reported that the Apostle of Allah said: Whoso says 'There is no deity but Allah, and Allah is greatest,' his Lord confirms him in truth by saying: There is no deity but I, and I am greatest.' And when

بُظِيرًا وَهُوَ مَعَكُمْ وَالَّذِي تَدْعُونَهُ اقْرَب
إِلَى أَحَدِكُمْ مِنْ عُنُقٍ رَاحِلَتِهِ فَقَالَ أَبُو
مُرْسَى وَأَنَا خَلْفَهُ أَقُولُ لَا حَوْلَ وَلَا قُوَّةَ
إِلَّا بِاللَّهِ فِي نَفْسِي فَقَالَ يَا عَبْدَ اللَّهِ بَنِي
قَيْسٍ إِلَّا أَدْلَكَ عَلَى كَنْزٍ مِنْ كَنْزِ
الْجَنَّةِ فَقُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ لَا
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
مَنْ قَالَ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ
غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ - (الْتَرْمِذِيُّ)
عَنْ الزُّبَيْرِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
مَا مِنْ صَبَاحٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَذَادٌ
يُنَادِي سُبْحُوا أَمْلِكُ الْقُدْرُسَ *
(الْتَرْمِذِيُّ)

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
الذِّكْرُ لَا إِلَهَ إِلَّا اللَّهُ وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ
لِلَّهِ * (الْتَرْمِذِيُّ)

عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ قَالَا
قَالَ رَسُولُ اللَّهِ صَلَّى مَا مِنْ قَالٍ لَا إِلَهَ إِلَّا
اللَّهُ وَاللَّهُ أَكْبَرُ صَدَقَهُ رَبُّهُ قَالَ لَا إِلَهَ إِلَّا
إِنَّا وَإِنَّا أَكْبَرُ وَإِنَّا قَالَ لَا إِلَهَ إِلَّا اللَّهُ

he says 'There is no deity, but Allah, He is One, there is no partner for Him,' Allah says: There is no god but I; I am Single; there is no partner for Me. And when he says, 'There is no god but Allah. For Him is the kingdom, and for Him is all praise', He says: There is no god but I, for Me is the kingdom, and for Me is all praise. And when he says 'There is no god but Allah, and there is no power, and no strength but through Allah,' He says: There is no god but I, there is no power, and no strength but through Me. He used to say: Whoso utters it in his sickness and thereafter dies, the Fire will not devour him.

—Tirmizi, Ibn Majah

74. Sa'ad-b-Abi Waqqas reported: He went to a woman with the Prophet while there were seeds or pebbles with which she was reading Tasbih. He said: Shall I not inform you of what is easier than this to you or better? Glory be to Allah (as profuse) as the numbers He created in heaven, and Glory be to Allah (as profuse) as the numbers He created in the earth, and glory be to Allah (as profuse) as the numbers, between these things, and Glory to Allah (as profuse) as the numbers of which He is the creator; and Allah is greatest like that; and All praise is for Allah like that, and there is no god but

وَحْدَهُ لَا شَرِيكَ لَهُ يَقُولُ اللَّهُ لَا إِلَهَ إِلَّا

أَنَا وَحْدِي لَا شَرِيكَ لِي وَإِذَا قَالَ لَا

إِلَهَ إِلَّا اللَّهُ أَلَهُ الْمَلِكُ وَلَهُ الْحَمْدُ قَالَ

لَا إِلَهَ إِلَّا أَنَا لِي الْمَلِكُ وَلِي الْحَمْدُ

وَإِذَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ

إِلَّا بِاللَّهِ قَالَ لَا إِلَهَ إِلَّا أَنَا لَا حَوْلَ وَلَا

قُوَّةَ إِلَّا بِي وَكَانَ يَقُولُ مَنْ قَالَهَا فِي

مَرَضِهِ ثُمَّ مَاتَ لَمْ تَطْعَمَهُ النَّارُ *

(الترمذي وابن ماجه)

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّهُ دَخَلَ

مَعَ النَّبِيِّ صَلَّى عَلَى امْرَأَةٍ وَبَيْنَ يَدَيْهَا

نَوَى أَوْ حَصَى تُسَبِّحُ بِهِ فَقَالَ إِلَّا أَخْبَرْتُ

بِمَا هُوَ أَيْسَرُ عَلَيْكَ مِنْ هَذَا أَوْ أَفْضَلُ

وَسُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ

وَسُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ

وَسُبْحَانَ اللَّهِ عَدَدَ مَا بَيْنَ ذَلِكَ وَسُبْحَانَ

اللَّهِ عَدَدَ مَا هُوَ خَالِقُ وَاللَّهُ أَكْبَرُ مِثْلَ

ذَلِكَ وَالْحَمْدُ لِلَّهِ مِثْلَ ذَلِكَ وَلَا إِلَهَ

Allah like that, and there is no power, and no strength except through Allah like that.

—*Abu Daud, Tirmizi (Rare)*

75. **Amr-b-Shuaib** reported from his father who from his grandfather who had reported that the Apostle of Allah had said: Whoso reads Tasbih one hundred times at dawn and one hundred times at night, is like one who makes one hundred pilgrimages; and whoso reads Aahmid one hundred times at dawn and one hundred times at night, is like one who attacks one hundred cavalry in the way of Allah; and whoso reads Tahlil one hundred times at dawn and one hundred times at night, is like one who sets free one hundred slaves out of the children of Ismail; and whoso reads Takbir one hundred times at dawn and one hundred times at night, nobody gets that day more than what he gets except one who reads like that or more than what he reads.

—*Tirmizi (Approved, Rare)*

76. **Abdullah-b-Amr** reported that the Apostle of Allah said: Tasbih (fills up) half of the Balance and Tahmid of Allah fills it up (wholly), and 'There is no god but Allah' has no screen against Allah till it reaches him. —*Tirmizi (Rare)*

إِلَّا اللَّهُ مِثْلَ ذَلِكَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ مِثْلَ
ذَلِكَ * أَبُو دَاوُدَ وَالتِّرْمِذِيُّ (غَرِيبٌ)

عَنْ عُمَرَ بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ
جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَبَّحَ
اللَّهَ مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعِشَاءِ كَانَ كَمَنْ
حَجَّ مِائَةَ حَجَّةٍ وَمَنْ حَمَدَ اللَّهَ مِائَةً بِالْغَدَاةِ
وَمِائَةً بِالْعِشَاءِ كَانَ كَمَنْ حَمَلَ عَلَى مِائَةِ
فَرَسٍ فِي سَبِيلِ اللَّهِ وَمَنْ هَلَكَ أَنَاةً مِائَةً
بِالْغَدَاةِ وَمِائَةً بِالْعِشَاءِ كَانَ كَمَنْ أَعْتَقَ
مِائَةَ رَقَبَةٍ مَنْ رَدَّ أَسْمِعِيلَ وَمَنْ كَبَّرَ اللَّهَ
مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعِشَاءِ لَمْ يَأْتِ فِي
ذَلِكَ الْيَوْمَ أَحَدٌ بِأَكْثَرِ مِمَّا أَتَى بِهِ إِلَّا
قُلَّ مِثْلَ ذَلِكَ أَوْ زَادَ عَلَى مَا قِيلَ *

التِّرْمِذِيُّ (حَسَنٌ غَرِيبٌ)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِصْفُ الْمِيزَانِ وَالْحَمْدُ
لِلَّهِ يَمْلَأُهُ وَلَا إِلَهَ إِلَّا اللَّهُ لَيْسَ إِلَهًا حِجَابٌ
دُونِ اللَّهِ حَتَّى تَخْصُصَ إِلَيْهِ *

التِّرْمِذِيُّ (غَرِيبٌ)

77. **Abu Hurairah** reported that the Apostle of Allah said: No servant ever utters 'There is no god but Allah' out of sincere faith, but the doors of heaven are opened up for him till it reaches the Throne, so long as he does not commit great sins. —*Tirmizi (Rare)*

78. **Ibn Mas'ud** reported that the Apostle of Allah said: I met Abraham in the night wherein I was taken to heaven. He said: O Muhammad! convey my greeting to your followers and inform them that Paradise is of pure earth and of sweet water and it has got vast fields. Its plantations are glorification of Allah, praise of Allah, 'there is no deity but Allah', and 'Allah is greatest'. —*Tirmizi (Approved, Rare)*

79. **Yusairah** (and he was one of the Refugees) reported that the Apostle of Allah said: You shall read Tasbih, Tahlil, Taqdis and count with fingers. Verify they will be asked and given the power of speech, and you shall not be heedless 2267 and so forget mercy of Allah.

—*Tirmizi, Abu Dawud*

80. **Sa'ad-b-Abi Waqqas** reported: A Beduin Arab came to

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ مَا قَالَ عَبْدٌ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا
قَطُّ إِلَّا فُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ حَتَّى
يَفْضِيَ إِلَى الْعَرْشِ مَا اجْتَنَبَ الْكِبَائِرَ *
الْتَرْمِذِي (غَرِيب)

عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ لَقِيتُ إِبْرَاهِيمَ لَيْلَةً اسْرِي بِي
فَقَالَ يَا مُحَمَّدُ اقْرَأْ أَمَّا تَكِ مِنِّي السَّلَامُ
وَأَخْبِرْهُمْ أَنَّ الْجَنَّةَ طَيِّبَةٌ التُّرْبَةُ عَذْبَةٌ
الْمَاءُ وَأَنَّهَا قِيَعَانُ وَأَنَّ غُرَاسَهَا سَبْعَانُ
اللَّهُ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ
وَاللَّهُ أَكْبَرُ * الْتَرْمِذِي (حَسَنٌ غَرِيب)

عَنْ يَسِيرَةَ وَكَانَتْ مِنَ الْمُهَاجِرَاتِ قَالَ
قَالَ لَنَا رَسُولُ اللَّهِ صَلَّمَ عَلَيْكَ بِالتَّسْبِيحِ
وَالْتَهْلِيلِ وَالتَّقْدِيسِ وَأَعْقِدْنَ بِالْأَنَامِلِ
فَإِنَّهُنَّ مُسْتَرْلَاتٌ مُسْتَنْطَقَاتٌ وَلَا تَعْفَلْنَ
فَتَنْسِينَ الرَّحْمَةَ * (الْتَرْمِذِي وَأَبُو دَاوُدَ)

عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ قَالَ جَاءَ

2267. See note 2266 for meaning of Taqdis. That the main limbs of the body will be endowed with the power of talk on the Resurrection Day has been corroborated by the following verses: On the day when their tongues and their legs will bear witness of what they did (Q). On the day, We will set a seal upon the mouths etc. (96:65Q).

the Apostle of Allah and said : Teach me a word which I shall read. He said : Read, 'There is no deity but Allah ; He is One, there is no partner for Him ; Allah is greatest in greatness, and profuse praise for Allah, and glory be to Allah, the Lord of the worlds ; there is no power, and no strength except through Allah, the Beneficent, the Almighty. He said : These are for my Lord. What is then for me ? He said : O Allah ! forgive me, guide me, give me provision and pardon me. 2268 —Muslim.

81. Anas reported that the Apostle of Allah passed by a tree dry of leaves, and he stroke it with his staff. Then the leaves fell down. He said : Verily all praise for Allah, glorification for Allah and 'There is no deity but Allah' drop down the sins of a servant just as the leaves of this tree fall down. —Tirmizi (Rare).

82. Makhul reported from Abu Hurairah who had said : The Apostle of Allah narrated to me : Increase saying : 'There is no power, and no strength but through Allah,' and verily it is of the treasures of paradise. Makhul said : Who-so says : There is no power, and

اعرابي الى رسول الله صلعم فقال علمني
كلاما اقواه قال قل لا اله الا الله وحده
لا شريك له الله اكبر كبيرا والحمد لله
كثيرا وسبحان الله رب العالمين لا حول
ولا قوة الا بالله العزيز الحكيم قال فهو لاء
لربي فمالي فقال قل اللهم اغفر لي
وارحمني واهدني وارزقني وعافني *

عن انس ان رسول الله صلعم مر على
شجرة يابسة الورق وضربها بعصاه فتناثر
الورق فقال ان الحمد لله وسبحان
الله ولا اله الا الله اكبر تساقط ذنوب
العبد كما يتساقط ورق هذه الشجرة *

عن مكحول عن ابي هريرة قال
قال لي رسول الله صلعم اكثر من قول
لا حول ولا قوة الا بالله فانها من كنز
الجنة قال مكحول فمن قال لا حول

2268. The narrator had some doubt whether the Prophet uttered 'Fi' (في) in place of Wa (و) in the last sentence.

no strength except Through Allah,' and 'There is no place of refuge from Allah except to Him,' Allah removes from him fifty doors of harm, the least of them being poverty. 2269 — *Tirmizi*

611w. **Abdullah-b-Amr** reported that the Apostle of Allah said: Praise is the principal thing of gratefulness. He who does not praise Allah is not grateful to Him. — *Baihaqi*

612w. **Ibn Abbas** reported that the Apostle of Allah said: Those who will first be called to Paradise on the Resurrection Day will be those who praised Allah secretly and openly — *Baihaqi*

613w. **Abu Sayeed al Khodri** reported that the Apostle of Allah said: Moses (peace be on him) said: O Lord! teach me something with which I may remember Thee and call Thee. He said: O Moses! say 'There is no deity but Allah. He said: O Lord! everyone of Thy servants reads this. Verily I desire a thing with which Thou shouldst particularise me. He said: O Moses! if the seven heavens and their inmates besides Me as well as the seven earths had been put in one scale and 'There is god but Allah' in another scale, certainly 'There is no god but Allah' would incline down with them. — *Sharhi Sunnat*

وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَلَا مَنَاجَا مِنْ اللَّهِ إِلَّا
إِلَيْهِ كَشَفَ اللَّهُ عَنْهُ سَبْعِينَ بَابًا مِنْ
أَنْضُرَ أَذْنَاهَا الْفَقْرُ * (التِّرْمِذِيُّ)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسُ الشُّكْرِ مَا شَكَرَ اللَّهُ
عَبْدُهُ لَا يَحْمَدُهُ * (الْبَيْهَقِيُّ)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلُ مَنْ يَدْعَى إِلَى الْجَنَّةِ يَوْمَ
الْقِيَامَةِ الَّذِينَ يَحْمَدُونَ اللَّهَ فِي السَّرَّاءِ
وَالضَّرَّاءِ * (الْبَيْهَقِيُّ)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مُوسَى عَلَيْهِ السَّلَامُ
يَا رَبِّ عَلِّمْنِي شَيْئًا أَذْكُرُ بِهِ وَادْعُكَ
بِهِ فَقَالَ يَا مُوسَى قُلْ لَا إِلَهَ إِلَّا اللَّهُ فَقَالَ
يَا رَبِّ كُلُّ عِبَادِكَ يَقُولُ هَذَا إِنَّمَا أُرِيدُ
شَيْئًا تَخْصِنِي بِهِ قَالَ يَا مُوسَى لَوْ أَنَّ
السَّمَوَاتِ السَّبْعَ وَعَامِرِهِنَّ غَيْرِي وَالْأَرْضِينَ
السَّبْعَ وَضَعْنِي فِي كِفَّةٍ وَلَا إِلَهَ إِلَّا اللَّهُ فِي
كِفَّةٍ فَمَالَتْ بِيْنِ لَا إِلَهَ إِلَّا اللَّهُ *
(شرح السنة)

2269. Tirmizi says that the chain of narration of this hadith is not continuous and that Ma'bul did not hear from Abu Hurairah.

614w. **Abu Hurairah** reported that the Apostle of Allah said: 'There is no power, and no strength except through Allah' is a medicine for ninety nine diseases, the least of them being anxiety. —*I aihaqi*

615w. **Same** reported that the Apostle of Allah said: Shall I not guide you to a word out of the treasures of Paradise under the Throne? —There is no power, and no strength except through Allah. The Almighty Allah says: My servant has submitted and resigned completely. —*Baihaqi*

616w. **Ibn Omar** reported that he said: Glorification of Allah—it is the prayer of the creations, and praise of Allah is an expression of gratefulness, and 'There is no deity but Allah' is an article of monotheism, and 'Allah is greatest' fills up what is between heaven and earth. And when a servant utters 'There is no power, and no strength except through Allah' the Almighty Allah says: He has submitted and resigned completely.

—*Razin*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ دَوَاءٌ مِنْ
تِسْعَةِ وَتِسْعِينَ دَاءً أَيْسَرُهَا اللَّهُمَّ *
(البَيْهَقِيُّ)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّمَ لَا
أَدْنَى عَلَى كَلِمَةٍ مِنْ تَحْتَ الْعَرْشِ
مِنْ كَنْزِ الْجَنَّةِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
يَقُولُ اللَّهُ تَعَالَى اسْلَمْ عَبْدِي وَاسْتَسْلَمْ *
(البَيْهَقِيُّ)

عَنْ ابْنِ عُمَرَ أَنَّهُ قَالَ سُبْحَانَ اللَّهِ
هِيَ صَلَوةُ الْخَلَائِقِ وَالْحَمْدُ لِلَّهِ كَلِمَةُ الشُّكْرِ
وَلَا إِلَهَ إِلَّا اللَّهُ كَلِمَةُ الْإِخْلَاصِ وَاللَّهُ أَكْبَرُ
تَمْلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ وَإِذَا قَالَ
الْعَبْدُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ اللَّهُ
تَعَالَى اسْلَمْ وَاسْتَسْلَمْ * (رَزِينُ)

SECTION 5.

2270. **Repentance (توبة), forgiveness (استغفار) and seeking**

(a) **What are Taubah and Istigfar?** Istigfar is to seek forgiveness to God for commissions and omissions whether specific or general, and Taubah is repentance which signifies the turning back penitently

from a sin which has just been committed or which has chance of being committed in future. Man is not free from sin. Therefore Taubah is of utmost importance in the formation of a religious life. It has got three elements ; namely, to have knowledge that the act done is wrong, to be sincerely repentant for its commission and to be careful in future not to commit it again. Therefore Taubah takes its birth from the light of knowledge and faith. True turning back comes when a man knows that he has taken poison unawares. He tries then to disgorge what he has eaten for fear of life. In order to save soul, a greater repentance is necessary and a firmer determination not to have repetition of the foul thing that has hitherto been done. Hence a man of wisdom and faith can have the benefit of Taubah. An angel needs no Taubah because he knows no sin. The devil has got no need of Taubah because sins and virtues are all equal to him. As man has got both angelic and devilish tendencies, he has got greater necessity of Taubah in order to purge off the impurities that gather on soul from time to time. By the tears of repentance, the soul must be washed. Repentance is therefore a remedy for taking away a misguided soul. Any boat man, recognising that he is going in a wrong direction, must at once turn to the proper way. Similar is the turning back of a sinner.

(b) Taubah is Wajeb. When no man is free from sin, Taubah is necessary and therefore binding on every Muslim. The Quran lays down : And turn to Allah, all of you, O believers, so that you may be successful - 24: 31Q. The Holy Prophet was sinless, yet he was foremost in seeking forgiveness to his Lord. That was for attaining perfection. Taubah is therefore a spiritual exercise turning away the mind constantly from evil actions and evil thoughts. Some of the important circumstances under which Taubah becomes compulsory are the following.

(1) In case of an unbeliever. At the dawn of intellect, he must make Taubah from infidelity, idolatrous practices and superstitious beliefs. (2) In case of a Muslim. When a man is a Muslim by birth, he must make Taubah from all the evil practices of his parents at the dawn of knowledge and turn back to an intelligent understanding of the principles of religion in order that faith may be firmly rooted in the soil of mind. (3) In order to ensure a sincere turning, one must make Taubah even from all evil thoughts and turn back to good thoughts and good actions. This in turn will lead

to the constant remembrance of God.

(c) **Merits of Taubah.** As has been said above, Aaubah has got an wonderful effect on the purity of soul. Ahe Almighty Allah lays down: Verily Allah loves those who repent—2.222Q. This is because a man is constantly reminded of God by means of Taubah. The wound on soul which falls therein on account of sin is healed by the fire of repentance: If it is not healed, the soul may receive further wounds by the ccmmission of further sins and in this way a complicated desires for soul will arise. On the other hand, if the first wound is healed, soul is made fit for the seat of the Almighty Allah. In case of sincere Taubah, the following results are obtained: (1) Mind forgets the recurrence of sins. (2) Mind becomes careful of committing future sins. (3) Such a man examines the previous omissions of compulsory duties from the dawn of intellect up to the day of repentance and tries to fulfil them. He prays the Qaza prayers in full, pays the unpaid Zakats on a rough account of all previous earnings, keeps fasts which were broken, returns the rights and dues of others which have been taken or used unjustly and takes pardon from those whose honour has been damaged by backbiting. or by other means This is true God-fear and Allah says of such a person: And whoso fears God, He will find a way out for him and will provide him from where he could not count (Q).

(a) **Acceptance of Taubah.** If there is sincere repentance for commission of any sin, Allah certainly accepts it. The Quran lays down: Verity Allah accepts repentance from His servants (Q). The following rules should however be observed at the of time of repentance. (1) He must be certain of receiving pardon from God. (2) He must firmly determine not to commit the same sin again. (3) He must be sincere in repentance as Allah directs: O you who believe! make to Allah a sincere Taubah; perchance your Lord will remove from you your evil and admit you in Paradise- 66:8Q. Such a repentance brings out tears from eyes, makes the outward look pale and keeps him always anxious and fearful of God. His condition becomes like that of a man who took poison unawares but for fear of death tries to disgorge out the last particle of it in the stomach. (4) He must remove the effects of the evil deed by immediate performance of good deed. Heat removes cold and likewise good deeds remove evil deeds. This is the natural law. The pious men lay down the following duties

for such a man. (i) He must be fearful of the punishment of the next world for such a sin. (ii) He must pray two rak'ats of prayer. (iii) He must seek forgiveness at least 70 times to God and then read 'Glory be to Allah, the Great, and with His due praise.' (iv) He shall give alms to the poor. (v) He shall keep fast for a day. It must be remembered that mind plays the greatest part in repentance than the tongue. The Quran says: But whoever repents after his oppression and becomes good, certainly Allah will accept his repentance—5:39Q. So these are they whose evil deeds are changed for good, and whoso repents and does good, he turns to Allah a good turning —25:70Q.

Some exceptions. The following cases have been excepted from general pardon but Allah is above than what He framed. He forgives those whom He wishes and punishes those whom He wishes.

(1) Repentance of one who turns back to infidelity after repentance and remains therein up to his death. The Quran lays down: Surely those who disbelieve after their faith and then increase in disbelief, their repentance shall not be accepted—3:89Q. In this sense, the Quran again says: Verily Allah does not forgive that anything should be associated with Him, and He forgives what is besides that.

(2) **Taubah of a confirmed sinner at the time of death.** The Quran secites: Verily repentance to Allah is only for those who commit sin in ignorance and then turn to Allah without loss of time; these it is whose repentance is accepted by Allah. And Allah is Knowing, Wise. And repentance is not for those who go on doing evil deeds until, when death comes to one of them, he says: Certainly I repent now, nor for those who die unbelievers—3:17, 18Q.

(3) Taubah at the time when the sun rises from the west heralding the coming of the Hour.

It is said by some that the great sins are not forgiven. It is quite against the spirit of the Quranic and traditional teachings. It is opposed to the verse 4:48Q in which Allah says that He forgives what is besides Shirk. Of course the Quran says: If you give up the great sins of which you are prohibited, We shall remove the evil deeds from you (4:31Q), but that does not mean that the great sins will not be forgiven. In support of this, Allah reminds us: O those who have been extravagant to their souls! don't be dispaired of Allah's mercy (Q). Verily Allah forgives all sins (Q).

(d) **Causes of unwillingness for Taubah.** The readers should learn that he who is not willing to repent for sins but repeatedly commits them has got his mind affected with a serious disease. This unwillingness arises for four reasons: (1) disbelief in the next world; (2) to be grossly engaged in worldly happiness, (3) procrastination and delaying repentance and (4) to understand the mercy of God in a wrong way. If these things can be removed by a firm belief in the next world, by an eagerness to get the heavenly bliss and to avoid infernal punishment, by taking up good deeds promptly after sins and by weeping and seeking forgiveness to God, a true turn may come in one's life.

83. **Abu Hurairah** reported that the Apostle of Allah said: By Allah, I seek pardon of Allah and return penitently to Him every day more than seventy times. —*Bukhari.*

84. **Agarril Mujani** reported that the Apostle of Allah said: Verily He is near my heart, and I seek forgiveness of Allah hundred times a day. —*Muslim.*

85. **Same** reported that the Apostle of Allah said: O people! return to Allah penitently; verily I return to Him penitently hundred times a day.

—*Muslim.*

86. **Abu Zarr** reported that the Apostle of Allah said in the matter of what he had narrated from the the Blessed and Almighty Allah 2271 Who said: O My servants! verily I have made injustice unlawful on Me and made it unlawful for you. O My servants! don't do injustice

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ وَاللَّهِ إِنِّي لَا أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ
فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً *

(البخاري)

عَنْ الْأَعْمَشِ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ إِنَّهُ لَيُغَانُ عَلَى قَلْبِي وَأَنِّي لَا أَسْتَغْفِرُ
اللَّهِ فِي الْيَوْمِ مِائَةَ مَرَّةٍ - (مسلم)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّمَ يَا أَيُّهَا
النَّاسُ تَوْبُوا إِلَيَّ، اللَّهُ فَإِنِّي أَتُوبُ إِلَيْهِ
فِي الْيَوْمِ مِائَةَ مَرَّةٍ - (مسلم)

عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ فِيهِ! يَرُوي عَنْ اللَّهِ تَبَارَكَ وَتَعَالَى
أَنَّهُ قَالَ يُعْبَادِي إِنِّي حَرَمْتُ انْظَامَ
عَلَى نَفْسِي وَجَعَلْتَهُ بَيْنَكُمْ مُحَرَّمًا فَلَا

Reference: 1; :98; 4:188; 25:50; 25:104. 191; 88:14.

2271. This is hadise Qudsi, that is a tradition uttered from the revelations through Gabriel.

to one another. Every one of you is misguided except one whom We have guided. So seek guidance from Me and I shall grant you guidance. O My servants! everyone of you is hungry except one whom I have given food. So seek food from Me and I shall give you food. O My servants! everyone of you is naked except one whom I have given cloth. So seek cloth from Me and I shall give you cloth. O My servants! you commit sins day and night and I forgive all sins. So seek forgiveness from Me and I shall forgive you. O My servants! you can never overtake My injury and so you do Me injury; you can not overtake My benefit and so you do Me benefit. 2272 O My servants! if your former and latter (generations) and your men and your Jinn remain upon the purest heart of a single being among you, that will not decrease anything from My kingdom. O My servants! if your former and latter (generations) and your men and your Jinn remain upon the most sinful state of the heart of a single man among you, that will not decrease anything from My kingdom. O My servants! if your former and latter (generations) and your men and your Jinn stand in one lofty place, and beseech Me and I give everyone his beseeched thing, that

تَظَالَمُوا يَعْبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ
هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ يَا عِبَادِي كُلُّكُمْ
جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعَمُونِي أَطْعَمَكُمْ
يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ
فَاسْتَكْسُونِي أَكْسِمُ يَا عِبَادِي أَنْكُمْ تَخْطُرُونَ
بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا
فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ يَا عِبَادِي أَنْكُمْ
لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي وَلَنْ تَبْلُغُوا
نَفْعِي فَتَنْفَعُونِي يَعْبَادِي لَوْ أَنَّ أَوَّلَكُمْ
وَأَخْرُكُمْ وَإِنْ سَكَمَ وَجْنُكُمْ كَانُوا عَلَى اتَّقَى
قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي
مُلْكِي شَيْئًا يَعْبَادِي لَوْ أَنَّ أَوَّلَكُمْ
وَأَخْرُكُمْ وَإِنْ سَكَمَ وَجْنُكُمْ كَانُوا عَلَى أَفْجَرِ
قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ
مِنْ مُلْكِي شَيْئًا يَعْبَادِي لَوْ أَنَّ أَوَّلَكُمْ
وَأَخْرُكُمْ وَإِنْ سَكَمَ وَجْنُكُمْ قَامُوا فِي مَعْبِدٍ
وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْئَلَتَهُ

. 2272. It signifies: Neither injury, nor benefit can do me any thing. So if you commit a sin, it will be against you; and if you do a virtuous deed, it will be for yourself. Hence you can be affected by virtues and sins.

will not decrease what is near Me except as a needle decreases when it is admitted in a sea. My servants! these are your actions which I shall count for you and thereafter compensate them for you. Let him who wishes good, praise Allah; and let him who wishes other than that, not blame other than his ownself. —Muslim.

87. Abu Sayeed al Khodri reported that the Apostle of Allah said: There was among the Israilites a man who killed ninety nine persons. Thereafter he came out to seek (repentance). He came to a hermit and asked him and said: Is there any repentance for him? He said: No. Then he killed him and began to seek (repentance). A man said to him: 'Go to such and such a village'. The Death then came to him. He inclined his chest towards it (village) and then the angels of mercy and the angels of punishment fell out. 22/2a Allah then revealed to it (village.) Come near Me and to another Go far away He said: Measure the distance between these two. It was then found that this was nearer than half a cubit and so he was forgiven. Agreed.

مَا تَقْصُ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ
الْمُخِيطُ إِذَا ادْخَلَ الْبَحْرَ يَعْبَادِي هِيَ
إِنَّمَا أَعْمَالُكُمْ أَحْصِيهَا عَلَيْكُمْ ثُمَّ
أَوْفِيكُمْ أَيَّاهَا فَمَنْ وَجَدَ خَيْرًا فَلْيُحْمَدِ اللَّهَ
وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ -
(مسلم)

عَنْ أَبِي سَعِيدٍ نَ الْخُدْرِيِّ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي بَنِي إِسْرَائِيلَ
رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ إِنْسَانًا ثُمَّ خَرَجَ
يَسْأَلُ فَاتَى رَاهِبًا فَسَأَلَهُ فَقَالَ أَلَمْ تَرَ
قَالَ لَا فَقَتَلْتَهُ وَجَعَلَ يَسْأَلُ فَقَالَ لَهُ رَجُلٌ
أَنْتَ قَرِيبٌ كَذًا وَكَذَا فَادْرَكَهُ الْمَوْتُ فَنَاءَ
بِصَدْرِهِ نَحْرَهَا فَاخْتَصَمَتْ فِيهِ مَلَائِكَةُ الرَّحْمَةِ
وَمَلَائِكَةُ الْعَذَابِ فَأَوْحَى اللَّهُ إِلَى هَذِهِ
أَنْ تَقْرُبِي وَإِلَى هَذِهِ أَنْ تَبْأَعِدِي فَقَالَ
قَيْسَرًا مَا بَيْنَهُمَا فَرَجْدٌ إِلَى هَذِهِ أَقْرَبُ
بَشِيرٌ فَنُفِغَتْ لَهُ *

(متفق عليه)

22/2a. The angels of mercy wished to take his soul to the house of mercy and the angels of punishment to the house of punishment as the man was repentant in the former case and as he murdered so many persons in the latter.

88. **Abu Hurairah** reported that the Apostle of Allah said: By One in whose hand there is my life, if you had not committed sins, Allah would not have destroyed you and brought a people who then commit sins and seek forgiveness from Allah and then Allah forgives them.

—Muslim.

89. **Abu Musa** reported that the Apostle of Allah said: Verily Allah extends His hand at night to accept one who commits sin during the day, and He extends His hand during the day to accept one who commits sin at night, till the sun will-rise from its place of setting.

—Muslim.

90. **Ayesha** reported that the Apostle of Allah said: When a servant recognises (sin) and then repents, Allah accepts his repentance.

—Agreed.

91. **Abu Hurairah** reported that the Apostle of Allah said: Whoso repents before the sun rises from its place of setting, Allah accepts his repentance.

—Muslim.

92. **Anas** reported that the Apostle of Allah said: Allah becomes too glad at the repentance of His servant when he repents to Him. As regards a certain man from amongst yourselves, his riding camel was at a desert. It then slipped away from him, and there were food and drink on it. He became

عن ابي هريرة قال قال رسول الله
صلعم والذي نفسي بيده لو لم تذنبوا
لذهب الله بكم ولجاء بقوم يذنبون
فيستغفرون الله فيغفر لهم * (مسلم)

عن ابي موسى قال قال رسول الله
صلعم ان الله يبسط يده بالليل ليتوب
مسيي النهار ويبسط يده بالنهار ليظرب
مسيي الليل حتى تطلع الشمس من
مغربها * (مسلم)

عن عائشة قالت قال رسول الله
صلعم ان العبد اذا اعترف ثم تاب تاب
الله عليه * (متفق عليه)

عن ابي هريرة قال قال رسول الله
صلعم من تاب قبل ان تطلع الشمس
من مغربها تاب الله عليه * (مسلم)

عن انس قال قال رسول الله صلعم
الله اشد فرحا بتوبة عبده حين يتوب
اليه من احدكم كانت راحته بارض
قلاة فانفلت منه وعليها طعامه وشرابه

despaired of it and so he came to a tree and laid himself down in its shade, being despaired of his riding camel. While he was in that state, lo ! it (camel) stood by his side. He caught hold of its rein and then said out of excessive joy : O Allah ! Thou art my servant and I am Thy Lord. He committed mistake out of excessive joy. —Muslim.

93. Abu Hurairah reported that the Apostle of Allah said : Verily a man committed a sin and said : O Lord ! I have committed a sin, so forgive it. His Lord said : Does My servant know that he has got a Lord who can forgive sins and punish him ? I have pardoned My servant. Thereafter he tarried so long as Allah wished. Afterwards he committed a sin, and so he said : O Lord ! I have committed a sin and so forgive it. He said : Does My servant know that he has got a Lord who can forgive sins and punish him ? I have pardoned My servant. Thereafter he tarried so long as Allah wished. Afterwards he committed a sin. He said : O Lord ! I have committed another sin and so forgive me therefor. He said : Does My servant know that he has got a Lord who can forgive sins and punish him ? I

فَإِيسَ مِنْهَا فَأَتَى شَجَرَةً فَأَضْطَجَعَ فِي ظِلِّهَا
قَدْ آيسَ مِنْ رَاحِلَتِهِ فَبَيَّنَمَا هُوَ كَذَلِكَ
إِنَّ هُوَ بِهَا قَائِمَةٌ عَذَّةٌ فَاخَذَ بِخَطَامِهَا ثُمَّ
قَالَ مِنْ شِدَّةِ الْفَرَحِ اللَّهُمَّ أَنْتَ عَبْدِي
وَإِنَّا رَبُّكَ أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ *

(مسلم)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ إِنَّ عَبْدًا أَذْنَبَ ذَنْبًا فَقَالَ رَبِّ
أَذْنَبْتُ فَاعْفُرْهُ فَقَالَ رَبُّهُ أَعْلِمَ عَبْدِي
أَنْ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ غَفَرْتُ
لِعَبْدِي ثُمَّ مَكَتَ مَا شَاءَ اللَّهُ ثُمَّ أَذْنَبَ
ذَنْبًا فَقَالَ رَبِّ أَذْنَبْتُ ذَنْبًا فَاعْفُرْهُ فَقَالَ
أَعْلِمَ عَبْدِي أَنْ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ
وَيَأْخُذُ بِهِ غَفَرْتُ لِعَبْدِي ثُمَّ مَكَتَ مَا
شَاءَ اللَّهُ ثُمَّ أَذْنَبَ ذَنْبًا قَالَ رَبِّ أَذْنَبْتُ
ذَنْبًا آخَرَ فَاعْفُرْهُ لِي فَقَالَ أَعْلِمَ عَبْدِي
أَنْ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ غَفَرْتُ

have pardoned My servant. So let him do what he wishes.

— *Agreed.*

94. **Jundub** reported that the Apostle of Allah narrated: A man said: By Allah, Allah will not forgive so and so. Verily the Almighty Allah said: Who is he who lays blame on Me that I shall not forgive so and so, but I have forgiven so and so and nullified your actions, (or as he said.) 2273

— *Muslim.*

95. **Shaddad-b-Aus** reported that the Apostle of Allah said: The best mode of seeking forgiveness is that you should say: O Allah! Thou art my Lord; there is no god but Thou. Thou hast created me and I am Thy servant, and I am upon Thy covenant and Thy promise. As far as I can, I seek refuge to Thee from the evils of what I have committed, and I return to Thee with Thy favour on me and return to The penitently with my sin. So pardon me, and nobody doth pardon sins except Thou. He said: Whoso reads it at day-time out of sincere faith in it and then dies that day before it is dusk, he becomes one of the inmates of Paradise; and whoso reads it at night with a sincere faith in it and then dies before it is dawn, he is one of the inmates of Paradise.

— *Bukhari.*

لِعَبْدِي فَلْيَفْعَلْ مَا شَاءَ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ جُنْدُبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَ

أَنَّ رَجُلًا قَالَ وَاللَّهِ لَا يَغْفِرُ اللَّهُ لِفُلَانٍ وَإِنَّ

اللَّهِ تَعَالَى قَالَ مَنْ ذَا الَّذِي يَتَذَلُّ عَلَيَّ

أَنِّي لَا أَغْفِرُ لِفُلَانٍ فَإِنِّي قَدْ غَفَرْتُ لِفُلَانٍ

وَأَحْبَبْتُ عَمَلَكَ أَوْ كَمَا قَالَ * (مُسْلِمٌ)

عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

سَيِّدُ الْأَسْتَغْفَارِ أَنْ تَقُولَ اللَّهُمَّ أَنْتَ رَبِّي

لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَلَى وَعْدِكَ وَأَنَا عَلَى

عَهْدِكَ وَمَا اسْتَطَعْتُ أَعِزُّكَ

مِنْ شَرِّ مَا صَنَعْتَ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ

وَأَبُوءُ بِذُنُوبِي فَاعْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ

الذُّنُوبَ إِلَّا أَنْتَ قَالَ وَمَنْ قَالَهَا مِنْ

النَّهَارِ مَوْقِنًا بِهَا فَمَاتَ مِنْ يَوْمِهِ قَبْلَ

أَنْ يَمْسِيَ فَهُوَ مِنْ أَهْلِ الْجَنَّةِ وَمَنْ

قَالَهَا مِنَ اللَّيْلِ وَهُوَ مَوْقِنٌ بِهَا فَمَاتَ قَبْلَ

أَنْ يَصْبِحَ فَهُوَ مِنْ أَهْلِ الْجَنَّةِ *

(الْبُخَارِيُّ)

2273. There are some who say that Allah will not forgive such and such a transgressor. It is unlawful as Allah has got power over all things: He may forgive and may not forgive.

96. **Anas** reported that the Apostle of Allah said: The Almighty Allah said: O son of Adam! I have forgiven you for what you have implored Me and hoped from Me in spite of what is in you, and I won't mind. O son of Adam! if your sins had reached the clouds of heaven and thereafter if you had sought forgiveness from Me, I would have forgiven you and I won't mind. O son of Adam! if you had met Me with an earth full of sins and then if you had met Me without setting up anything with Me, I would have certainly come to you with an earth full of forgiveness. 2278a

—*Ahmad, Darimi, Tirmizi*
(*Approved, Rare*).

97. **Ibn Abbas** reported that the Apostle of Allah said: Who-so sticks to seeking forgiveness, Allah will create for him a way out from every difficulty and a relief from every anxiety, and He will supply him provision from on is hwere he does not know. 2274 —*Ahmad, Abu Daud, Ibn Majah*

98. **Abu Bakr Siddiq** reported that the Apostle of Allah said: He who seeks forgiveness can not be tired of it even

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
قَالَ اللَّهُ تَعَالَى يَا ابْنَ آدَمَ إِنَّكَ مَا
دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ
فِيكَ وَلَا أُبَالِي ابْنَ آدَمَ لَوْ بَلَغَتْ
ذُنُوبُكَ عَمَانِ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي
غَفَرْتُ لَكَ وَلَا أُبَالِي ابْنَ آدَمَ إِنَّكَ
لَوْ لَقِيتَنِي بِقَرَابِ الْأَرْضِ خَطِيئًا ثُمَّ لَقِيتَنِي
لَا تُشْرِكُ بِي شَيْئًا لَأَتَيْتُكَ بِقَرَابِهَا
مَغْفِرَةً * الترمذي أحمد والدارمي
(حسن غريب)

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
مَنْ لَزِمَ الْإِسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ
كُلِّ ضِيقٍ مَخْرَجًا وَمِنْ كُلِّ هَمٍّ فَرْجًا وَرَزَقَهُ
مِنْ حَيْثُ لَا يَحْتَسِبُ *
(أحمد وأبو داود وابن ماجه)

عَنْ أَبِي بَكْرٍ الصِّدِّيقِ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ مَا أَصْرَ مَنْ اسْتَغْفَرَ وَإِنْ

2278a. Ahmad and Darimi reported from Abu Zarr.

2274. This refers to the following verse: And whoso fears Allah, He makes out a way for him and gives him provision from where he does not know; and whoso relies on Allah, He is sufficient for him (Q).

though he returns (to it) seventy times a day. — *Tirmizi, Abu Daud.*

99. **Anas** reported that the Apostle of Allah said: Every son of Adam is a sinner, and the best of the sinners are those who repent constantly.

— *Tirmizi, Ibn Majah, Darimi*

100. **Abu Hurairah** reported that the Apostle of Allah said: Verily as for a believer, when he commits a sin, a black spot falls in his heart. If he repents and seeks forgiveness, his heart is cleansed; and if he adds to (it), it (spot) increases till his heart is covered. That is the rust for you which the Almighty Allah mentioned: Nay, rust has fallen upon their hearts for what they have earned.

— *Ahmad, Ibn Majah, Tirmizi* (Approved, Correct).

101. **Ibn Omar** reported that the Apostle of Allah said: Verily Allah accepts the repentance of a man so long as he is not at the point of death.

— *Tirmizi, Ibn Majah*

102. **Safwan-d-Assal** reported that the Apostle of Allah said: Verily Allah created a door (of repentance) in the east, the breath of which is the distance of seventy years' (journey). It will not be shut up so long as the sin will not rise up from its front; that is (because of) the saying of the Almighty

عَادَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً *

(التِّرْمِذِيُّ وَابُدَاوُدَ)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ كُلُّ بَنِي آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ

التَّوَابُونَ (التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ

صَلِّمْ أَنْ الْمُؤْمِنِ إِذَا أَذْنَبَ كَانَتْ نُكْثَةً

سُودَاءَ فِي قَلْبِهِ فَإِنْ تَابَ وَاسْتَغْفَرَ مُقِلَّ

قَلْبِهِ وَإِنْ زَادَ زَادَتْ حَتَّى تَعْلُو قَلْبَهُ

فَذَلِكَ الرُّسُّ الَّتِي ذَكَرَ اللَّهُ تَعَالَى

كَلَّا بَلْ رَأَى عَلَى قُلُوبِهِمْ مَا كَانُوا

يَكْسِبُونَ (أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

(حَسَنٌ صَحِيحٌ)

عَنْ أَبِي عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ

إِنْ اللَّهُ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يَغْرُزْ *

(التِّرْمِذِيُّ وَابْنُ مَاجَةَ)

عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ

إِنَّ اللَّهَ تَعَالَى جَعَلَ بِالْمَغْرِبِ بَابًا

عَرْضُهُ مَسِيرَةُ سَبْعِينَ عَامًا لِلتَّوْبَةِ لَا يَخْلُقُ

مَا لَمْ تَطْلُعِ الشَّمْسُ مِنْ قَبْلِهِ وَذَلِكَ

قَوْلُ اللَّهِ تَعَالَى يَوْمَ يَأْتِي بَعْضُ آيَاتِ

Allah: On the day when some signs of your Lord will come, nobody's faith which he had not got before will do him any benefit — *Tirmizi, Ibn Majah* 103. Muwayyah reported that the Apostle of Allah said: Emigration will not stop till the repentance stops; and repentance will not stop till the sun will rise from its place of setting.

—*Ahmad, Abu Daud, Darimi.*

104. Asma'a bn-Yezid reported: I heard the Apostle of Allah read: O My servants! those that are reckless upon their souls, don't be despaired of the mercy of Allah. Verily Allah can forgive all sins, and He does not care.

—*Ahmad, Tirmizi (Approved, Rare).*

105. Ibn Abbas reported about the saying of the Glorious and Almighty Allah 'Except the passing ideas' 2275 The Apostle of Allah said:

"If Thou shouldst forgive, O Allah, forgive great sins:

And who is Thy servant that commits not small sins".

—*Tirmizi (Approved, Corret, Rare)*

106. Abu Zarr reported that the Apostle of Allah said: Allah will say: O My servants! everyone of you is misguided except one whom I have guided, so seek guidance from Me and I shall give you guidance; everyone of

رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ
آمَنَتْ مِنْ قَبْلُ - (التِّرْمِذِيُّ وَابْنُ مَاجَةَ)

عَنْ مُعَاوِيَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
لَا تَنْقُطُ الْهَجْرَةُ حَتَّى تَنْقُطَ التَّوْبَةُ وَلَا
تَنْقُطَ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ
مَغْرِبِهَا * (أَحْمَدُ وَابْنُ دَاوُدَ وَالدَّرِمِيُّ)

عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَ سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى يَقْرَأُ يُعْبَادِي الَّذِينَ
اسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ
اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا وَلَا
يُبَالِي * أَحْمَدُ وَالتِّرْمِذِيُّ (حَسَنٌ غَرِيبٌ)

عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ عَزَّ
وَجَلَّ إِلَّا أَلَمَ قَالَ رَسُولُ اللَّهِ صَلَّى
إِنْ تَغْفِرَ اللَّهُ تَغْفِرْ جَمًّا وَأَيُّ عَبْدٍ لَكَ لَا
أَلَا * التِّرْمِذِيُّ (حَسَنٌ صَحِيحٌ غَرِيبٌ)

عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
يَقُولُ اللَّهُ تَعَالَى يُعْبَادِي كُلُّكُمْ ضَالٌّ
إِلَّا مَنْ هَدَيْتُ فَسُئِلُونِي الْهُدَى أَهْدِكُمْ

2275. The verse runs: And those who avoid great sins and indecencies except passing ideas, verily your lord is magnanimous in pardon (Q).

you is poor except one whom I have given riches ; so beg of Me and I shall give you provision ; everyone of you is a transgressor except one whom I have forgiven. So whoever knows among you that I have got power over forgiveness and seeks forgiveness from Me, I shall forgive him and I don't mind. If your first and your last (generations), your living and your dead, your young men and your old men gather together upon the most unfortunate heart of a servant out of My servants, that will not add to My kingdom even the wing of a fly ; and if your first and your last, your living and your dead and your young men and your old men gather together over the most pious heart of a servant out of My servants, that will not decrease even the wing of a fly from My kingdom ; and if your first and your last, your living and your dead and your young men and your old men gather together in one lofty place and everyone of you seeks what his hopes dictate and I grant every seeker among you, that will not decrease (anything) from My kingdom except like one of you who passes by a sea and dips a needle therein and then lifts it up. That is because I am Generous and Magnanimous. I do what I will. My gift is order

وَكُلُّكُمْ فَقْرٌ إِلَّا مَنْ أَغْنَيْتُ فَسَأَلُونِي
أَرْزُقَكُمْ وَكُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَافَيْتُ
فَمَنْ عَلِمَ مِنْكُمْ إِنِّي ذُو قُدْرَةٍ عَلَى
الْمَغْفِرَةِ فَاسْتَغْفِرْ نِي خَفَرْتُ لَكَ وَلَا أَبَالِي
وَلَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَحَيْكُم وَمِيتَكُمْ
وَرَطَبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوا عَلَى أَشْقَى قَلْبٍ
عَبْدٍ مِنْ عِبَادِي مَا زَادَ ذَلِكَ نِي مَلِكِي
جَنَاحَ بَعُوضَةٍ وَلَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ
وَحَيْكُم وَمِيتَكُمْ وَرَطَبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوا
عَلَى أَشْقَى قَلْبٍ عَبْدٍ مِنْ عِبَادِي مَا نَقَصَ
ذَلِكَ مِنْ مَلِكِي جَنَاحَ بَعُوضَةٍ وَآرَ أَنَّ
أَوَّلَكُمْ وَآخِرَكُمْ وَحَيْكُم وَمِيتَكُمْ وَرَطَبَكُمْ
وَيَابِسَكُمْ اجْتَمَعُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلَ
كُلُّ إِنْسَانٍ مِنْكُمْ مَا بَلَغَتْ أَمْنِيَّةُ فَأَعْطَيْتُ
كُلَّ سَائِلٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ
مَلِكِي إِلَّا كَمَا لَوْ أَنَّ أَحَدَكُمْ مَرَّ بِالْبَحْرِ
فَغَمَسَ فِيهِ أَهْرَةً ثُمَّ رَفَعَهَا ذَلِكَ بِأَنِّي
جَوَادٌ مُجَادٍ أَفْعَلُ مَا أَرِيدُ عَطَائِي كَلَامٌ

and My chastisement is an order and verily My order for a thing when I willeth is My saying for it 'Be', and then it comes in to being. —*Ahmad, Tirmizi, Ibn Mujah.*

107. **Anas** reported from the Prophet: He read: **He** is the Object of fear and the Owner of forgiveness. He reported: Your Lord said: I am an Object to be feared; so whoso fears Me, I become One who forgives him.

2276 —*Tirmizi, Ibn Majah, Darioni.*

108. **Ibn Omar** reported: We were counting that the Prophet was saying to an assembly one hundred times: O Lord, forgive me and accept my repentance; verily Thou art the Acceptor of repentance, Forgiving.

—*Ahmad, Tirmizi, Abu Daud Ibn Majah.*

109. **Bilal-b-Yasar-b-Zaid**, a freed slave of the Holy prophet, reported: My father narrated to me from my grand father that he had heard the Prophet say: Whoso says: 'I seek forgiveness of Allah who is—There is no god but He the Ever-living, the Ever-subsisting, and I return to Him', he is forgiven even though he turns back from a holy war.

—*Tirmizi (Rare)*

110. **Abdullah-b-Bosr** reported that the Apostle of Allah said: Happy is he who will find in his

وَعَذَابِي كَلَامٌ إِنَّمَا أَمْرِي لِشَيْءٍ إِذَا
أَرَدْتُ أَنْ أَقُولَ لَهُ كُنْ فَيَكُونُ *
(أحمد والتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَرَأَ
هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ قَالَ قَالَ
رَبِّكُمْ إِنَّا أَهْلُ أَنْ أَتَقَى فَمَنْ التَّقَانِي
فَأَنَا أَهْلُ أَنْ أَغْفِرَ لَهُ *

(التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

عَنْ ابْنِ عُمَرَ قَالَ إِنْ كُنَّا لَنَعْدُ لِرَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَجْلِسِ يَقُولُ رَبِّ اغْفِرْ لِي
وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ
مِائَةً مَرَّةً -

(أحمد والتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَابْنُ مَاجَةَ)

عَنْ بِلَالِ بْنِ يَسَارٍ بْنِ زَيْدٍ مَوْلَى
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي
أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ قَالَ
أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْعَلِيُّ
الْقَيُّومُ وَاتَّوْبَ إِلَيْهِ خَفِرَ لَهُ وَإِنْ كَانَ فَرَّ
مِنْ الزَّحْفِ * التِّرْمِذِيُّ (غَرِيبٌ)

عَنْ عَبْدِ اللَّهِ بْنِ بَسْرٍ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَنْ وَجَدَ فِي صَحِيفَتِهِ

2276. This is in corroboration of the verse. Verily Allah does not forgive that anything should be associated with Him, and He forgives less than that one whom He likes (Q).

record much of seeking forgiveness. 2277

—*Ibn Majah, Nisai.*

111. **Ayesha** reported that the Prophet used to pray : O Allah ! make me one of those who, when they do good deeds, seek reward, and who when they commit evils, seek forgiveness.

—*Ibn Majah, Baihaq.*

112. **Al-Hares-b-Suwaid** reported : Abdullah-b-Mas'ud communicated to me two traditions—one of the two was from the Apostle of Allah and another from himself. He said : Verily a believer sees his sins as if he is sitting behind a mountain with a fear that it may fall upon him ; and verily a transgressor sees his sins like a fly that passes by his nose. He said : Thus with it, that is with his hand. Then he removed it from him. Afterwards he said : I heard the Apostle of Allah say : Allah is more pleased with the repentance of His believing servant than a man who landed in a land open to danger with his camel having food and drink thereon. He placed his head and slept a sleep. Then he awoke (to find) that his riding camel went away. He searched for it, till when the heat and thirst became intense (or what Allah wished), he said :

اَسْتَغْفَرُ كَثِيرًا * (اَبْنُ مَاجَةَ وَالنَّسَائِيُّ)

عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ إِذَا أَحْسَنُوا

اسْتَبْشَرُوا وَإِذَا أَسَاءُوا اسْتَغْفَرُوا *

(اَبْنُ مَاجَةَ وَالْبَيْهَقِيُّ)

عَنِ الْحَارِثِ بْنِ سُوَيْدٍ قَالَ حَدَّثَنَا

عَبْدُ اللَّهِ بْنُ مَسْعُودٍ حَدِيثَيْنِ أَحَدُهُمَا عَنْ

رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْآخَرُ عَنْ نَفْسِهِ قَالَ إِنَّ

الْمُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ قَاعٌ تَحْتَ

جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ وَإِنَّ الْفَاجِرَ

يَرَى ذُنُوبَهُ كَذَبَابٍ مَرَّ عَلَى أَنْفِهِ فَقَالَ

بِهِ هَكَذَا أَيْ بِيَدِهِ فَذَبَذَهُ عَنْهُ ثُمَّ قَالَ

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُ أَفْرَحُ

بِتُوبَةِ عَبْدِهِ الْمُؤْمِنِ مِنْ رَجُلٍ نَزَلَ فِي

أَرْضٍ دُونَ مَهْلِكَةٍ مَعَهُ رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ

وَشَرَابُهُ فَوَضَعَ رَأْسَهُ فَنَامَ نَوْمَةً فَاسْتَيْقَظَ

وَقَدْ ذَهَبَتْ رَاحِلَتُهُ فَطَلَبَهَا حَتَّى إِذَا اشْتَدَّ

عَلَيْهِ الْهَرُّ وَالْعَطَشُ أَوْ مَا شَاءَ اللَّهُ قَالَ

2277. Nisai added : In the actions of a day and a night.

2278. Muslim narrated this hadith as Marfu', and Bukhari as Mauquf (held up) up to Ibn Mas'ud.

I shall return to my place where I was. Then I shall sleep till I die. Then he put his head upon his arms to die. He awoke when lo! his riding camel was by his side with his provision and drink thereon. Allah is much more pleased with the repentance of a believing servant than this man with his riding camel and his provision. 2278

—Muslim and Bukhari

113. **Abdullah-b-Mas'ud** reported that the Apostle of Allah said: One who is repentant for his sins is like one who has got no sin. 2278a

—Ibn Majah, Baihaqi

617w. **Ibn Abbas** reported from the Apostle of Allah who said: The Almighty Allah said: Whoso is aware that I have got power for forgiving sins, I forgive him and I do not mind so long as he does not set up anything with Me.

—Sharhi Sunnat

617w. **Abu Sayeed** reported that the Apostle of Allah said: Verily the devil said: By Thy honour, O Lord, I shall not cease to misguide Thy servants as long as their lives will remain in their bodies. The Almighty and Glorious Lord said: By My Honour, greatness and exalted rank, I shall not cease to forgive them so long

أَرْجِعْ إِلَى مَكَانِي الَّذِي كُنْتُ فِيهِ فَأَنَامُ
حَتَّى أَمُوتَ فَرُضِعَ رَأْسُهُ عَلَى سَاعِدِهِ
لِيَمُوتَ فَاسْتَيْقَظَ فَإِذَا رَاحِلَتُهُ عِنْدَهُ عَلَيْهَا
زَادَةٌ وَشَرَابُهُ فَاللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ الْعَبْدِ
الْمُؤْمِنِ مِنْ هَذَا بِرَاحِلَتِهِ وَزَادَةِ *
(مُسْلِمٌ وَابْنُ خَالٍ)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ
لَا ذَنْبَ لَهُ - (ابْنُ مَاجَةَ وَابْنُ أَبِي حَتْمٍ)

عَنْ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ صَلَّى
عَلَيْهِ وَسَلَّمَ قَالَ قَالَ اللَّهُ تَعَالَى مَنْ عَلِمَ أَنِّي ذُو
قُدْرَةٍ عَلَى مَغْفِرَةِ الذُّنُوبِ غَفَرْتُ لَهُ وَلَا
أَبَالِي مَا لَمْ يَشْرِكْ بِي شَيْئًا *
(شَرْحُ السُّنَنِ)

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّيْطَانَ قَالَ وَعِزَّتِكَ يَا رَبِّ
لَا أَبْرَحُ أَعْرِي عِبَادَكَ مَا دَامَتْ أَرْوَاحُهُمْ
فِي أَجْسَادِهِمْ فَقَالَ الرَّبُّ عَزَّ وَجَلَّ
وَعِزَّتِي وَجَلَالِي وَأَرْتَفَاعُ مَكَانِي لَا أَزَالُ

2278a. It has been narrated in Sharhi-sunnat: He said: Bawailings are repentance, and one who repents is like one who has got no sin.

as they seek forgiveness from Me. — *Ahmad*

618w. **Abu Hurairah** reported that the Apostle of Allah said: There were two men out of the children of Israil, who were dear friends. One of them strove hard in divine service and another used to say: (I am) a sinner. He began to say: Astain from what you are in. He used to say: Let me be alone with my Lord, till he found him one day in a transgression which he thought to be serious. He said: Abstain. He said: Leave me alone with my Lord. A guard was sent to me. He said: By Allah, Allah will never forgive you and admit you in Paradise. Then Allah sent an angel to them and took away their souls and both were taken together near Him. He said to the sinner: Enter Paradise by My mercy. And he asked another: Can you deprive My servant of My mercy? 'No' he said 'O my Lord'. He said: Take him to the fire — *Ahmad*.

619w. **Abu Hurairah** reported that the Apostle of Allah said: Verily the Almighty and Glorious Allah will certainly raise the rank of a pious servant in Paradise, and he will ask: O Lord! why is this for me? He will reply: Owing to your son who sought forgiveness for you, — *Ahmad*.

اَغْفِرْلَهُمْ مَا اسْتَغْفَرُوْنِي * (اَحْمَد)
عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ اَنْ رَجَايْنِ كَانَا فِي بَيْتِي اسْرَائِيلَ
وَمُتَحَابَّيْنِ احَدُهُمَا مُجْتَهِدٌ فِي الْعِبَادَةِ
وَالْآخَرُ يَقُولُ مَذْنِبٌ فَيَقُولُ يَقْرَأُ اقْصِرْ
عَمَّا اَنْتَ فِيهِ فَيَقُولُ خَلْنِي وَرَبِّي حَتَّى
وَجِدَهُ يَوْمًا عَلَى ذَنْبٍ نَسِ اسْتَعْظَمَهُ فَقَالَ
اقْصِرْ فَقَالَ خَلْنِي وَرَبِّي اَبْعَثْتَ عَلَيَّ
رَقِيبًا فَقَالَ وَاللَّهِ لَا يَغْفِرُ اللَّهُ لَكَ ابَدًا
وَلَا يَدْخُلُكَ الْجَنَّةُ فَبَعَثَ اللَّهُ إِلَيْهِمَا
مَلَكًا فَقَبِضَ أَرْوَاحَهُمَا فَاجْتَمَعَا عِنْدَهُ فَقَالَ
لِلْمَذْنِبِ ادْخُلِ الْجَنَّةَ بِرَحْمَتِي وَقَالَ لِلْآخَرِ
اَسْتَطِيعُ اَنْ تَخْطُرَ عَلَيَّ عَبْدِي رَحْمَتِي
فَقَالَ لَا يَا رَبِّ قَالَ اذْهَبُوا بِهِ إِلَى النَّارِ -
(اَحْمَد)

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّمَ اَنْ اللَّهَ عَزَّ وَجَلَّ لِيَرْفَعَ الدَّرَجَةَ لِلْعَبْدِ
الصَّالِحِ فِي الْجَنَّةِ فَيَقُولُ يَا رَبِّ اِنِّي لِي
هَذِهِ فَيَقُولُ بِاسْتَغْفَارِ رَدِّكَ لَكَ *
(اَحْمَد)

620w. **Abdullah-b-Abbas** reported that the Apostle of Allah said: A dead man in the grave is not but like a drowning man seeking for help, waiting for a call which should reach him from father, or mother, or brother, or a friend. When it (call) reaches him, he becomes dearer to him than this world and what is therein; and the Almighty Allah certainly admits (rewards) like mountains for the inmates of graves out of the invocations of the inmates of the world; and verily the gift of the living to the dead is seeking forgiveness for them. —*Baihaqi*.

621w. **Ali** reported that the Apostle of Allah said: Verily Allah loves a believing servant tried (by sin) but greatly repentant.

—*Ahmad, Baihaqi*.

622w. **Saoban** reported: I heard the Apostle of Allah say: I don't like that there should be this world for me in exchange of this verse 'O My servants who have been unjust to themselves! don't be despaired—the verse. A man asked: As for one who is a polytheist? The Prophet remained silent and then said thrice: Behold! and also he who is a polytheist. 2279

—*Ahmad, Baihaqi*.

623w. **Abu Zarr** reported that the Apostle of Allah said: Verily the Almighty Allah will certainly forgive a servant so long as the

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا الْمَيِّتُ فِي الْقَبْرِ
إِلَّا كَالْغَرِيقِ الْمَتَّعِثِ يَنْتَظِرُ دَعْوَةَ تَلْحَقُهُ
مِنْ أَبٍ أَوْ أُمٍّ أَوْ أَخٍ أَوْ صَدِيقٍ فَإِذَا لَحِقَتْهُ
كَانَ أَحَبَّ إِلَيْهِ مِنَ الدُّنْيَا وَمَا فِيهَا
وَإِنَّ اللَّهَ تَعَالَى أَيْدِخِلُ عَلَى أَهْلِ الْقُبُورِ
مِنْ دُعَاءِ أَهْلِ الْأَرْضِ أَمْثَالَ الْجِبَالِ وَإِنْ
هَدِيَّةُ الْأَحْيَاءِ إِلَى الْأَمْوَاتِ الْإِسْتِغْفَارُ لَهُمْ
(الْبَيْهَقِيُّ)

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
اللَّهُ يُحِبُّ الْعَبْدَ الْمُؤْمِنَ الْمَفْتِنَ النَّوَابِ
(أَحْمَدُ وَابْنُ أَبِي شَيْبَةَ)

عَنْ ثَوْبَانَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا أَحَبُّ أَنْ لِي الدُّنْيَا بِهَذِهِ
الْآيَةِ يَعْبادِي الَّذِينَ اسْرَفُوا عَلَى أَنْفُسِهِمْ
لَا تَقْظُرُوا الْآيَةَ فَقَالَ رَجُلٌ فَمَنْ أَشْرَكَ
فَسَكَتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ إِلَّا وَمَنْ
أَشْرَكَ ثَلَاثَ مَرَّاتٍ (أَحْمَدُ وَابْنُ أَبِي شَيْبَةَ)

عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
صَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَغْفِرَ لِعَبْدِهِ مَا لَهُ

2279. A polytheist is not also deprived of Allah's mercy as He may forgive him and turn his mind towards the straight path of Islam. The remaining verse runs as follows: Don't be despaired of Allah's mercy, verily Allah forgives all sins and verily He is Forgiving, Merciful.

screen does not fall down. They asked . O Apostle of Allah ! and what is screen ? He replied : It is the death of a soul while it remains a polytheist.

— *Ahmad, Baihaqi.*

624w. **Same** reported that the Apostle of Allah said : Whoso meets Allah without setting up anything in this world equal to Him and having sins against him like mountains, Allah will forgive him.

— *Baihaqi.*

يَقْعُ الْحِجَابُ قَالُوا يَا رَسُولَ اللَّهِ وَمَا
الْحِجَابُ قَالَ أَنْ تَمُوتَ النَّفْسُ وَهِيَ
مُشْرِكَةٌ * (أحمد والبيهقي)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ
يَلْقَى اللَّهَ لَا يَعْدِلُ بِهِ شَيْئًا فِي الدُّنْيَا
وَمَنْ كَانَ عَلَيْهِ مِثْلُ جِبَالٍ ذُرْبٍ غَفَرَ اللَّهُ
لَهُ * (البيهقي)

Section 6

2280. Mercy of Allah

114. **Abu Hurairah** reported that the Apostle of Allah said : When Allah created the creation, He wrote a record which is near Him above His Throne : Verily My mercy surpassed My wrath (and in a narration : prevailed upon My wrath).

— *Agreed.*

115. **Same** reported that the Apostle of Allah said : There are for Allah one hundred mercies of which He sent down one mercy among Jinn, men, beasts, birds and insects. They are there-with at amity with one another, therewith they show kindness to one another, therewith the animals show affection to their young ones ; and Allah kept in abeyance ninety nine mercies with which He will show mercy to His servants on the Resurrection.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ كِتَابًا
فَهُوَ عِنْدَهُ نَزَقَ عَرْشُهُ أَنْ رَحِمَتِي سَبَقَتْ
غَضَابِي وَفِي رِوَايَةٍ غَلَبَتْ نَضْبِي *
(متفق عليه)

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مِائَةٌ رَحْمَةٍ أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ
الْجِنِّ وَالْإِنْسِ وَالْبَهَائِمِ وَالْأَهْوَامِ فِيهَا
يَتَعَاطَفُونَ وَبِهَا يَتَرَاحَمُونَ وَبِهَا تَعُطِفُ
الرَّحْشُ عَلَى وَلَدِهَا وَخَرَّ اللَّهُ تِسْعًا
وَتِسْعِينَ رَحْمَةً يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَمَةِ

Day. Agreed upon it. And in a narration of Muslim from Salim, there is a similar report, and in its last he said: When there will appear the Resurrection Day, He will show His perfectness with this mercy.

116. Same reported that the Apostle of Allah said: If a believer could know how much of the punishment is near Allah, nobody would covet His Paradise; and if a polytheist could know how much of mercy is near Allah, nobody would be despaired of His Paradise. —Agreed.

117. Ibn Mas'ud reported that the Apostle of Allah said: Paradise is nearer to one of you than the thong of his shoe, and the fire is like that.

—Bukhari

118. Abu Hurairah reported that the Apostle of Allah said: A man who did not do any good said to his family (and in a narration A man was extravagant to his soul; when death came to him, he instructed his sons) that when he would die, they should burn him and spread his half in the land and his (another) half in the sea. By Allah: if Allah had destined for him, He would certainly inflict on him a punishment with which He would not punish anybody in the world. When he died, they did what he had ordered them. Allah

مَتَّقِي عَلَيْهِ وَفِي رَوَايَةٍ لِمُسْلِمٍ عَنْ سَلِيمٍ
نَحْوَهُ وَفِي آخِرِهِ قَالَ فَإِذَا كَانَ يَوْمَ الْقِيَمَةِ
أَكْمَلَهَا بِهَذِهِ الرَّحْمَةِ *

عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْلَمُ
الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ مَا طَمَعَ
بِجَنَّتِهِ أَحَدٌ وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ
مِنَ الرَّحْمَةِ مَا قَنَطَ مِنْ جَنَّتِهِ أَحَدٌ *
(مَتَّقِي عَلَيْهِ)

عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجَنَّةُ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ شِرَاكِ
نَعْلِهِ وَالنَّارُ مِثْلُ ذَلِكَ * (الْبُخَارِيُّ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمْ يَعْمَلْ خَيْرًا قَطُّ لِأَهْلِهِ وَفِي
رَوَايَةٍ اسْرَفَ رَجُلٌ عَلَى نَفْسِهِ فَلَمَّا حَضَرَهُ
الْمَوْتُ أَوْصَى بَنِيهِ إِذَا مَاتَ فَحَرِّقُوهُ ثُمَّ

اذْرُوا نِصْفَهُ فِي الْبَرِّ وَنِصْفَهُ فِي الْبَحْرِ
فَرَأَى اللَّهُ لَئِنْ قَدَّرَ اللَّهُ عَلَيْهِ لِيُعَذِّبَنَّهُ عَذَابًا
لَا يُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ فَلَمَّا مَاتَ
فَعَلُوا مَا أَمَرَهُمْ فَأَمَرَ اللَّهُ الْبَحْرَ فَجَمَعَ

ordered the sea and it collected what was therein, and He ordered the land and it collected what was therein. Then He said to him: Why have you done this? He replied: O Lord, out of Thy fear, and Thou knowest best. Then He pardoned him.

—Agreed.

119. **Omar-b-al Khattab** reported: A captive (infant) came to the Prophet when lo! a woman from the captives whose breast stored up milk came running. When she found (her) infant out of the captives, she took him and kept him attached to her bosom and suckled him. The Prophet said to us: Can you imagine that the woman can throw her child un to fire? 'No' we said, 'she cannot throw him.' He said: Allah is more affectionate to His servants than this (woman) for her child.

—Agreed

120. **Abu Hurairah** reported that the Apostle of Allah said: The actions of any of you will never save him. They asked: O Apostle of Allah! not even (save) you, O Apostle of Allah? He said: Nor even I except that Allah kept me covered with His mercy. So be upright, be moderate, pray at dawn and at dusk and a portion of the night, and have will and will, you will then reach (your goal).

—Agreed.

مَا فِيهِ وَأَمَرَ الْبَرَّ فَجَمَعَ مَا فِيهِ ثُمَّ قَالَ
لَهُ لَمْ فَعَلْتَ هَذَا قَالَ مِنْ خَشْيَتِكَ
يَا رَبِّ وَأَنْتَ أَعْلَمُ فَغُفِرَ لَهُ * (متفق عليه)

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَدِمَ عَلَيَّ

النَّبِيُّ صَلَّيْ عَلَيْهِ وَسَلَّمَ فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ

قَدْ تَحَلَّبَتْ تَدِيهَا تَسْعَى إِذَا وَجَدَتْ صَبِيًّا

فِي السَّبْيِ أَخَذَتْهُ فَالصَّقَتْهُ بِبُطْنِهَا وَارْضَعَتْهُ

فَقَالَ لَذَا النَّبِيُّ صَلَّيْ عَلَيْهِ وَسَلَّمَ أَتَرُونَ هَذِهِ طَارِحَةً

وَلَدَهَا فِي النَّارِ فَقُلْنَا لَا رَهْبٌ تَقْدِرُ عَلَى

أَنْ لَا تَطْرَحَهُ فَقَالَ اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ

هَذِهِ بِوَلَدِهَا * (متفق عليه)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ

صَلَّيْ عَلَيْهِ وَسَلَّمَ لَنْ يَنْجِيَ أَحَدًا مِنْكُمْ عَمَلُهُ قَالُوا

وَلَا أَنْتَ يَا رَسُولَ اللَّهِ قَالَ وَلَا أَنْزَا إِلَّا أَنْ

يَتَغَمَّدَ نَبِيَّ اللَّهِ مِنْهُ بِرَحْمَتِهِ فَسَدِّدُوا وَقَارِبُوا

وَارْغُدُوا وَارْزُقُوا وَشَيْءٌ مِنَ الدَّلَاجَةِ وَالْقَصْدِ

الْقَصْدُ تَبْلُغُوا * (متفق عليه)

121. **Jaber** reported that the Apostle of Allah said : The action of any of you shall neither admit him in Paradise, nor save him or myself from the Fire, except with the mercy of Allah.

—*Muslim*

122: **Abu Sayeed** reported that the Apostle of Allah said : When a servant accepts Islam and makes his Islam good, Allah expiates for him every sin he committed (before Islam), and thereafter there come in exchange of a good action rewards of ten times like it up to seven hundred times, up to manifold times ; and of a bad action (punishment) like it except that Allah may forgive it.

—*Bukhari.*

123. **Ibn Abbas** reported that the Apostle of Allah said : Verily Allah ordained virtues and sins. Whoso intends a virtue and then does not do it, Allah writes for him near Him a perfect virtue; if he intends it and does it, Allah writes for him near Him ten virtues up to seven hundred virtues, up to innumerable times ; and whoso intends an evil and then does not do it, Allah writes for him near Him a perfect virtue ; and if he intends it and does it, Allah writes for him only one evil.

—*Agreed.*

124. **A'mer ar-Ram** reported : While we were near him, that is near the Prophet, when lo ! a

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
لَا يَدْخُلُ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ وَلَا يُجِيرُهُ
مِنَ النَّارِ وَلَا أَنَا إِلَّا بِرَحْمَةِ اللَّهِ - (مسلم)
عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
صَلَّمَ إِذَا اسْلَمَ الْعَبْدُ فَحَسَنَ إِسْلَامَهُ يَكْفِرُ
اللَّهُ عَنْهُ كُلَّ سَيِّئَةٍ كَانَ زَلَفَهَا وَكَانَ بَعْدَ
الْقِصَاصِ الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِ
مِائَةٍ ضَعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ وَالسَّيِّئَةُ
بِمِثْلِهَا إِلَّا أَنْ يَتَجَاوَزَ اللَّهُ عَنْهَا *

(البخاري)

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
صَلَّمَ إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ
فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ
عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا
اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةٍ
ضَعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ وَمَنْ هَمَّ بِسَيِّئَةٍ
فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً
فَإِنْ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ لَهُ سَيِّئَةً
وَاحِدَةً *

(متفق عليه)

عَنْ عَامِرِ بْنِ الرَّامِ قَالَ بَيْنَا نَحْنُ عِنْدَهُ

man with a sheet on him and something in his hands approached and placed it (sheet) upon him and said : O Apostle of Allah ! I passed by a thicket of trees and heard therein the chatterings of the young ones of birds. I caught them and placed them in my sheet. Then their mother came and began to fly round my head. I kept myself away from them and it fell down upon them. Then I covered them all with my sheet and they are with me. He said : Put them down. Their mother refused but to stick to them. Then the Apostle of Allah said : Do you wonder at the affection of the mother for its young ones ? By One who sent me with truth, Allah is more affectionate to His servants than the mother of the young-ones for its young ones. Return them till you place them wherefrom you took them. Then he put them back. — *Abu David.*

125. **Abdullah-b-Omar** reported : We were with the Prophet in one of his holy wars. He passed by a people. He said : Who is this people ? They replied : We are Muslims. A woman was burning fire under her kettle and her child was with her. When the fleak of fire rose high, she took it to a side. Then the Apostle of Allah came (there) and she asked : Are you the Apostle of Allah ? 'Yes' said he. She said : My father and mother be sacrificed to thee, is

يَعْنِي عِنْدَ النَّبِيِّ صَلَّى إِذَا أَقْبَلَ رَجُلٌ عَلَيْهِ
كِسَاءٌ وَفِي يَدِهِ شَيْءٌ قَدْ الْقَفَّ عَلَيْهِ فَقَالَ
يَا رَسُولَ اللَّهِ صَلِّمْ مَرَرْتُ بِغِيْضَةِ شَجَرٍ فَسَمِعْتُ
فِيهَا أَصْوَاتَ فَرَاحٍ طَائِرٍ فَأَخَذْتُهُنَّ فَوَضَعْتُهُنَّ
فِي كِسَائِي فَجَاءَتْ أُمُّهُنَّ فَاسْتَدَارَتْ عَلَيَّ
رَأْسِي فَكَشَفْتُ لَهَا عَنْهُنَّ فَوَقَعَتْ
عَلَيْهِنَّ فَلَفَفْتُهُنَّ بِكِسَائِي فَهِيَ أَوْلَاءُ مَعِيَ
قَالَ ضَعْنَهُنَّ فَوَضَعْتُهُنَّ وَأَبَتْ أُمُّهُنَّ إِلَّا
لِزَوْمِهِنَّ فَقَالَ رَسُولُ اللَّهِ صَلِّمْ اتَّعَجِبُونَ
لِرَحْمِ أُمِّ الْإِفْرَاحِ فِرَاحَهَا فَوَالَّذِي بَعَثَنِي
بِالْحَقِّ اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ أُمِّ الْإِفْرَاحِ
بِفِرَاحِهَا أَرْجِعْ بِهِنَّ حَتَّى تَضَعَهُنَّ مِنْ
حَيْثُ أَخَذْتَهُنَّ وَأُمُّهُنَّ مَعَهُنَّ فَرَجِعَ
بِهِنَّ * (أَبُو دَاوُدَ)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ كُنَّا مَعَ
النَّبِيِّ صَلَّى فِي بَعْضِ غَزَوَاتِهِ فَمَرَّ بِقَوْمٍ
فَقَالَ مِنْ الْقَوْمِ قَالُوا نَحْنُ الْمُسْلِمُونَ
وَأَمْرًا تَخْضِبُ بِقَدْرِهَا وَمَعَهَا ابْنٌ لَهَا
فَإِذَا ارْتَفَعَ وَهَجٌ تَنَدَّحَتْ بِهِ فَاتَتْ النَّبِيَّ
صَلِّمْ فَقَالَتْ أَنْتَ رَسُولُ اللَّهِ قَالَ نَعَمْ
قَالَتْ يَا أَبِي أَنْتَ وَآمِي أَلَيْسَ اللَّهُ

not Allah the Most Merciful among the merciful? 'Yes' he replied. She asked: Is not Allah more affectionate to His servants than a mother for her child? 'Yes' said he. She said: A mother does not certainly meet her child in fire. Then the Apostle of Allah burst in to tears. Afterwards he raised his head towards her and said: Verily Allah will not punish His servants for their sins except him who is disobedient, rebellious, raising rebellion against Allah and refusing to say 'There is no god but Allah'.

—*Ibn Majah.*

625w. **Oqbah-b-A'mer** reported that the Apostle of Allah said: Verily the parable of one who commits sins and then does virtuous acts is as the parable of a man upon whom there is a narrow coat of mail which throttles him. He then does a virtuous act and so a knot is unloosened; thereafter he does another (virtuous) act and so another knot is unloosened, till it falls down upon the ground.

—*Sharhi-Sunnat.*

626w. **Abu Darda'a** reported that he had heard the Prophet delivering sermon on the pulpit and saying 'And for him who fears the Lord are two gardens— (55;46Q). I asked: Even if he commits fornication and theft, O Apostle of Allah? He said

أَرْحَمُ الرَّاحِمِينَ قَالَ بَلَى قَالَتْ أَلَيْسَ
اللَّهُ أَرْحَمَ بِعِبَادِهِ مِنْ أُمِّ بَوَادِهَا قَالَ
بَلَى قَالَتْ إِنْ أُمُّ الْإِمِّ لَا تَلْقِي وَلَدَهَا فِي
النَّارِ فَكَبَّرَ رَسُولُ اللَّهِ صَلَّعَ يَبْكِي ثُمَّ
رَفَعَ رَأْسَهُ إِلَيْهَا فَقَالَ إِنْ اللَّهُ لَا يُعَذِّبُ
مِنْ عِبَادِهِ إِلَّا الْمَارِدَ الْمُتَمَرِّدَ الَّذِي يَتَمَرَّدُ
عَلَى اللَّهِ وَأَبَى أَنْ يَقُولَ لَا إِلَهَ إِلَّا اللَّهُ
(ابْنُ مَاجَةَ)

عَنْ ثَعْبَةَ بِنِ عَامِرٍ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّعَ إِنْ مَثَلَ الَّذِي يَعْمَلُ السَّيِّئَاتِ
ثُمَّ يَعْمَلُ الْحَسَنَاتِ كَمَثَلِ رَجُلٍ كَانَتْ عَلَيْهِ
دِرْعٌ ضَيِّقَةٌ قَدْ خَلَقَتْهُ ثُمَّ عَمِلَ حَسَنَةً فَانْفَكَتْ
حَلْقَةً ثُمَّ عَمِلَ أُخْرَى فَانْفَكَتْ أُخْرَى حَتَّى
تَخْرُجَ إِلَى الْأَرْضِ * (شَرْحُ السُّنَّةِ)

عَنْ أَبِي الدَّرْدَاءِ أَنَّهُ سَمِعَ النَّبِيَّ
صَلَّعَ يَقُصُّ عَلَى الْمَنْبَرِ وَهُوَ يَقُولُ وَلِمَنْ
خَافَ مَقَامَ رَبِّهِ جَانِسِينَ قَالَتْ وَإِنْ زُنِيَ

for the second time: And for him who fears the Lord are two gardens. I asked for the second time: Even if he commits fornication and theft, O Apostle of Allah? He said for the third time: And for him who fears the Lord are two gardens. I asked for the third time: Even if he commits fornication and theft, O Apostle of Allah? He replied: Even though the nose of Abu Darda'a be claved! —*Ahmad*.

627w. **Saoban** reported from the Prophet who said: Verily a servant seeks the pleasure of Allah and continues to do that (till) the Almighty and Glorious Allah says to Gabriel: Verily such and such a servant of Mine seeks to please Me. Listen, My mercy is upon him. Gabriel responds: Allah's mercy is upon so and so. The bearers of the Throne utter it, and those who are around Him utter it, till the inmates of the seven heavens utter it. Afterwards it comes down to the earth for his sake. —*Ahmad*

628w. **Osamah-b-Zaid** reported from the Prophet about the saying of the Almighty and Glorious Allah 'But of them is he who oppresses his soul, and of them is he who is moderate, and of them is he who is foremost in good deeds. 2281 He said: Everyone of them is in Paradise. —*Baihaqi*

2281. The verse runs: Then We gave the Book for inheritance to those whom We choose among Our servants, but of them is he who oppresses his soul, etc. (82:35Q)

وَأَنْ سَرَقَ يَأْسُورُ اللَّهِ فَقَالَ الثَّانِيَةُ وَأَمِنْ
خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ فَقُلْتُ الثَّانِيَةَ
وَأَنْ زَنَى وَأَنْ سَرَقَ يَأْسُورُ اللَّهِ فَقَالَ
الثَّالِثَةُ وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ
فَقُلْتُ الثَّالِثَةُ وَأَنْ زَنَى وَأَنْ سَرَقَ
يَأْسُورُ اللَّهِ قَالَ وَأَنْ رَغِمَ أَنْفُ أَبِي الدَّرْدَاءِ
(أَحْمَدُ)

عَنْ ثَوْبَانَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنْ
الْعَبْدُ لَيْلَتُمْ مَرْضَاةَ اللَّهِ فَلَا يَزَالُ
بِذَلِكَ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ لَجِبْرِئِيلَ إِنْ
فَلَانَا عَبْدِي يَلْتَمِسُ أَنْ يَرْضَيْنِي إِلَّا وَأَنْ
رَحْمَتِي عَلَيْهِ فَيَقُولُ جِبْرِئِيلُ رَحْمَةُ اللَّهِ
عَلَى فُلَانٍ وَيَقُولُهَا حَمَلَةُ الْعَرْشِ وَيَقُولُهَا
مَنْ حَوْلَهُمْ حَتَّى يَقُولُهَا أَهْلُ السَّمَوَاتِ
السَّبْعِ ثُمَّ تَهْبِطُ لَهُ إِلَى الْأَرْضِ - (أَحْمَدُ)
عَنْ أُسَامَةَ زَيْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي
قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ
مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ قَالَ كُلُّهُمْ
فِي الْجَنَّةِ *

(الْمُبَيْهَقِي)

SECTION 7.

2282. Invocations at dawn and at dusk.

126. **Abdullah-b-Mas'ud** reported: When it was dusk, the Prophet used to say: We get up at dusk and the kingdom enters at dusk for Allah, all praise is for Allah, there is no deity but Allah, He is one, there is no partner for Him, for Him is the kingdom, and for Him is all praise, and He is powerful over all things. O Allah! I implore Thee for the good of this night and for the good of what is therein, I seek refuge to Thee from its evils and the evils of what is therein. O Allah! I seek refuge to Thee from indolence, and extreme infirmity, and the evils of old age, and the calamities of the world and the chastisement of the grave. When it was dawn, he uttered it in addition: We get up at dawn, and the kingdom gets up for Allah. And in a narration: O Lord! I seek refuge to Thee from punishment in the fire and punishment in the grave. —*Muslim*.

127. **Huzaifah** reported: When the Prophet went to his bed at night, he used to put his hand under his cheek and then say: O Allah! in Thy name I die and live. And when he awoke from sleep, he used to say: All praise is for Allah

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ كَانَ
رَسُولُ اللَّهِ صَلَّى إِذَا أَمْسَى قَالَ أَمْسَيْنَا
وَأَمْسَى الْمَلِكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ
إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ إِنِّي
أَسْأَلُكَ مِنْ خَيْرِ هَذِهِ اللَّيْلَةِ وَخَيْرِ مَا فِيهَا
وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا اللَّهُمَّ
إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَسُوءِ
الْكِبَرِ وَفِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ وَإِذَا
أَصْبَحَ قَالَ ذَلِكَ أَيْضًا أَصْبَحْنَا وَأَصْبَحَ
الْمَلِكُ لِلَّهِ وَفِي رَوَايَةٍ رَبِّ أَعُوذُ بِكَ مِنْ
عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ - (مُسْلِمٌ)
عَنْ حُذَيْفَةَ قَالَ كَانَ النَّبِيُّ صَلَّى
إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ
تَحْتَ خَدِّهِ ثُمَّ يَقُولُ اللَّهُمَّ بِاسْمِكَ
أَمُوتَ وَأَحْيَى وَإِذَا اسْتَيْقَظَ قَالَ الْحَمْدُ

who has brought us back to life after He made us dead, and to Him is the Resurrection.

—*Bukhari and Muslim from Bara'a*

128. **Abu Hurairah** reported that the Apostle of Allah said: When some one of you goes to his bed, let him sweep his bed with a corner of his cloth, because he does not know what was left over it in his absence and then let him say: In Thy name, O Lord, I place my side and in Thy name I raise it up. If Thou withholdest my soul, have mercy on it; and if Thou sendest it, guard it with what Thou guardest Thy pious servants.

Agreed upon it. And in a narration:

Let him afterwards turn to his left side and then say: In Thy name.

And in a narration: Let him sweep it by a corner of his cloth three times and if Thou withholdest my soul, forgive it.

129. **Bara'a-b-A'jeb** reported When the Apostle of Allah went to his bed, he used to sleep upon his right side and say: O Allah! I surrender myself to Thee and turn my face towards Thee, and entrust my affairs to Thee, and turn my back to Thee out of hope and fear for Thee. There is no refuge and no escape from Thee except to Thee; I believe in Thy Book which Thou hast revealed; and in Thy Prophet whom Thou hast sent. The Prophet said:

لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ

النُّشُورُ الْبُخَارِيُّ وَمُسْلِمٌ عَنِ الْبَرَاءِ *

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّمْ إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ
فِرَاشَهُ بِدَاخِلَةِ أَزَارِهِ فَإِنَّهُ لَا يَدْرِي مَا خَلْفَهُ
عَلَيْهِ ثُمَّ يَقُولُ بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي
وَبِكَ أَرْفَعُهُ أَنْ أَمْسَكَتَ نَفْسِي فَأَرْحَمَهَا
وَأَنْ أَرْسَلْتَهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ
عِبَادَكَ الصَّالِحِينَ وَفِي رَوَايَةٍ ثُمَّ لِيَضْطَجِعَ
عَلَى شِقِّهِ الْيَمَنِ ثُمَّ لِيَقْلُ بِاسْمِكَ
وَمُتَّفَقٌ عَلَيْهِ وَفِي رَوَايَةٍ فَلْيَنْفُضْهُ بِصَفَةِ
ثَوْبِهِ ثَلَاثَ مَرَّاتٍ وَأَنْ أَمْسَكَتَ نَفْسِي
فَاغْفِرْهَا *

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ كَانَ رَسُولُ
اللَّهِ صَلِّمْ إِذَا أَوَى إِلَى فِرَاشِهِ قَامَ عَلَى
شِقِّهِ الْيَمَنِ ثُمَّ قَالَ اأَلْهِمَ أَسْلَمْتُ نَفْسِي
إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَفَوَّضْتُ
أَمْرِي إِلَيْكَ وَالْجَاءَتْ ظَهْرِي إِلَيْكَ
رَغْبَةً وَرَهْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا مَنَاجَى إِلَّا
إِلَى إِلَيْكَ أَمَنْتُ بِمَا بَكَ الَّذِي أَنْزَلْتَ
وَبَنَيْتَ الَّذِي أَرْسَلْتَ وَقَالَ رَسُولُ اللَّهِ

Whoso reads them and then dies in that night of his dies upon the natural religion. And in a narration, he said: The Apostle of Allah said to a man: O so and so! when you go to your bed, make ablution your ablution for prayer, then lie upon your right side and then say: O Allah! I have resigned myself to Thee-up to His saying—Thou hast revealed. He said: If you die in that night of yours, you will die upon the natural religion; and if you get up in the morning you will meet with good. —*Agree.*

130. **Anas** reported: When the Apostle of Allah went to his bed, he used to say: All praise is due to Allah Who gave us food, drink, sufficient means and shelter. How many are there who have got no means and no shelter.

—*Muslim*

131. **Ali** reported that **Fate-mah** came to the Prophet complaining to him of what she had received in her hand from the mill, and it had reached her that a slave came to him and he did not part with him. She mentioned it to **Ayesha**. When he came, **Ayesha** informed him. He said: Then he came to us while we went to our beds. We were going to stand up when he said: Stick to your places. He advanced and sat

صلعم من قالهن ثم مات تحت ليلته مات
على الفطرة وفي رواية قال قال رسول
الله صلعم لرجل يا فلان اذا اريت الى
فراشك فتوضاء وضوءك للصلاة ثم اضطجع
على شمالك الايمن ثم قل اللهم اسلمت
نفسي اليك الى قواهم ارسلت وقال
فان مت من ليلتك مت على الفطرة
وان اصبحت اصبحت خيرا * (متفق عليه)

عن انس ان رسول الله صلعم كان
اذا ارى الى فراشه قال الحمد لله الذي
اطعمنا وسقانا وكفانا واانا فكم ممن
لا كافي له ولا موري * (مسلم)

عن علي ان فاطمة اتت النبي صلعم
تسخر اليه ما تلقى في يدها من الرحي
وبلغها انه جاء رقيق فلم تصا دفة فذكرت
ذلك لعائشة فلما جاء اخبرته عائشة قال
فجاءنا وقد اخذنا مضاجعنا فذهبنا تقرم
فقال علي مكاننما فجاء فقعد بيني
وبينها حتى وجدت برد قدمه على بطني

between me and her till I perceived the coolness of his feet over my bosom. He said : Shall I not guide you to a better thing than what you seek for ? When you go to your bed, read Tasbih 33 times, Tahmid 33 times and Takbir 34 times. That is better for you both than a servant.

—Agreed.

132. **Abu Hurairah** reported that Fatimah had come to the Prophet asking him a servant. He said : Shall I not guide you to what is better than a servant ? Read Tasbih of Allah 33 times, and Tahmid of Allah 33 times and Takbir of Allah 34 times at the time of each prayer and at the time of your sleep. —Muslim.

133. **Abu Hurairah** reported : When it was dawn, the Apostle of Allah used to say : O Allah ! We enter the dawn in Thy name, and we enter the evening in Thy name; and we live in Thy name, and we die in Thy name and to Thee is the return. When it was evening, he used to say : O Allah ! we enter the evening in Thy name, and we enter the dawn in Thy name, and we die in Thy name and to Thee is the Resurrection. —Tirmizi,

Abu Daud, Ibn Majah

134. **Same** reported that Abu Bakr said : I said : O Apostle of Allah, enjoin me with a thing which I

فَقَالَ إِلَّا ادُلُّكُمْ عَلَى خَيْرٍ مِمَّا سَأَلْتُمَا

إِنْ اخَذْتُمَا مَضْجَعَكُمَا فَسَبِّحَا ثَلَاثًا وَثَلَاثِينَ

وَاحِدًا ثَلَاثًا وَثَلَاثِينَ وَكَبِّرَا أَرْبَعًا وَثَلَاثِينَ

فَهُوَ خَيْرٌ لَّكُمَا مِنْ خَادِمٍ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَتْ فَاطِمَةُ

إِلَى النَّبِيِّ صَلَّعُ تَسَاءَلَهُ خَادِمًا فَقَالَ

إِلَّا ادُلُّكَ عَلَى مَا هُوَ خَيْرٌ مِنْ خَادِمٍ

تَسْبِيحِينَ اللَّهُ ثَلَاثًا وَثَلَاثِينَ وَتَحْمِيدِينَ اللَّهُ

ثَلَاثًا وَثَلَاثِينَ وَتَكْبِيرِينَ اللَّهُ أَرْبَعًا وَثَلَاثِينَ

عِنْدَ كُلِّ صَلَاةٍ وَعِنْدَ مَنَامِكَ * (مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ

صَلَّعُ إِذَا أَصْبَحَ قَالَ اللَّهُمَّ بِكَ أَصْبَحْنَا

وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَى وَبِكَ نَمُوتُ

وَإِلَيْكَ الْمَصِيرُ إِذَا أَمْسَى قَالَ اللَّهُمَّ

بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا وَبِكَ نَحْيَى

وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ *

(الترمذي وأبو داود وابن ماجه)

عَنْهُ قَالَ قَالَ أَبُو بَكْرٍ قُلْتُ يَا رَسُولَ

shall read when it is dawn and when it is dusk. He said : 'Say, O Allah, Knower of the unseen and the seen, (Originator of the heavens and the earth, Lord of everything and its owner (59 : 22Q). I bear witness that there is no god but Thou. I seek refuge to Thee from the evils of myself and the evils of the devil and his polytheism'. Read it when it is dawn and when it is dusk and when you go to bed.

— *Tirmizi, Abu Daud, Darimi.*

135. **Aban-b-Osman** reported: I heard my father narrate that the Apostle of Allah said : There is no servant who reads thrice in the morning of everyday and in the evening of every night : "In the name of Allah, One by virtue of Whose name, nothing in this world nor in heaven can do harm and He is Hearing, Knowing" but that harm overtakes him. Then Aban was overtaken by the paralysis of a side and a man began to look at him. Aban said to him : What do you look at me ? Behold ! this is the tradition just as I informed you but I did not read it on that day that Allah might have removed His decree from me. — *Tirmizi, Ibn Majah, Abu Daud.*

And in a narration reported by him (Abu Daud) : No sudden calamity will overtake him till it is dawn ; and whoso reads it at dawn, no sudden calamity will overtake him till it is dusk.

اللَّهُ مَرْنِي بِشَيْءٍ أَقُولُهُ إِذَا أَصْبَحْتُ
وَإِذَا أَمْسَيْتُ قَالَ قُلِ اللَّهُمَّ عَالِمُ الْغَيْبِ
وَالشَّهَادَةِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ رَبَّ كُلِّ
شَيْءٍ وَمَلِيكَهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ
وَشَرِّكِهِ قُلْهُ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ
وَإِذَا أَخَذْتَ مَضْجَعَكَ *

(التِّرْمِذِيُّ رَ ابْنُ دَرْدَوَيْهِ وَابْنُ أَبِي شَيْبَةَ)
عَنْ أَبَانَ بْنِ عُثْمَانَ قَالَ سَمِعْتُ
أَبِي يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ
عَبْدٍ يَقُولُ فِي صَبَاحٍ كُلِّ يَوْمٍ وَمَسَاءٍ كُلِّ
لَيْلَةٍ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّهُ مَعَ اسْمِهِ شَيْءٌ
فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ
الْعَلِيمُ ثَلَاثَ مَرَّاتٍ فَيُصْرَفُ شَيْءٌ فَكَانَ
أَبَانٌ قَدْ أَصَابَهُ طَرَفٌ فَالَجَ فَجَعَلَ الرَّجُلُ
يَنْظُرُ إِلَيْهِ فَقَالَ لَهُ أَبَانٌ مَا تَنْظُرُ إِلَيَّ أَمَا
أَنَّ الْحَدِيثَ كَمَا حَدَّثَكَ وَأَكْنِي لَمْ
أَقْلَهُ يَوْمَئِذٍ لِيَمُضِيَ اللَّهُ عَلَيَّ قَدْرَهُ
(التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَابْنُ دَرْدَوَيْهِ) وَفِي رَأْيِهِ لَمْ
تُصِبْهُ فَجَاءَةٌ بَلَاءٌ حَتَّى يُصْبِحَ وَمَنْ قَالَهَا
حِينَ يُصْبِحُ لَمْ تُصِبْهُ فَجَاءَةٌ بَلَاءٌ حَتَّى
يَمْسِيَ *

136. **A certain daughter** of the Prophet reported that the Prophet used to teach her and say : When you get up at dawn, say : 'Glory be to Allah, and praise to Him, and 'There is no power, and no strength but through Allah, what Allah willeth, cometh into being and what He willeth not, cometh not into being, I know that Allah is powerful over everything and that Allah has encompassed everything with His knowledge.' Verily whoso reads it when it is dawn he is protected till it is dusk ; and whoso reads it when it is dusk, he is protected till it is dawn. -- *Abu Dawud*.

137. **Ibn Abbas** reported that the Apostle of Allah said : Whoso recites when it is dawn : So, glory to Allah when you are at dusk and when you are at dawn, and for Him is all praise in heavens and earth, and at night and when it is noon—up to His saying—and thus you will be raised up' (Q) 2283 will get what he misses in that day of his; and whoso recites them when it is dusk will get what he misses in that night of his. — *Abu Dawud*.

138. **Abu Ayyash** reported that the Apostle of Allah said: Whoso reads at dawn 'There is no god but Allah, He is One there is no partner for Him, for Him is the kingdom, and for Him is all praise, and He is powerful over

عَنْ بَعْضِ بَنَاتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّمُهَا فَيَقُولُ قَوْلِي
حِينَ تَصْبِحِينَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ لَا حَوْلَ
وَلَا قُوَّةَ إِلَّا بِاللَّهِ مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ
يَشَأْ لَمْ يَكُنْ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ إِنَّ اللَّهَ قَدْ احْطَا بِكُلِّ شَيْءٍ عِلْمًا
فَإِنَّهُ مَنْ قَالَهَا حِينَ يُصْبِحُ حَفِظَ حَتَّى
يَمْسِيَ وَمَنْ قَالَهَا حِينَ يَمْسِي
حَفِظَ حَتَّى يُصْبِحَ * (أَبُو دَاوُدَ)

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حِينَ يُصْبِحُ فَسُبْحَانَ اللَّهِ
حِينَ تَمْسُونَ وَحِينَ تَصْبِحُونَ رَلَهُ الْحَمْدُ
فِي السَّمَوَاتِ وَالْأَرْضِ رَعِشًا وَحِينَ تُظْهِرُونَ
إِلَى قَوْلِهِ وَكَذَلِكَ تُخْرِجُونَ أَدْرَكَ مَا
فَاتَهُ فِي يَوْمِهِ ذَلِكَ وَمَنْ قَالَهُنَّ حِينَ
يَمْسِي أَدْرَكَ مَا فَاتَهُ فِي لَيْلِهِ *
(أَبُو دَاوُدَ)

عَنْ أَبِي عَيَّاشٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ مَنْ قَالَ إِذَا أَصْبَحَ لَا إِلَهَ إِلَّا اللَّهُ
رَحْمَةً لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ رَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ كَانَ لَهُ عَدْلٌ رَقِبَهُ

everything, there is for him (reward) equivalent to the emancipation of a slave from the children of Ismail and ten merits are recorded for him and ten sins are effaced from him, and ten ranks are raised up for him, and he is safeguarded from the devil till it is dusk. And when he reads it at dusk, there is for him (reward) like that till it is dawn. A man saw the Apostle of Allah about what a sleeper sees. He said : O Apostle of Allah ! verily Abu Ayyash narrates a tradition from you in such and such a way. He said : Abu Ayyash has spoken the truth.

—*Abu Daud, Ibn Majah.*

139. **Al-Hares-b-Muslim Tamimi** reported from his father who from the Apostle of Allah had said : He whispered to him. He said : When you finish the Magrib prayer, read seven times before you talk with anybody : 'O Allah, save me from the Fire', because when you read that and then you die in that night of yours, there is written for you salvation from it. And when you pray the Fajr, read like that, because when you die in that day of yours, there is written for you salvation from it.

—*Abu Daud.*

140. **Ibn Omar** reported : The Apostle of Allah did not give up these words when it was dusk and when it was dawn : O Allah ! I implore Thee for peace of mind in this world and the

مِنْ وَلَدِ إِسْمَاعِيلَ وَكُتِبَ لَهُ عَشْرُ حَسَنَاتٍ
وَحُطَّ عَنْهُ عَشْرُ سَيِّئَاتٍ وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ
وَكَانَ فِي حِرْزٍ مِنَ الشَّيْطَانِ حَتَّى يُمْسِيَ
وَإِنْ قَالَهَا إِذَا أُمْسَى كَانَ لَهُ مِثْلُ ذَلِكَ
حَتَّى يَصْبَحَ فَرَأَى رَجُلٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فِيمَا يَرَى النَّائِمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنْ
أَبَا عِيَّاشٍ يُحَدِّثُ عَنْكَ بِكَذَا وَكَذَا قَالَ
صَدَقَ أَبُو عِيَّاشٍ - (أَبُو دَاوُدَ وَابْنُ مَاجَةَ)

عَنِ الْحَارِثِ بْنِ مُسْلِمٍ التَّمِيمِيِّ
عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ أَسْرَأَ
إِلَيْهِ فَقَالَ إِذَا أَنْصَرَفْتَ مِنْ صَلَاةِ
الْمَغْرِبِ فَقُلْ قَبْلَ أَنْ تُكَلِّمَ أَحَدًا اللَّهُمَّ
أَجِرْنِي مِنَ النَّارِ سَبْعَ مَرَّاتٍ فَإِنَّكَ إِذَا
قُلْتَ ذَلِكَ ثُمَّ مِتَ فِي لَيْلَتِكَ كُتِبَ
لَكَ لَكَ جَوَازٌ مِنْهَا وَإِذَا صَلَّيْتَ الصُّبْحَ فَقُلْ
كَذَلِكَ فَإِنَّكَ إِذَا مِتَ فِي يَوْمِكَ كُتِبَ
لَكَ جَوَازٌ مِنْهَا * (أَبُو دَاوُدَ)

عَنْ ابْنِ عُمَرَ قَالَ لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُذَعُّ هَوَاءَ الْكَلِمَاتِ حِينَ يُمْسِي
وَحِينَ يَصْبَحُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ

Hereafter. O Allah ! I seek from Thee pardon and peace of mind in my religion, my world, my family and my property. O Allah ! cover my faults and save me from my fearful things. O Allah ! protect me from my front, and from my back, and from my right, and from my left, and from above me ; and I seek refuge to Thy greatness from my destruction from below me (that is sinking down of earth.)

—*Abu Daud.*

141. **Anas** reported that the Apostle of Allah said : Whoso recites at dawn : 'O Allah ! we get up at dawn bearing witness to Thee and bearing witness to the bearers of Thy Throne and Thy angels and all Thy creations that 'Thou art Allah, there is no god but Thou, Thou art Single, there is no partner for Thee, and that Muhammad is Thy servant and Thy Apostle', but Allah forgives him of what he commits of sins in that day of his ; and if he recites it when it is dusk, Allah forgives him of what he commits of sins in that night.

—*Abu Daud Tirmizi (Rare.)*

142. **Saoban** reported that the Apostle of Allah said : There is no Muslim servant reciting when it is dusk and when it is dawn three times : 'I am pleased with Allah as Lord, and with Islam as religion, and with Muhammad as Prophet' except that it becomes

فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ
الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي
وَمَالِي اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَامْنِ رُوعَاتِي
اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي
وَمِنْ يَمِينِي وَمِنْ شِمَالِي وَمِنْ فَوْقِي
وَأَعِزَّنِي بِعَظَمَتِكَ مِنْ أَنْ أُغْتَالَ مِنْ
تَحْتِي يَعْنِي الْخَسْفَ * (أَبُو دَاوُدَ)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَنْ قَالَ حِينَ يُصْبِحُ اللَّهُمَّ أَصْبَحْنَا
نَشْهَدُ وَنُشْهَدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ
وَجَمِيعَ خَلْقِكَ أَنْكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا
أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ إِنْ مَعَهُدَا
عَبْدِكَ رَسُولِكَ إِلَّا غَفَرَ اللَّهُ لَهُ مَا أَصَابَهُ
فِي يَوْمِهِ ذَلِكَ مِنْ ذَنْبٍ وَإِنْ قَالَهَا
حِينَ يُمْسِي غَفَرَ اللَّهُ لَهُ مَا أَصَابَهُ فِي
تِلْكَ اللَّيْلَةِ مِنْ ذَنْبٍ * (أَبُو دَاوُدَ وَالتِّرْمِذِيُّ
(غَرِيبٌ))

عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَا مِنْ عَبْدٍ مُسْلِمٍ يَقُولُ إِذَا أَمْسَى وَإِذَا
أَصْبَحَ ثَلَاثًا رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا
وَبِمُحَمَّدٍ نَبِيًّا إِلَّا كَانَ حَقًّا عَلَيَّ اللَّهُ أَنْ

the duty of Allah to please him on the Resurrection Day.

—*Ahmad, Tirmizi.*

143. **Huzaifah** reported : When the Prophet went to bed, he used to place his hand under his head and thereafter say : O Allah ! save me from Thy chastisement on the day Thou wilt gather together Thy servants or resurrect Thy servants.

—*Tirmizi, Ahmad from Bara'a*

144. **Hafsah** reported : When the Apostle of Allah intended to go to bed, he used to place his left hand under his cheek and thereafter say thrice : O Allah ! protect me from Thy punishment on the day Thou wilt resurrect Thy servants. —*Abu Daud.*

145. **Ali** reported that the Apostle of Allah used to recite at the time of his going to bed : O Allah ! verily I seek refuge to Thy noble countenance and Thy perfect words from the evils of what Thou takest by its forelock. O Allah ! Thou removest debts and sins. O Allah ! Thy army will not be routed, nor Thy covenant will be broken, nor fortune can help a fortunate man against Thee. Glory be to Thee and praise to Thee. —*Abu Daud.*

146. **Abu Sayeed** reported that the Apostle of Allah said: Whoso recites thrice when he goes to bed : I seek forgiveness to Allah, there is no god but He, the Ever-living, the Ever-subsisting, and I return to Him', Allah forgives

يَرْضِيهِ يَوْمَ الْقِيَمَةِ * (احمد و الترمذي)
عَنْ حُذَيْفَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا
أَرَادَ أَنْ يَنَامَ وَضَعَ يَدَهُ تَحْتَ رَأْسِهِ
ثُمَّ قَالَ اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَجْمَعُ
عِبَادَكَ أَوْ تَبْعَثُ عِبَادَكَ (الترمذي)
وَأَحْمَدُ عَنْ الْبَرَاءِ *)

عَنْ حَفْصَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ
إِذَا أَرَادَ أَنْ يَرْقُدَ وَضَعَ يَدَهُ الْيُمْنَى تَحْتَ
خَدِّهِ ثُمَّ يَقُولُ اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ
تَبْعَثُ عِبَادَكَ ثَلَاثَ مَرَّاتٍ - (ابوداود)
عَنْ عَلِيِّ بْنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ
يَقُولُ عِنْدَ مَضَجِهِ اللَّهُمَّ إِنِّي أَعُوذُ بِوَجْهِكَ
الْكَرِيمِ وَكَلِمَاتِكَ التَّامَّاتِ مِنْ شَرِّ مَا
أَنْتَ آخِذٌ بِنَاصِيَتِهِ اللَّهُمَّ أَنْتَ تَكْشِفُ
الْمَغْرَمَ وَالْمَأْثَمَ اللَّهُمَّ لَا يَهْزِمُ جُنْدَكَ وَلَا
يُخْلِفُ وَعْدَكَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ
سُبْحَانَكَ وَبِحَمْدِكَ * (ابوداود)

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِينَ يَأْتِي إِلَى فِرَاشِهِ
أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ
الْقَيُّومُ وَاتَّوْبَ إِلَيْهِ ثَلَاثَ مَرَّاتٍ غُفِرَ اللَّهُ

him his sins though like the waves of the sea or as much as the sands of A'laj, ²²⁸⁴ or as many as the leaves of trees or as the numbers of the days of this world. —*Tirmizi (Rare)*.

147. **Shaddad-b-Aus** reported that the Apostle of Allah said : There is no Muslim who takes to his bed by reading a chapter from the Book of Allah but Allah entrusts an angel to him. Nothing will then come near him to injure him till he gets up when he gets up. —*Tirmizi*.

148. **Abdullah-b Amr-b alA's** reported that the Apostle of Allah said : There are two virtuous deeds which no Muslim does but enters Paradise. Behold ! they are easy and those who act up to them are few. He shall recite Tasbih of Allah ten times at the end of each prayer and His Tahmid ten times, and His Takbir ten times. He narrated : I saw the Apostle of Allah counting them with his hand. He said: Those amount to 150 in tongue and 1500 in the Scale, ^{2284a} and when he goes to bed, he used to recite His Tasbih, Takbir and Tahmid 100 times. Those amount to 100 in the tongue and 1000 in the Balance. Who is he among you who commits 2500 sins in a day and a night? They asked : And how

لَهُ ذُنُوبُهُ رَأَيْتُ كَأَنْتَ مِثْلُ زَبَدِ الْبَحْرِ أَوْ
عَدَدَ رَمْلِ عَالَمٍ أَوْ عَدَدَ رَقِ الشَّجَرِ أَوْ عَدَدَ
أَيَّامِ الدُّنْيَا * أَلْتَرْمِزِي (غَرِيبٌ)
عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ قَالَ رَسُولُ
صَلَعَمَ مَا مِنْ مُسْلِمٍ يَأْخُذُ مَضْجَعَهُ بِقِرَاءَةِ
سُورَةٍ مِّنْ كِتَابِ اللَّهِ إِلَّا رَكَلَ اللَّهُ مَلَكًا
فَلَا يَقْرِبُهُ شَيْءٌ يُؤْذِيهِ حَتَّى يَهْبَ مَتَى
هَبَ * (الْتَرْمِزِي)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ
قَالَ قَالَ رَسُولُ اللَّهِ صَلَعَمَ خِلَتَانِ لَا يَحْصِيهِمَا
رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ إِلَّا رَهْمَا يَسِيرُ
وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ يُسَبِّحُ اللَّهَ فِي
دُبُرِ كُلِّ صَلَاةٍ عَشْرًا وَيُحْمَدُ عَشْرًا وَيُكْبَرُ عَشْرًا قَالَ
فَأَنَا رَأَيْتُ رَسُولَ اللَّهِ صَلَعَمَ يَعْقِدُهَا بِيَدِهِ
قَالَ فَتِلْكَ خَمْسُونَ وَمِائَةٌ بِاللِّسَانِ
وَأَلْفٌ وَخَمْسٌ مِائَةٌ فِي الْمِيزَانِ وَإِذَا
أَخَذَ مَضْجَعَهُ يُسَبِّحُهُ وَيُكْبَرُهُ وَيُحْمَدُهُ مِائَةً
فَتِلْكَ مِائَةٌ فِي اللِّسَانِ وَأَلْفٌ فِي
الْمِيزَانِ فَأَيُّكُمْ يَعْمَلُ فِي الْيَوْمِ وَاللَّيْلَةِ
أَلْفَيْنِ وَخَمْسَ مِائَةٍ سَيِّئَةً قَالُوا وَكَيْفَ

2284. A'laj is an eastern land.

2284a. Thirty times of these formulas recited at the end of each prayer would make up to 150 times if recited in the five prayers a day. 150 multiplied by 10 would make up 1500 as the Quran gives ten rewards for one single virtue.

shall we commit them ? He said : The devil comes to someone of you while he is in prayer and says : 'Remember this, remember this,' till he finishes. It is likely that he will not proceed but come to his bed. He (devil) continues to lull him to sleep till he sleeps.

2284b — *Tirmizi, Abu Daud, Nisai*

149. **Abdullah-b-Gannam** reported that the Apostle of Allah said : Whoso recites at dawn — 'O Allah ! whatever gift I have got at dawn or from anybody of Thy creation, (it is) from Thee. Thou art single, there is no partner for Thee, for Thee is all praise, and for Thee is gratefulness,' fulfills the gratefulness of his day. Whoso says like that at dusk, fulfils the gratefulness of his night. — *Abu Daud.*

150. **Abu Hurairah** reported from the Prophet who used to say when he went to his bed : O Allah ! Lord of the heavens and Lord of the earth and Lord of everything ! Intersector of seeds and germs ! Sender of the Torah, the Bible and the Quran, I seek refuge to Thee from the evils of everything bad. Thou art overtaker by its forelock, Thou art the First and there was nothing before Thee, Thou art the Last and there will be

لَا تُحْصِيهِمَا قَالَ يَأْتِي أَحَدَكُمْ الشَّيْطَانُ
وَهُوَ فِي صَلَاتِهِ فَيَقُولُ أَذْكَرَ كَذَا
حَتَّى يَنْفُتِلَ فَلَعَلَّهُ أَنْ لَا يَفْعَلَ وَيَأْتِيهِ فِي
مَضْجَعِهِ فَلَا يَزَالُ يَذُرُّهُ حَتَّى يَنَامَ *

(الترمذي و أبو داود و النسائي)

عَنْ عَبْدِ اللَّهِ بْنِ غَنَمٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّمْ مَنْ قَالَ حِينَ بَصَحَ اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ
نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ
لَا شَرِيكَ لَكَ فَكَفَى الْحَمْدُ وَالْشُّكْرُ
قَدْ أَدَّى شُكْرَ يَوْمِهِ وَمَنْ قَالَ مِثْلَ
ذَلِكَ حِينَ يُمْسِي فَقَدْ أَدَّى شُكْرَ لَيْلَتِهِ -

(أبو داود)

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلِّمْ أَنَّهُ
كَانَ يَقُولُ إِذَا أَرَى إِلَى فِرَاشِهِ اللَّهُمَّ
رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ كُلِّ شَيْءٍ
مَالِكِ الْغَيْبِ وَالْأَوَّلِ مَنْزِلِ التَّوْرَةِ وَالْإِنْجِيلِ
وَالْقُرْآنِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ
أَنْتَ أَوَّلُ مَا خَلَقْتَ أَنْتَ الْوَلَدُ فَلَيْسَ

2284b. In a narration of Abu Daud, there is a slight alteration as he said : 'No muslim servant is careful of two attributes or habits, in place of which no Muslim counts'. There are accordingly little alterations in other places of this tradition.

nothing after Thee; Thou art the Manifest and there is nothing over Thee; Thou art the Secret and there is nothing below Thee; pay my debt for me and remove my poverty. —*Abu Daud, Tirmizi, Ibn Majah.*

151. **Abul Azher al Anmari** reported: When the Apostle of Allah went to bed at night, he used to say: In the name of Allah, I put down my side for Allah; O Allah! forgive my sins, and remove my evil spirit, and free me from my secured loan and make me (join) the highest assembly (of angels).

—*Abu Daud.*

152. **Ibn Omar** reported: When the Apostle of Allah went to bed, he used to say: All praise is for Allah who gave me sufficiency and gave me protection and gave me favour and drink, who showed me favour and gave me honour, and who gave me much. All praise is for Allah in every circumstance. O Allah! Lord of everything and its controller, and Deity of everything, I seek refuge to Thee from the fire.

—*Abu Daud*

153. **Boraidah** reported: Khalid b-Walid complained to the Prophet and said: O Apostle of Allah, I have not slept this night on account of insomnia. The Apostle of Allah said: When you

قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ
شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَ
أَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ أَقْضِ
عَنْيَ الدَّيْنَ وَأَغْذِنِي مِنَ الْفَقْرِ *

(أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ)
عَنْ أَبِي الْأَزْهَرِ الْأَنْمَارِيِّ أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَخَذَ مَضْجَعَهُ مِنَ
الَّيْلِ قَالَ بِسْمِ اللَّهِ وَضَعْتُ جَنْبِي لِلَّهِ
اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَأَخْصَأْ شَيْطَانِي
وَفُكِّ رَهَانِي وَاجْعَلْ نِي فِي النَّدِيِّ
الْأَعْلَى *

عَنْ ابْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كَانَ إِذَا أَخَذَ مَضْجَعَهُ قَالَ الْحَمْدُ لِلَّهِ
الَّذِي كَفَانِي وَأَوَانِي وَأَطْعَمَنِي وَسَقَانِي
وَأَذِي مِنِّي عَلَيَّ فَافْضِلْ وَالَّذِي أَعْطَانِي
فَأَجْزِلْ الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ اللَّهُمَّ
رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ وَإِلَهُ كُلِّ شَيْءٍ
اعْزِزْكَ مِنَ النَّارِ *

عَنْ بَرِيدَةَ قَالَ شَكَى خَالِدُ بْنُ الْوَلِيدِ
إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَا
أَنَامَ الْبَيْلَ مِنَ الْأَرَقِ فَقَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

go to bed, say 'O Allah! Lord of seven heavens and of what they have given shade, and Lord of the worlds and of what they have grown, and Lord of the devils and of what they misguided, be a protector for me from the evils of the whole of Thy creation lest one of them commits excess on me or oppresses. One who seeks Thy protection is honourable, Thy praise is exalted, and there is no deity besides Thee, and there is no deity but Thou.

—*Tirmizi*

154. **Abu Malek** reported that the Apostle of Allah said: When one of you gets up at dawn, let him say: We get up at dawn, and the kingdom gets up at dawn for Allah, the Lord of the worlds. O Allah! I beseech Thee of the good of this day, its victory, its help, its light, its blessing and its guidance; I seek refuge to Thee from the evils of what is therein and the evils of what is after it. Afterwards when it is dusk, let him say like that

—*Abu Daud*

155. **Abdur Rahman-b-Abi Bakrah** reported; I asked my father: O my father! I heard you recite every morning 'O Allah pardon me of my body, O Allah! pardon me of my hearing, O Allah! pardon me of my sight. There is no deity but Thou. You shall repeat it thrice when you

اِذَا ارَيْتَ اِلَى فَرَاشِكَ فَقُلِ اللّٰهُمَّ
رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا اَظْلَمَتْ وَرَبَّ
الْاَرْضَيْنِ وَمَا اَقْلَمَتْ وَرَبَّ الشَّيَاطِينِ وَمَا
اَضَلَّتْ كُنْ لِي جَارًا مِّنْ شَرِّ خَلْقِكَ كُلِّهِمْ
جَمِيعًا اَنْ يَفْرُطَ عَلَيَّ اَحَدٌ مِنْهُمْ اَوْ اَنْ
يَبْغِيَ عِزًّا رُكَّ وَجَلَّ تَنَازُلُكَ وَلَا اِلَهَ
غَيْرُكَ لَا اِلَهَ اِلَّا اَنْتَ * (التِّرْمِذِيُّ)

عَنْ أَبِي مَالِكٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّعَ
قَالَ اِذَا اَصْبَحَ اَحَدُكُمْ فَلْيَقُلْ اَصْبَحْنَا
وَاَصْبَحَ الْمَلِكُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ اَللّٰهُمَّ
اِنِّيْ اَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ فَتَحَهُ وَنَصْرَهُ
وَنُوْرَهُ وَبَرَكَتَهُ وَهُدَاهُ وَاَعُوْذُ بِكَ مِنْ شَرِّ
مَا فِيْهِ وَشَرِّ مَا بَعْدَهُ ثُمَّ اِذَا امْسَمَ
فَلْيَقُلْ مِثْلَ ذَلِكَ * (اَبُو دَاوُدَ)

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ
قَالَ قُلْتُ لِأَبِي يَابْتَ اَسْمِعْكَ تَقْرُلُ
كُلَّ غَدَاةٍ اَللّٰهُمَّ عَافِنِيْ فِيْ بَدَنِيْ اَللّٰهُمَّ
عَافِنِيْ فِيْ سَمْعِيْ اَللّٰهُمَّ عَافِنِيْ فِيْ بَصَرِيْ
لَا اِلَهَ اِلَّا اَنْتَ تَكْرِرُهَا ثَلَاثًا حِيْنَ تَصْبَحُ

get up at dawn, and thrice when you enter at dusk.' He said : O my darling ! I heard the Apostle of Allah making invocation therewith. So I like to follow his course. —*Abu Dawūd.*

629w. **Abdullah-b-Abi Aufa** reported : When it was dawn, the Apostle of Allah used to say : we have got up at dawn, and the kingdom got up at dawn for Allah, and all praise is for Allah, glory and greatness are for Allah, and also creation, order, night, day, and what inhabits therein for Allah. O Allah ! make the early part of this day a blessing, its middle part a hope for success and its last part a success, O the Most Merciful of the merciful.

—*Navvabi.*

630w. **Abdur Rahman-b-Abza** reported : The Holy Prophet used to say when it was dawn : We get up upon the religion of Islam and the formula of monotheism and upon the religion of our Prophet Muhammad, and upon the creed of our forefather Abraham who was upright and who was not one of the polytheists. —*Ahmad, Darimi.*

وَتَلَّيْنَا حِينَ تُمْسِي فَقَالَ يَا بَنِي سَمِعْتُ
رَسُولَ اللَّهِ صَلَّعَ يُدْعُو بِهِمْ فَأَنَا أَحِبُّ أَنْ
أَسْتَنْ بِسُنَّتِهِ * (أَبُو دَاوُدَ)

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ
كَانَ رَسُولُ اللَّهِ صَلَّعَ إِذَا أَصْبَحَ قَالَ
أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ اللَّهُ وَالْحَمْدُ لِلَّهِ
وَالْكَرْبَاءُ وَالْعِظَمَةُ لِلَّهِ وَالْخَلْقُ وَالْأَمْرُ
وَاللَّيْلُ وَالنَّهَارُ وَمَا سَكَنَ فِيهِمَا لِلَّهِ
اللَّهُمَّ اجْعَلْ أَوَّلَ هَذَا النَّهَارِ صَلَاحًا وَأَوْسَطَهُ
نَجَاحًا وَآخِرَهُ فَلَاحًا يَا أَرْحَمَ الرَّاحِمِينَ
(الْبُخَارِيُّ)

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى قَالَ
كَانَ رَسُولُ اللَّهِ صَلَّعَ يَقُولُ إِذَا أَصْبَحَ
أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ، كَلِمَةِ الْإِخْلَاصِ
وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ صَلَّعَ وَعَلَى
مِلَّةِ آبَائِنَا إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنْ
الْمُشْرِكِينَ * (أَحْمَدُ وَالدَّارِمِيُّ)

SECTION 8

2285. Invocations on different occasions

156. **Ibn Abbas** reported that the Apostle of Allah said : When someone of you wishes to come to his wife, he should say : In

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّعَ
لَمَنْ رَزَقَ زَوْجًا إِذَا رَزَقَ مِنْ بَيْتِ أَهْلِهِ

the name of Allah, O Allah, save us from the devil and save from the devil what Thou wilt give us. If it was ordained that a child would be born by that to them, the devil will not be able to injure it at any time. —Agreed.

157. Same reported that the Apostle of Allah used to say at the time of danger: There is no god but Allah, the Great, the Forbearing, there is no god but Allah, Lord of the great Throne, there is no god but Allah, Lord of the heavens and Lord of the earth, and Lord of the August Throne. —Agreed.

158. Solaiman-b-Sorad reported: Two men abused each other before the Prophet while we were seated near him. One of them abused his companion in an angry mood while his face became red. Then the Prophet said: I know certainly a formula which, if he recites, will remove from him what he finds of anger: 'I seek refuge to Allah from the accursed devil.' They said to the man: Why don't you hear what the Prophet says? He said: I am not a mad man. —Agreed

159 Ibn Omar reported: When the Prophet rode upon his camel for going out on a journey, he used to recite Takbir thrice and then say: Glory be to Allah who subjugated this for

قَالَ بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ
الشَّيْطَانَ مَا رَزَقْنَا فَإِنَّهُ أَنْ يَقْدِرَ بَيْنَهُمَا
وَأَدَّ فِي ذَلِكَ لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا *

(متفق)

عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ
عِنْدَ الْكَرْبِ لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَكِيمُ
لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ لَا إِلَهَ
إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ
الْعَرْشِ الْكَرِيمِ * (متفق عليه)

عَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ اسْتَب
رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ عِنْدَهُ جُلُوسٌ
وَاحِدُهُمَا يَسُبُّ صَاحِبَهُ مَغْضَبًا قَدِ احْمَرَّ
وَجْهُهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَا أَعْلَمُ كَلِمَةً
أَمَرْتُ بِهَا أَنْ تَذْهَبَ عَنْهُ مَا يَجِدُ مِنَ الْغَضَبِ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَقَالُوا
لِلرَّجُلِ لَا تَسْمَعْ مَا يَقُولُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
إِنِّي لَسْتُ بِمَجْذُونٍ * (متفق عليه)

عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كَانَ إِذَا اسْتَرَى عَلَى بَعِيرِهِ خَارِجًا إِلَى
السَّفَرِ كَبَّرَ ثَلَاثًا ثُمَّ قَالَ سُبْحَانَ الَّذِي

us and we have no power over it, and certainly we shall return to our Lord. O Allah ! we seek to Thee in this journey of ours piety, righteousness and action with which Thou art pleased. O Allah ! make this journey of ours easy for us and shorten its distance for us. O Allah ! Thou art the Companion in journey and the Guard over the family. O Allah ! I seek refuge to Thee from the troubles of the journey, ghastly scenery and the evils of changes in property and family. When he returned, he recited them and added therein : Those who return, those who repent, those who worship and those who praise our Lord.

—Muslim.

160. **Abdullah-b-Sarjas** reported : When the Apostle of Allah undertook a journey, he used to seek refuge from the turmoils of journey and the turns of fortunes and loss after gain and the invocation of the oppressed and unpleasant scences in family and property.

—Muslim.

161. **Khaolah-bn-Hakim** reported : I heard the Apostle of Allah say : Whoso gets down at a place and says 'I seek refuge with the perfect words of Allah from the evils of what He created,' nothing will injure him till he departs from that place of his.

—Muslim.

سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا

إِلَى رَبِّنَا لَمُنْقَلِبُونَ اَللّٰهُمَّ اِنَّا نَسْأَلُكَ

فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى وَمِنْ الْعَمَلِ مَا تَرْضَى اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا

اطْوِ اِنَّا بَعْدَهُ اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِي

السَّفَرِ وَالْخَلِيقَةُ فِي الْاَهْلِ اَللّٰهُمَّ اِنِّیْ

اعُوْذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ

وَسَوْءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْاَهْلِ وَاِذَا

رَجَعَ قَالَهُمْ وَزَادَ فِيْهِمْ اَنْبِیُّوْنَ تَائِبُونَ

عَابِدُونَ لِرَبِّنَا حَامِدُونَ * (مسلم)

عَنْ عَبْدِ اللَّهِ بْنِ سَرْجَسٍ قَالَ كَانَ

رَسُولُ اللَّهِ صَلَّى إِذَا سَافَرَ يَتَعَوَّذُ مِنْ وَعْثَاءِ

السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَالْحَوْرِ بَعْدَ الْكُورِ

وَدَعْوَةِ الْمَظْلُومِ وَسَوْءِ الْمَنْظَرِ فِي الْاَهْلِ

وَالْمَالِ * (مسلم)

عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ قَالَتْ سَمِعْتُ

رَسُولَ اللَّهِ صَلَّى يَقُولُ مِنْ نَزَلَ مِنْزِلًا فَقَالَ

اعُوْذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ شَرِّ مَا

خَلَقَ لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْ

مَنْزِلِهِ ذَلِكَ * (مسلم)

162. **Abu Hurairah** reported: A man came to the Apostle of Allah and asked: O Apostle of Allah! I have not met the scorpion which stang me last night. He said: Listen! if you had recited when it was dusk 'I seek refuge to the perfect words of Allah from the evils of what He created', it would not have injured you. —*Muslim.*

163. **Same** reported: When the Prophet was in a journey and got up a little before dawn, he used to say: Some one hears (my) praising of Allah and the good of His trial upon us. O our Lord! take us as Thy companions and favour us with our taking refuge to Allah from the fire. —*Muslim.*

164. **Ibn Omar** reported: When the Apostle of Allah returned from the holy war, or Haj or Umrah, he used to read three Takbirs upon every lofty place and then say: There is no god but Allah, He is One, there is no partner for Him, for Him is the kingdom, and for Him is all praise, and He is powerful over all things—Those who return, those who repent, those who prostrate, those who praise our Lord. Allah has proved His word true and helped His servant and routed the Allies alone. —*Agreed*

165. **Abdullah-b-Abi Aufa** reported: The Apostle of Allah invoked against the infidels on

عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَا لَقِيتُ مِنْ عَقْرَبٍ لَدَغَتْني الْبَارِحَةَ قَالَ أَمَا لَوْ قُلْتَ حِينَ امْسَيْتَ أَعُوذُ بِكَلِمَاتِ اللَّهِ الْتَمَامَاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ تَضُرَكَ. (مُسْلِمٌ)

عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا كَانَ فِي سَفَرٍ وَاسْتَحْرَقَ يَقُولُ سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَحُسْنِ بِلَاقَتِهِ عَلَيْنَا رَبَّنَا صَاحِبِنَا وَأَفْضَلِ عَلَيْنَا عَائِذَا بِاللَّهِ مِنَ الذَّارِ * (مُسْلِمٌ)

عَنْ ابْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يَكْبُرُ عَلَى كُلِّ شَرْفٍ مِنَ الْأَرْضِ ثَلَاثَ تَكْبِيرَاتٍ ثُمَّ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ أَتُكْبَرُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ صَدَقَ اللَّهُ وَعْدُهُ وَنَصَرَ عَبْدُهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْأَحْزَابِ عَلَى

the Day of the Allies. He said: O Allah, Revealer of the Book, Hastener of account. O Allah! defeat the confederates. O Allah! defeat them and give them a shaking. —*Agreed.*

166. **Abdullah-b-Bosr** reported: The Apostle of Allah came down to my father and then we served before him food and Watbah. 2286 He ate something therefrom. Thereafter date was brought to him and he was eating it and throwing away the seeds in the midst of his fingers and closing up the thumb and the middle fingers. And in a narration: Then he began to throw away the seeds upon the back of his thumb and middle fingers. Then water was brought to him and he drank it. My father said while he was catching hold of the rein of his beast: Invoke Allah for us. He said: O Allah! give them blessing in what Thou hast provided them, forgive them and show mercy on them. —*Muslim.*

167. **Talhah-b-Obaidullah** reported: When the Prophet saw a new moon, he used to say: O Allah! make it shine upon us with security, faith, peace and resignation. My Lord and your 2286a Lord is Allah.

—*Tirmizi (Approved, Rare).*

الْمُشْرِكِينَ فَقَالَ اللَّهُمَّ مِنْزِلَ الْكِتَابِ

سَرِيعِ الْحِسَابِ اللَّهُمَّ اهْزِمِ الْأَحْزَابَ اللَّهُمَّ

اهْزِمِهِمْ وَزَلْزَلِهِمْ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَبْدِ اللَّهِ بْنِ بَسْرٍ قَالَ نَزَلَ رَسُولُ

اللَّهِ صَلَّعَ عَلَيَّ أَبِي فَقَرَّبَنَا إِلَيْهِ طَعَامًا

وَوَطْأَةً فَأَكَلْ مِنْهَا ثُمَّ أَتَى بِتَمْرٍ فَكَانَ

يَأْكُلُهُ وَيُلْقِي الْأَمْرَ بَيْنَ أَصْبَعَيْهِ وَيَجْمَعُ

السَّبَابَةَ وَالْوَسْطَى وَفِي رِوَايَةٍ فَجَعَلَ يُلْقِي

الْأَمْرَ عَلَى ظَهْرِ أَصْبَعَيْهِ السَّبَابَةِ وَالْوَسْطَى

ثُمَّ أَتَى بِشَرَابٍ فَشَرِبَهُ فَقَالَ أَبِي وَاخْذْ

بِلِجَامِ دَابَّتِكَ ادْعُ اللَّهَ لَنَا فَقَالَ اللَّهُمَّ

بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ وَاعْفُ عَنَّا وَارْحَمِهِمْ -

(مُسْلِمٌ)

عَنْ طَالْحَةَ بْنِ عُبَيْدٍ اللَّهِ أَنَّ النَّبِيَّ

صَلَّعَ كَانِ إِذَا رَأَى الْهَلَالَ قَالَ اللَّهُمَّ أَهْلُهُ

عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالسَّلَامِ

رَبِّي وَرَبُّكَ اللَّهُ الْقَرْمُذِي (حَسَنٌ غَرِيبٌ)

2286 Watbah is a kind of light food.

2286a Your Lord means the Lord of the new moon.

168. **Omar-b-al-Khattab** and Abu Hurairah reported that the Apostle of Allah said: There is no man who sees one afflicted and says: 'All praise is for Allah who pardoned me from what He afflicted you with and gave me excellence over many out of those He created,' except that that calamity will not overtake him wherever it might be. 2286b

—*Tirmizi, Ibn Majah.*

169. **Omar** reported that the Apostle of Allah said: Whoso enters a market and says: There is no deity but Allah, He is one, there is no partner for Him, for Him is the kingdom, and for Him is all praise, He gives life and causes to die, and He is alive and will not die, in His hand there is good and He is powerful over everything, Allah writes for him 1000,000 virtues, and effaces from him 1000,000 sins, and raises for him 1000,000 ranks, and builds for him a building in Paradise.

—*Tirmizi, Ibn Majah (Rare).*

170. **Mu'az-b-Jabal** reported that the Prophet heard a man invoking by saying: O Allah! I seek to Thee perfection of gift. He asked: What thing is the perfection of gift? He said: An invocation with which I hope for good. He said: Verily the perfection of gift is the entry in

عن عمر بن الخطاب وأبي هريرة
قال قال رسول الله صلعم ما من رجل رأى
مبتلى فقال الحمد لله الذي عافاني مما
ابتلاك به وفضلني على كثير ممن خلق
تفضيلاً إلا لم يصبه ذلك البلاء كأنه ما
كان (الترمذي وابن ماجه)

عن عمران رسول الله صلعم قال من
دخل السوق فقال لا اله الا الله وحده
لا شريك له له الملك وله الحمد يحيي
ويميت وهو حي لا يموت بيده الخير
وهو على كل شيء قدير كتب الله له
الف الف حسنة ومعه الف الف
سنة ورفع له الف الف درجة وبنى
له بيتاً في الجنة* (الترمذي وابن ماجه)

(غريب)

عن معاذ بن جبل قال سمع النبي
صلعم رجلاً يقول اللهم اني اسالك
تمام النعمة فقال اي شيء تمام النعمة
قال دعوة ارجوها خيراً فقال ان من

2286b. Ibn Majah narrated from Ibn Omar.

to Paradise and salvation from the Fire. And he heard a man say: O One possessing glory and honour. He said: You have been responded to. So beg. The Apostle of Allah heard a man say: O Allah! verily I beseech Thee of patience. He said: You have beseeched Allah of disaster! beseech Him of peace.

—*Tirmizi.*

171. **Abu Hurairah** reported that the Apostle of Allah said: Whoso sits in an assembly wherein there is much vain discourse and says before he gets up, 'Glory be to Thee, O Allah, and praise to Thee, I bear witness that there is no god but Thou, I seek forgiveness from Thee, and I return to Thee' except that he is forgiven of what he commits in that assembly of his.

—*Tirmizi, Baihaqi*

172. **Ali** reported: A beast was brought to him that he might ride on it. When he put his legs on the stirrup, he said: In the name of Allah. When he sat upon its back, he said 'All praise is for Allah.' Then he said: Glory be to One who has made this subservient to us, and we have got no power over it and we shall certainly return to our Lord. Afterwards he said thrice 'Praise is for Allah' and 'Allah is greatest' thrice, and 'Glory be to Allah.' I have been unjust

تَمَامَ النِّعْمَةِ دُخُولَ الْجَنَّةِ وَالْفُوزِ مِنَ النَّارِ
وَسَمِعَ رَدْلًا يَقُولُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ فَقَالَ
قَدْ اسْتَجِيبَ لَكَ فَسَلْ وَسَمِعَ النَّبِيَّ صَلَّيْهِ
رَجُلًا وَهُوَ يَقُولُ اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ الصَّبْرَ

فَقَالَ سَأَلْتَ اللّٰهَ الْبَلَاءَ فَسَلْهُ الْعَافِيَةَ *

(التِّرْمِذِيُّ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ
صَلَّيْهِ مَنْ جَلَسَ مَجْلِسًا فَكَثُرَ فِيهِ لَغَطُهُ
فَقَالَ قَبْلَ أَنْ يَقُومَ سُبْحَانَكَ اَللّٰهُمَّ
وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ اَلَا غُفْرَانَهُ مَا
كَانَ فِي مَجْلِسِهِ ذَلِكَ *

(التِّرْمِذِيُّ وَابْنُ أَبِي شَيْبَةَ)

عَنْ عَلِيٍّ أَنَّهُ أَتَى بِدَابَّةٍ لِيَرْكَبَهَا
فَامَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ قَالَ بِسْمِ اللّٰهِ
فَلَمَّا اسْتَوَى عَلَى ظَهْرِهَا قَالَ الْحَمْدُ لِلّٰهِ
ثُمَّ قَالَ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا
كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ
ثُمَّ قَالَ اَلْحَمْدُ لِلّٰهِ ثَلَاثًا وَاللّٰهُ أَكْبَرُ ثَلَاثًا
سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي

to myself, so forgive me, and verily none but Thou can forgive sins. Thereafter he laughed. I asked : What thing do you laugh at, O Commander of the Faithful ? He said : I saw the Apostle of Allah doing what I have done. Then he laughed. I asked : For what you have laughed, O Apostle of Allah ? He said : Verily your Lord is certainly pleased with His servant when he says : O my Lord ! pardon me of my sins. Then Allah says : He knows that none but Myself can forgive sins.

—*Ahmad, Tirmizi, AbuDaud*

173. **Ibn Omar** reported : When the Prophet bade farewell to a man, he used to take hold of his hand and used not to let it off till the man let off the hand of the Prophet, and he used to say : I entrust to Allah your religion, your safety and the end of your deed (and in a narration, the seals of your actions).

—*Tirmizi, Abu Daud, Ibn Majah*

174. **Abdullah alkhathmi** reported : Whenever the Apostle of Allah wished to bid farewell to his army, he used to say : I entrust to Allah your religion and your safety and the seals of your actions. —*Abu Daud*

175. **Anas** reported : A man came to the Prophet. He said :

فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ثُمَّ ضَحَكَ
فَقِيلَ مِنْ أَيِّ شَيْءٍ ضَحَكَتَ يَا أَمِيرَ
الْمُؤْمِنِينَ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى
صَلَّى عَلَى كَمَا صَنَعْتَ ثُمَّ ضَحَكَتَ فَقُلْتُ مَنْ
أَيِّ شَيْءٍ ضَحَكَتَ يَا رَسُولَ اللَّهِ قَالَ أَنْ
رَبِّي لَيُعْجِبُ مِنْ عَبْدِهِ إِذَا قَالَ رَبِّ
اغْفِرْ لِي ذُنُوبِي يَقُولُ اللَّهُ يَعْلَمُ أَنَّهُ
لَا يَغْفِرُ الذُّنُوبَ غَيْرِي *

(أحمد والترمذي وأبو داود)

عَنْ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى
إِذَا ودَعَ رَجُلًا أَخَذَ بِيَدِهِ فَلَا يَدْعُهَا حَتَّى
يَكُونَ الرَّجُلُ هُوَ يَدْعُ يَدَ النَّبِيِّ صَلَّى
أَسْتَوْدِعُ اللَّهَ دِينَكَ وَآمَانَتَكَ وَآخِرَ
عَمَلِكَ وَفِي رَوَايَةٍ وَخَوَاتِيمَ عَمَلِكَ *

(الترمذي وأبو داود وابن ماجه)

عَنْ عَبْدِ اللَّهِ الْخَثَمِيِّ قَالَ كَانَ رَسُولُ
اللَّهِ صَلَّى إِذَا رَأَى أَنْ يَسْتَوْدِعَ الْجَيْشَ
قَالَ أَسْتَوْدِعُ اللَّهَ دِينَكُمْ وَآمَانَتَكُمْ
وَخَوَاتِيمَ أَعْمَالِكُمْ * (أبو داود)

عَنْ أَنَسٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ

Ô Apostle of Allah, I intend to undertake a journey, so pray for my blessing. He said : May Allah provide you with piety. He said : Incease (prayer) for me. He said : May He forgive your sins ! He said : Increase (prayer) for me ; my father and mother be ransomed to thee ! He said : May He make good easy for you wherever you stay. — *Tirmizi* (Approved, Rare).

176. **Abu Hurairah** reported that a man said. O Apostle of Allah ! I wish to go on a journey, so give me instruction. He said : You should take to piety and Takbir at every lofty place. When the man departed, he said : Shorten the distance for him and make the journey easy for him. — *Tirmizi*.

177. **Ibn Omar** reported : When the Apostle of Allah went on a journey and the night came on, he used to say : O world ! my Lord and your Lord is Allah, I seek refuge to Allah from thy evils, and the evils of what is in thee, and the evils of what has been created in thee, and the evils of what haunts thee, and I seek refuge to Allah from tiger and black animals, from serpents and scorpions, and from the evils of the inmates of the world and the evils of the begetter and what he begets. — *Abu David*.

178. **Anas** reported : When the Prophet fought, he used to

صلعم قال يا رسول الله اني اريد سفرا
فزودني فقال زدك الله التقوى قال
زدني قال وغفر ذنبك قال زدني بابي
انت واممي قال ويسرك الخير حيث
ما كنت * الترمذي (حسن غريب)

عن ابي هريرة ان رجلا قال يا رسول
الله اني اريد ان اسافر فاوصني قال
عليك بتقوى الله والتكبير على كل
شرف فلما ولى الرجل قال اللهم اطوله
البعث وهون عليه السفر * (الترمذي)

عن ابن عمر قال كان رسول الله صلعم
اذا سافر فاقبل الليل قال يا ارض ربي
وذلك الله اعوذ بالله من شر ما فيك
وشر ما خلق فيك وشر ما يدب عليك واعوذ
بالله من اسد واسود ومن العيية
والعقرب ومن شر ساكن البلد ومن شر
والد وما ولد * (ابوداود)

عن انس قال كان رسول الله صلعم

say : O Allah ! Thou art my arm and my helper, and I take strength from Thee, and I attack with Thy help, and with Thy help I fight.

—Tirmizi, Abu Daud.

179. **Abu Musa** reported : When the Prophet feared a people, he used to say : O Allah ! we put Thee in front of their attack, and we seek refuge to Thee from their harms.

—Ahmad, Abu Daud.

180. **Ommeh Salamah** reported : Whenever the Holy Prophet came out of his house, he used to say : In the name of Allah, I resign upon Allah. O Allah ! we seek refuge to Thee lest we slip away, or are misguided, or are unjust, or oppressed, or we ignore or we are ignored. *Ahmad, Tirmizi and Nisai narrated it, and in a narration of Abu Daud and Ibn Majah, Ommeh Salamah said :* The Apostle of Allah did never come out from my house but raised up his look towards heaven and said : O Allah ! I seek refuge to Thee lest I go astray or I am misguided, or I oppress or I am oppressed, or I ignore or I am ignored.

181. **Anas** reported that the Apostle of Allah said : When a man comes out of his house and says : In the name of Allah, I resign upon Allah, there is no strength, and no power except

إِذَا غَزَا قَالَ اللَّهُمَّ أَنْتَ عَضِدِي وَنَصِيرِي
بِكَ أَحِلُّ رَبِّكَ أَصِلْ وَبِكَ أُقَاتِلْ *
(الترمذي وأبو داود)

عن أبي موسى أن النبي صلعم
كان إذا خاف قوما قال اللهم إنا نجعلك
في نحورهم ونعوذ بك من شرورهم *
(أحمد وأبو داود)

عن أم سلمة أن النبي صلعم كان إذا
خرج من بيته قال بسم الله توكلت
على الله اللهم إذا نعوذ بك من أن
نظلم أو نظلم أو نجهل أو يجهل
(أحمد وأبو داود والنسائي)
وفي رواية أبي داود وابن ماجه قالت
أم سلمة ما خرج رسول الله صلعم من

بيتي قط إلا رفع يديه إلى السماء فقال
اللهم إني أعوذ بك أن أظلم أو أظلم
أو أنظلم أو أنظلم أو أجهل أو يجهل علي
عن أنس قال قال رسول الله صلعم
إذا خرج الرجل من بيته فقال بسم
الله توكلت على الله لا حول ولا قوة إلا

through Allah,' he is addressed at that time: You are guided, you are given ample means, and you are protected. The devil turns away from him. Another devil says: How are you in comparison with a man who is guided, given means and is protected. 2286c — *Abu Daud.*

182. **Abu Malek al-Ashari** reported that the Apostle of Allah said: When a man enters his house, let him say: O Allah, I seek from Thee a good entry and a good coming out. In the name of Allah, we enter; and to our Lord Allah, do we resign. Thereafter let him salute his family — *Abu Daud.*

183. **Abu Hurairah** reported: When the Prophet wished to bless a man when he married, he used to say: May Allah bless thee, and may He bless thee both and unite thee both in good.

— *Ahmad, Tirmizi, Abu Daud, Ibn Majah.*

184. **Amr-b-Shuaib** reported from his father who from his grandfather who from the prophet who had said: When some one of you marries a girl or purchases a servant, let him say: O Allah! I beseech Thee of her good and the good of what Thou hast created for her, and I seek refuge to Thee from her evils and the evils of what Thou hast

بِاللَّهِ يُقَالُ لَهُ حَيْذُكَ هَدَيْتَ وَكَفَيْتَ
وَوَقَيْتَ فَيَتَحَنَّى لَهُ الشَّيْطَانُ وَيَقُولُ شَيْطَانُ
آخِرُ كَيْفَ لَكَ بِرَجُلٍ قَدْ هَدَيْتَ وَكَفَيْتَ
وَوَقَيْتَ * (أَبُو دَاوُدَ)

عَنْ أَبِي مَالِكٍ بْنِ الْأَشْعَرِيِّ قَالَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَجَعَ الرَّجُلُ بَيْتَهُ
فَلْيَقُلْ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَرَجِ
وَأَخَيْرَ الْمَخْرَجِ بِسْمِ اللَّهِ وَلَجْنَا وَعَلَى اللَّهِ رَبَّنَا
تَوَكَّلْنَا ثُمَّ لِيَسَامَ عَلَى أَهْلِهِ - (أَبُو دَاوُدَ)

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ
إِذَا وَفَا لِلنِّسَاءِ إِذَا تَزَوَّجَ قَالَ بَارَكَ
اللَّهُ لَكَ وَبَارَكَ عَلَيْكُمَا وَجَمَعَ بَيْنَكُمَا
فِي خَيْرٍ * (أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ دَاوُدَ
وَأَبُو مَالِكٍ)

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ
جَدِّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا تَزَوَّجَ
أَحَدُكُمْ أَوْ رَأَى أَوْ اشْتَرَى خَادِمًا فَلْيَقُلْ
اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا
جَعَلْتَ لَهَا عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ

created for her ; when he purchases a camel, let him catch hold of the lofty portion of its hump and let him say like that. And in a narration about a girl and a servant : Then let him catch her forelock and let him invoke for blessing. — *Abu Daud, Ibn Majah*

185. **Abu Bakrah** reported that the Apostle of Allah said : The invocations of an aggrieved man are : 'O Allah ! Thy mercy I hope for, so don't leave me to myself for even the twinkling of an eye, and make my entire affairs good for me. There is no god but Thou.

— *Abu Daud*

186. **Abu Sayeed al khodri** reported : A care-worn man said : O Apostle of Allah ! Anxieties and debts have been constantly upon me. He said : Shall I teach you a word ? If you recite it, Allah will remove your grief and pay your debts on your behalf. I said : Yes. He said : Say when you get up at dawn and when you enter at dusk : O Allah ! I seek refuge to Thee from anxieties and grief, and I seek refuge to Thee from weakness and indolence, and I seek refuge to Thee from miserliness and cowardice, and I seek refuge to Thee from crushing debts and oppressions of men. He said : Then I did that. So Allah removed my cares and

مَا جَبَلَتْهَا عَلَيْهِ وَإِذَا اشْتَرَى بَعِيرًا فَلْيَأْخُذْ

بِذُرَّةِ سَنَاءِهِ وَلْيَقُلْ مِثْلَ ذَلِكَ وَفِي

رَوَايَةٍ فِي الْمَرْأَةِ وَالْخَادِمِ ثُمَّ لِيَأْخُذْ

بِنَاصِيَتِهَا وَلْيَدْعُ بِالْبَرَكَةِ (أَبُو دَاوُدَ وَابْنُ مَاجَةَ)

عَنْ أَبِي بَكْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ

صَلِّمْ دَعَوَاتِ الْمَكْرُوبِ اللَّهُمَّ رَحِّمْتَنِي

أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ

وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ

(أَبُو دَاوُدَ)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ

رَجُلٌ هَمٌّ لِيْزِمْتَنِي وَدَيْنٌ يَأْرُسُنِي اللَّهُ

قَالَ فَقُلْ أَعْلَمُكَ كَلِمَةً إِذَا قُلْتَهَا أَزْهَبَ

اللَّهُ هَمَّكَ وَقَضَى عَنْكَ دَيْنَكَ قُلْتُ بَلَى

قَالَ قُلْ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ اللَّهُمَّ

أَنْتَ أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْعَزْزِ وَأَعُوذُ بِكَ

مِنَ الْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْبَخْلِ

وَالْعَبْسِ وَأَعُوذُ بِكَ مِنَ غَلَبَةِ الدَّيْنِ وَقَهْرِ

الرِّجَالِ قَالَ فَفَعَلْتُ ذَلِكَ فَزَاهَبَ اللَّهُ

هَبِي وَقْضِي عَنِّي دِينِي * (ابوداود)

عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ أَنَّهُ جَاءَهُ مَكَاتِبٌ فَقَالَ
 إِنِّي تَجَوَّزْتُ عَنْ كِتَابَتِي فَأَعْنِي قَالَ
 أَلَا أَعْلَمُكَ كَلِمَاتٍ عَلَّمَهُنَّ رَسُولُ اللَّهِ
 صَلَّيْهُمُ اللَّهُ عَلَيْهِمْ وَسَلَّمَ حَالُ كَيْبِنٍ دِينًا
 إِذَا هُوَ اللَّهُ عَنكَ قُلْ اللَّهُمَّ اكْفِنِي بِحَلَالِكَ
 عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ
 (الترمذي و البیهقي)

مَنْ عَائِشَةَ قَالَتْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 كَانَ إِذَا جَلَسَ مَجْلِسًا أَوْ صَلَّى تَكَلَّمَ بِكَلِمَاتٍ
 فَسَأَلْتُهُ عَنْ الْكَلِمَاتِ فَقَالَ إِنْ
 تَكَلَّمَ بِخَيْرٍ كَانَ طَابِعًا عَلَيْهِنَّ إِلَى يَوْمِ
 الْقِيَمَةِ وَإِنْ بَكَلِمَاتٍ تَكَلَّمَ بِشَرٍّ كَانَ كَفَّارَةً
 لَهُ سَبْعًا أَلَيْسَ اللَّهُ بِكَرِيمٍ وَبَعِيدٍ أَلَيْسَ اللَّهُ بِكَرِيمٍ
 أَنْتَ اسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ -

(الْبَسْمِ)

عَنِ قَتَادَةَ بِإِسْنَادٍ أَنَّ رَسُولَ اللَّهِ ﷺ
كَانَ إِذَا رَأَى الْهَالَ قَالَ هَالٌ خَيْرٌ وَرَشِيدٌ
مِنْ خَيْرٍ وَرَشِيدٍ هَالٌ خَيْرٌ وَرَشِيدٌ

faith in One who created thee. Thereafter he used to say: All praise is for Allah who has taken away such a month and brought in such a month.

—*Abu Daud*

190. **Jaber** reported: Whenever we ascended, we used to recite Takbir; and whenever we alighted, we used to recite Tasbih

—*Bukhari.*

191. **Anas** reported: Whenever any affair gave the Apostle of Allah anxiety, he used to say: O the Ever-living, the Ever-subsisting, I seek help with Thy mercy. *Tirmizi (Rare)*

631w. **Ibn Mas'ud** reported that the Apostle of Allah said: Whoso has got excessive anxieties, let him say: O Allah! I am Thy servant, and the son of Thy servant, and the son of Thy mate, and in Thy hold there is my forelock; and in Thy hand, there are my past (things), Thy order is just, Thy decree is for me, I implore Thee with each name with which Thou hast named Thyself or which Thou hast revealed in Thy Book, or which Thou hast taught to some one of Thy creations or selected him in the preserved secrets near Thee to make the Quran the fountain of my heart and a dispeller of my cares and anxieties. No servant uttered it but Allah removed his anxiety and gave joy to him in its place.

—*Razin*

بِالَّذِي خَلَقَكَ ثَلَاثَ مَرَّاتٍ ثُمَّ يَقُولُ
الْحَمْدُ لِلَّهِ الَّذِي ذَهَبَ بِشَهْرٍ كَذَا وَجَاءَ
بِشَهْرٍ كَذَا * (أَبُو دَاوُدَ)

عَنْ جَابِرٍ قَالَ كُنَّا إِذَا صَعَدْنَا كَبَرْنَا
وَإِذَا أَنْزَلَنَا سَبَّحْنَا * (الْبُخَارِيُّ)

عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ
إِذَا كَرِهَ أَمْرًا يَقُولُ يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ
أَسْتَغِيْثُ * (التِّرْمِذِيُّ (غَرِيبٌ))

عَنْ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ مَنْ كَثُرَ هَمُّهُ فَلْيَقُلْ اللَّهُمَّ إِنِّي
عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ وَفِي
قَبْضَتِكَ نَاصِيَّتِي بِيَدِكَ مَاضٍ فِي
حُكْمِكَ عَدْلٌ فِي قَضَائِكَ أَسْأَلُكَ بِكُلِّ

اسْمٍ هَرَفَ سَمِيتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ
فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ

أَوْ اسْتَأْذَنْتَ بِهِ فِي مَكْنُونٍ الْغَيْبِ عِنْدَكَ
أَنْ تَجْعَلَ الْقُرْآنَ رِجِيْعَ قَلْبِي وَجَلَاءَ هَمِّي

وَمَا قَالَهَا عَبْدٌ بَطْلًا إِلَّا أَرَاهُ اللَّهُ
عَمَّةً مِنَ الْعَمَلِ وَفَحًّا * (أَنَسٌ)

632w. **Abu Sayeed al-Khodri** reported : We said on the Day of the Ditch : O Apostle of Allah ! is there anything for us to recite ? And indeed the hearts have reached the throats. 'Yes,' said he, 'O Allah ! cover our secret faults and save us from the fearful things.' He narrated : Then Allah had smitten the faces of his enemies with wind and Allah inflicted defeat with wind.

—*Ahmad*

633w. **Boraidah** reported: When the Apostle of Allah entered a market, he used to say : In the name of Allah, O Allah, I seek good of this market to Thee, and the good of what is therein, and I seek refuge to Thee from the evils of what is therein. O Allah ! I seek refuge to Thee lest I am affected with a losing concern.

—*Baihaqi*

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قُلْنَا
يَوْمَ الْخَنْدَقِ يَا رَسُولَ اللَّهِ هَلْ مِنْ شَيْءٍ
نَقُولُهُ فَقَدْ بَلَغَتْ الْقُلُوبُ الْخَنَاجِرَ قَالَ
نَعَمْ اللَّهُمَّ اسْتُرْ عُرُائِنَا وَارِثِي رَوْعَاتِنَا
قَالَ فَضَرَبَ اللَّهُ وَجْهَ أَعْدَائِهِ بِالرِّيحِ وَهَزَمَ
اللَّهُ بِالرِّيحِ * (أَحْمَدُ)

عَنْ بُرَيْدَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا
دَخَلَ السُّوقَ قَالَ بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي
أَسْأَلُكَ خَيْرَ هَذِهِ السُّوقِ وَخَيْرَ مَا فِيهَا
وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا اللَّهُمَّ
إِنِّي أَعُوذُ بِكَ أَنْ أَصِيبَ فِيهَا حَقِيقَةً
خَالِصَةً * (الْبَيْهَقِيُّ)

SECTION 9

2287. Seeking refuge to Allah

192. **Abu Hurairah** reported that the Apostle of Allah said : Seek protection from Allah from the turmoils of calamities, attacks of misfortune, evils of decree and joys of enemies.

—*Agreed.*

193. **Anas** reported that the Prophet used to say : O Allah, I

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعُوذُ بِاللَّهِ مِنْ حَيْدِ الْبَلَاءِ وَدُورِ
الْهَمِّ وَسُوءِ الْقَضَاءِ وَشِمَاتَةِ الْأَعْدَاءِ *
(مُسْنَدُ عَلِيٍّ)
عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ

seek refuge to Thee from cares, anxieties, weakness, indolence, ungratefulness, miserliness, burden of debt and attack of men.

—*Agreed*

194. **Ayesha** reported that the Prophet used to say: O Allah! I seek refuge to Thee from idleness and infirmity and debts and sins. O Allah! I seek refuge to Thee from chastisement of the Fire, and the trial of the Fire, and the trial of the grave, and from the punishment of the grave, and from the evils of the trial of riches, and from the evils of the trial of poverty, and from the evils of the trial of one-eyed Dajjal. O Allah! wash off my sins with the water of ice and cold and cleanse my heart as the white cloth is cleansed from impurities, and keep a distance between me and my sins as Thou hast kept the distance between the east and the west. —*Agreed.*

195. **Zaid-b-Arqam** reported: The Prophet used to say: O Allah! I seek refuge to Thee from inability, indolence, cowardice, miserliness, infirmity and punishment of grave. O Allah! give my soul its piety and its purity. Thou art good to those who purify it. Thou art its guardian and its friend. O Allah! I seek refuge to Thee from a learning which gives no benefit, and from a heart which is not

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ
وَالْعَجْزِ وَالْكَسَلِ وَالْجَبَنِ وَالْبُخْلِ وَضَلَعِ
الرَّيَاسِ وَغَلَبَةِ الرِّجَالِ * (متفق عليه)

عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى

يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ

وَالْهَرَمِ وَالْمَغْرَمِ وَالْمَأْتَمِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ

مِنْ عَذَابِ النَّارِ وَفِتْنَةِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ

الْقَبْرِ وَمِنْ شَرِّ فِتْنَةِ الْغَنَى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ

وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ اللَّهُمَّ اغْسِلْ

خَطَايَايَ بِمَاءِ الثَّلَجِ وَالْبَرْدِ وَنَقِّ قَلْبِي

كَتَبَ يَحْيَى الْقُرْبَى الْبَيْضَ مِنَ الدَّنَسِ

وَبَعْدَ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَعَدَتْ

بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ * (متفق عليه)

عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ كَانَ رَسُولُ اللَّهِ

يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ

وَالْجَبَنِ وَالْبُخْلِ وَالْهَرَمِ وَالْمَغْرَمِ وَعَذَابِ

الْقَبْرِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ رَجُلٍ أَنْتَ

خَيْرُ مَنْ رَجَاهَا أَنْتَ وَلِيهَا وَمَوْلَاهَا اللَّهُمَّ

إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ

humble, and from a passion which is not satisfied, and from an invocation which is not responded to.

—Muslim.

196. **Abdullah-b-Omar** reported: It was of the invocations of the Apostle of Allah: O Allah! verily I seek refuge to Thee from the disappearance of Thy gifts, and the change of Thy pardon and the suddenness of Thy punishment and all Thy displeasures.

—Muslim.

197. **Ayesha** reported: The Apostle of Allah used to say: O Allah! I seek refuge to Thee from the evils of what I have done and the evils of what I have not done.

—Muslim.

198. **Ibn Abbas** reported that the Apostle of Allah used to say: O Allah! to Thee I resigned, and in Thee I put faith, and upon Thee I relied, and to Thee I turned, and with Thee I dispute. O Allah! I seek refuge to Thy honour. There is no god but Thou, lest Thou shouldst misguide me. Thou art the Ever-living-One who will not die while Jinn and man will die.

—Agreed.

199. **Abu Hurairah** reported that the Apostle of Allah used to say: O Allah! verily I seek refuge to Thee from four (things)—from a learning which brings no benefit, from a heart which does not fear (Allah), from a passion which

قَلْبٌ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ
دَعْوَةٍ لَا يَسْتَجَابُ لَهَا * (مسلم)

عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ قَالَ كَانَ مِنْ
دُعَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنِّي أَعُوذُ بِكَ
مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ وَفَجَاءَةٍ
نِقْمَتِكَ وَجَمِيعِ سَخَطِكَ * (مسلم)

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا
عَمَلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ * (مسلم)

عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كَانَ يَقُولُ اللَّهُمَّ لَكَ اسْلَمْتُ وَبَكَ آمَنْتُ
وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ انْتَبْتُ وَبِكَ
خَاصَمْتُ اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ لَا إِلَهَ
إِلَّا أَنْتَ أَنْ تَضِلَّنِي أَنْتَ الْحَيُّ الَّذِي
لَا يَمُوتُ وَالْجَنُّ وَالْإِنْسُ يَمُوتُونَ *
(متفق عليه)

عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْارْبَعِ
مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ

is not satisfied, and from an invocation which is not responded to. 2287a — *Ahmad, Abu Daud, Ibn Majah, Tirmizi.*

200. **Omar** reported that the Apostle of Allah used to seek refuge from five (things): from cowardice, miserliness, evils of age, trials of breast and punishment of grave.

—*Abu Daud, Nisai.*

201. **Abu Hurairah** reported that the Apostle of Allah used to say: O Allah! verily I seek refuge to Thee from poverty, scanty means, and disgrace, and I seek refuge to Thee lest I should oppress or I should be oppressed.

—*Abu Daud, Nisai.*

202. **Same** reported that the Apostle of Allah used to say: O Allah! I seek refuge to Thee from opposition, hypocrisy and bad character.

—*Abu Daud, Nisai.*

203. **Same** reported that the Apostle of Allah used to say: O Allah: I seek refuge to Thee from hunger which is the worst companion, and I seek refuge to Thee from breach of trust which is the worst secret habit.

—*Abu Daud, Nisai, Ibn Majah.*

204. **Anas** reported that the Apostle of Allah used to say: O Allah, I seek refuge to Thee from leprosy, elephantiasis, insanity

وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعَاءٍ لَا يَسْمَعُ -
(أحمد و أبو داود وابن ماجه و الترمذي)

عَنْ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَتَعَوَّذُ مِنْ خَمْسٍ مِنَ الْجَبَنِ وَالْبَخْلِ
وَسُوءِ الْعُمُرِ وَفِتْنَةِ الصَّدْرِ وَعَذَابِ الْقَبْرِ *
(أبو داود والنسائي)

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كَانَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَفْقَرٍ
وَأَقْلَسٍ وَذُلَّةٍ وَأَعُوذُ بِكَ مِنْ أَنْ أَظْلِمَ
أَوْ أَظْلَمَ * (أبو داود والنسائي)

عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّقَاقِ وَالنِّفَاقِ
وَسُوءِ الْإِخْلَاقِ * (أبو داود والنسائي)

عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ فَإِنَّهُ بَلْسٌ
الصَّحِيحُ وَأَعُوذُ بِكَ مِنَ الْخِيَانَةِ فَإِنَّهَا
بَلْسٌ الطَّيْسَانَةُ *

(أبو داود والنسائي وابن ماجه)

عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ
يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ
وَالْجَدَامِ وَالْجَذَرِ وَمِنْ بَيِّضِ الْأَسْقَامِ *

and virulent diseases.

—*Abu Daud, Nisai.*

205. **Qutbah-b-Malek** reported that the Apostle of Allah used to say: O Allah! I seek refuge to Thee from undesirable manners, actions and passions. —*Tirmiz*

206. **Shutair-b-Shakal** reported: I asked: O Prophet of Allah, teach me a formula of refuge with which I shall take refuge. He said: Say, O Allah, I seek refuge to Thee from the evils of my ears and the evils of my eyes, and evils of my tongue and the evils of my heart, and the evils of my semen.

—*Abu Daud, Tirmizi, Nisai.*

207. **Abul Yasar** reported that the Apostle of Allah used to supplicate: O Allah! I seek refuge to Thee from extreme old age, and I seek refuge to Thee from my doubt, and from drowning, burning and extreme old age and I seek refuge to Thee from the troubles of the devil at the time of death, and I seek refuge to Thee from my death in holy war by fleeing, and I seek refuge to Thee from my dying being bitten (by snakes).

—*Abu Daud, Nisai.*

208. **Ayesha** reported that the Apostle of Allah looked at the full moon and said: O Ayesha! seek refuge to Allah from the evils of this (moon). Verily it brings darkness when it sets in.

—*Tirmizi*

(ابوداود والنسائي)

عن قطبة بن مالك قال كان النبي صلى الله عليه وسلم يقول اللهم اني اعوذ بك من منكرات الاخلاق والاعمال والاهواء *

(الترمذي)

عن شثير بن شكل قال قلت يا نبي الله علمني تعويذا اتعوذ به قال قل اللهم اني اعوذ بك من شر سمعي وشر بصري وشر لساني وشر قلبي وشر مني -

(ابوداود والترمذي والنسائي)

عن ابي اليسر ان رسول الله صلى الله عليه وسلم كان يدعو اللهم اني اعوذ بك من الهرم والعرق من التردد من الغرق والحرق والهرم واعوذ بك من ان يتخطى الشيطان عند الموت واعوذ بك ان اموت في سبيلك مدبرا واعوذ بك من ان اموت لديغا *

(ابوداود والنسائي)

عن عائشة ان النبي صلى الله عليه وسلم نظر الى القمر فقال يا عائشة استعيني بالله من شر هذا فان هذا هو العلق اذا وقب *

(الترمذي)

109. **Imran-b-Hussain** reported: The Apostle of Allah said to my father: O Hussain! how many deities have you worshipped to-day? My father replied: Seven, six in this world and one in heaven. He asked: Which of them do you count for your hope and goal? He replied: One who is in heaven. He said: O Hussain, listen. If you accept Islam, I would teach you two words which will give you benefit. He narrated: When Hussain had accepted Islam, he said: O Apostle of Allah, teach me the two words which you have promised me. He said: Say, O Allah! inspire in me guidance and protect me from the evils of my passion.

—Tirmizi.

210. **Amr-b-Shuaib** reported from his father who from his grand-father, who from the Prophet who said: When someone of you gets up frightened in sleep, let him say: I seek refuge with the perfect words from His wrath and His punishment, and the evils of His servants, and from the whisperings of the devils and from what they bring. Then they cannot injure him. There was Abdullah-b-Amr who used to teach it to those of his children who attained puberty, and for those who did not attain puberty

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ النَّبِيُّ
صَلَّمَ اللَّهُ عَلَيْهِ وَسَلَّمَ يَا حُصَيْنُ كَمْ تَعْبُدُ الْيَوْمَ إِلَهًا
قَالَ أَبِي سَبْعَةً سِتًّا فِي الْأَرْضِ وَوَاحِدًا
فِي السَّمَاءِ قَالَ فَأَيُّهُمْ تَعُدُّ لِرَغْبَتِكَ
وَرَهْبَتِكَ قَالَ الَّذِي فِي السَّمَاءِ قَالَ
يَا حُصَيْنُ أَمَا إِنَّكَ لَوَاسَلْتَ عَلَمًا
كَامَنَيْنِ تَنْفَعَانِكَ قَالَ فَلَمَّا أَسْلَمَ
حُصَيْنٌ قَالَ يَا رَسُولَ اللَّهِ عَلَّمْنِي الْكَلِمَتَيْنِ
الَّتَيْنِ وَعَدْتَنِي فَقَالَ قُلِ اللَّهُمَّ الْهَمْنِي
وَرَشْدِي وَاعْزِزْنِي مِنْ شَرِّ نَفْسِي *

(الترمذي)

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ
جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا فَزِعَ
أَحَدُكُمْ فِي النَّوْمِ فَلْيَقُلْ أَعُوذُ بِكَلِمَاتِ
اللَّهِ الْتَلَامَاتِ مِنْ خَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ
وَمِنْ هَمَزَاتِ الشَّيْطَانِ وَإِنْ يَحْضُرُونَ
فَأَنَّهُ لَنْ يَضُرُّهُ وَلَوْ أَنَّ اللَّهَ بَنَى عَمْرًا
بِعَلَمِهِ مِنْ بَلْعٍ مِمَّنْ وَلَدَهُ وَمِنْ
لَمْ يَلْمِزْ مِنْهُمْ كَلِمَةً فِي صَلَاقٍ لَمْ يَلْمِزْ

from them, he used to write it is a tablet and hung it up in their necks. —*Abu Daud, Tirmizi.*

211. **Anas** reported that the Apostle of Allah said : Whoso seek Paradise to Allah thrice, Paradise says : O Allah! admit him in Paradise. And whoso seeks protection from the Fire thrice, the Fire says: O Allah ! save him from the Fire. —*Tirmizi, nisai*

212. **Muslim-b-Abi Bakrah** reported : My father used to say at the end of each prayer : O Allah ! I seek refuge to Thee from infidelity, proverty and punishment of the grave. Then I used to recite them. He said : O my darling ! from whom have you taken this ? I replied : From you. He said : Verily the Apostle of Allah used to recite them at the end of a prayer.

—*Nisai, Tirmizi, Ahmad.*

213. **Abu Sayeed** reported : I heard the Apostle of Allah say : I seek refuge to Allah from infidelity and debt : A man asked : O Apostle of Allah, do you make infidelity equal to debt ? 'Yes' said he. And in a narration : O Allah, I seek refuge to Thee from infidelity and poverty. A man said : Are they equal ? 'Yes' said he.

634w. **Muaz** reported from the Prophet who said : Seek refuge to Allah from greed which leads to destruction.

Ahamd, Baihaqi.

فِي عُنُقِهِ * (اَبُو دَاوُدَ وَالتِّرْمِذِيُّ)

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ اللَّهَ الْجَنَّةَ ثَلَاثَ مَرَّاتٍ قَالَتْ الْجَنَّةُ اللَّهُمَّ ادْخُلْهُ الْجَنَّةَ وَمِنْ اسْتَجَارَ مِنَ النَّارِ ثَلَاثَ مَرَّاتٍ قَالَتْ النَّارُ اللَّهُمَّ اجْرِهُ مِنَ النَّارِ * (التِّرْمِذِيُّ وَالنَّسَائِيُّ)

عَنْ مُسْلِمِ بْنِ أَبِي بَكْرَةَ قَالَ كَانَ أَبِي يَقُولُ فِي دُبْرِ الصَّلَاةِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ فَكَذَلِكَ أَقُولُهُنَّ فَقَالَ أَبِي بَنِيَّ عَمَّنْ أَخَذَتْ هَذَا قُلْتُ عَذَى قَالَ إِنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُهُنَّ فِي دُبْرِ الصَّلَاةِ *

(النَّسَائِيُّ وَالتِّرْمِذِيُّ)

عَنْ أَبِي سَعِيدٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَعُوذُ بِاللَّهِ مِنَ الْكُفْرِ وَالذَّنِّ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَتَعْدُلُ الْكُفْرَ بِالذَّنِّ قَالَ نَعَمْ وَفِي رِوَايَةٍ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ قَالَ رَجُلٌ وَيَعْدُلَانِ قَالَ نَعَمْ * (النَّسَائِيُّ)

عَنْ مُعَاذٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اسْتَغْنُوا بِاللَّهِ مِنْ طَمَعٍ يَهْدِي إِلَى طَبَعٍ * (أَحْمَدُ وَابْنُ أَبِي حَتْمٍ)

635w. Qa'qa reported that Ka'ab al Ahbar said: But for some words I recite, the Jews would have made me an ass. It was questioned to him: What are those? He said: I seek refuge to the countenance of the Almighty Allah than whom there is no greater thing, and to the perfect words of Allah which no pious man or transgressor should miss, and to the good names of Allah which I know and which I do not know, from the evils of what He created, spread and made fit.

—Malek.

عَنِ الْقَقَاعِ أَنَّ كَعْبَ الْأَحْبَارِ قَالَ
لَوْلَا كَلِمَاتُ أَقْوَلَهُنَّ لَجَعَلَنِي يَهُودٌ حِمَارًا
فَقِيلَ لَهُ مَا هُنَّ قَالَ أَعْرَضَ بِرَجْهِ اللَّهِ
تَعْظِيمِ الَّذِي لَيْسَ شَيْءٌ أَكْظَمَ مِنْهُ
وَبِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يَجَاوِزُهُنَّ
بَرٌّ وَلَا فَاجِرٌ وَبِأَسْمَاءِ اللَّهِ الْحُسْنَى مَا عَلِمْتُ
مِنْهَا وَمَا لَمْ أَعْلَمْ مِنْ شَرِّ مَا خَلَقَ وَذَرَأَ
وَبَرًّا *

(مَالِكٌ)

SECTION 10.

2288. All-embracing invocations

214. Abu Musa al-Ash'ari reported from the Prophet that he used to supplicate with this supplication: O Allah! forgive me of my sins, ignorance and extravagance in my affairs, and what Thou knowest best about it from me. O Allah! forgive me of my earnestness and frivolity, my mistakes and intentions and everything of what is with me. O Allah! pardon me of what I sent in advance and what I will send in future, and what I kept secret and what I disclosed, and Thou knowest about it better than myself. Thou art the First, and Thou art the Last, and Thou art powerful over all things.

—Agreed.

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ عَنِ النَّبِيِّ
صَلَّمَ أَنَّهُ كَانَ يَدْعُو بِهَذَا الدُّعَاءِ اللَّهُمَّ
اغْفِرْ لِي خَطِيئِي وَجَهْلِي وَإِسْرَفِي فِي
أَمْرِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي اللَّهُمَّ
اغْفِرْ لِي جِدِّي وَهَزْلِي وَخَطَايَايَ وَعَمْدِي
وَكُلَّ ذَلِكَ عِنْدِي اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ
وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا
أَنْتَ أَعْلَمُ مِنِّي بِهِ أَنْتَ الْمَقْدِمُ وَأَنْتَ
الْمُؤَخِّرُ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ *

(مُتَّفَقٌ عَلَيْهِ)

215. **Abu Hurairah** reported that the Apostle of Allah used to say: O Allah! make good for me my religion which is a protection of my affairs, and make good for me my world wherein there is my livelihood, and make good for me my hereafter wherein there is my return, and make the life longer for me in every good deed, and make death a consolation for me from every evil. —*Muslim.*

216. **Abdullah b-Mas'ud** reported from the Apostle of Allah who used to say: O Allah! I beseech Thee for guidance, piety, self-abnegation and contentment. —*Muslim.*

217. **Ali** reported that the Apostle of Allah said to me: O Allah! guide me, give me strength, and remember with guidance Thy way of guidance, and with exactitude with the exactitude of an arrow. —*Muslim.*

218. **Abu Malek al-Ash'jari** reported from his father who said: When a man accepted Islam, the Prophet taught him prayer. Afterwards he directed him to invoke with these words: O Allah! pardon me, and show me mercy, and guide me, and forgive me and give me provision. —*Muslim.*

219. **Anas** reported: The invocation of the Prophet mostly

عن أبي هريرة قال قال رسول الله
صلعم يقول اللهم اصلح لي ديني
الذي هو عصمة أمري واصلم لي دنياي
التي فيها معاشي واصلم لي اخروتي
التي فيها معادي واجعل الخيرة زيادة
لي في كل خير واجعل الموت راحة لي
من كل شر * (مسلم)

عن عبد الله بن مسعود عن النبي
صلعم انه كان يقول اللهم اني اسالك
الهدى والتقوى والعفاف والغنى * (مسلم)
عن علي قال قال لي رسول الله صلعم
صلعم قل اللهم اهدني وسددني واذكر
بالهدى هدايتك الطريق وبالسدان سداد
السهم * (مسلم)

عن أبي مالك بن الاشجعي عن
ابيه قال كان الرجل اذا اسلم علمه النبي
صلعم الصلوة ثم امره ان يدعو بهؤلاء
الكلمات اللهم اغفر لي وارحمني واهدني
وعافني وارزقني * (مسلم)

عن انس قال كان اكثر ما دعا النبي

was: O Allah, give us good in this world and good in the hereafter, and save us from the punishment of the Fire. —*Agreed.*

220. **Ibn Abbas** reported that the Apostle of Allah used to invoke by saying: O Lord! give succour to me but not against me, help me but help not against me, contrive for me but contrive not against me, and guide me and make guidance easy for me, and help me against one who has rebelled against me. O Lord! make me to be thankful to Thee, to remember Thee, to be devoted to Thee, obedient to Thee, humble to Thee, hopeful in Thee, repentant, oft-returning; O Lord! accept my repentance, wash off my sins, respond to my invocation, confirm my proof, strengthen my tongue, guide my heart, and unloosen the tie of my breast.

—*Tirmizi, Abu Daud, Ibn Majah.*

221. **Abu Bakr** reported that the Apostle of Allah stood upon the pulpit and thereafter wept. He said: Seek pardon of Allah and peace of mind; and nobody has certainly been given a better thing after faith than peace of mind.

—*Ibn Majah (Approved; Rare)*

222. **Anas** reported: A man came to the Holy Prophet and said: O Apostle of Allah!

صَلِّمْ اللَّهُمَّ اتِّدَا فِي الدُّنْيَا حَسَنَةً وَفِي

الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ (مُتَّفَقٌ عَلَيْهِ)

عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى

يَدْعُو يَقُولُ رَبِّ اَعْنِي وَلَا تُعَسِّنْ عَلَيَّ

وَانْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ وَامْكُرْ لِي وَلَا تَمْكُرْ

عَلَيَّ وَاهْدِنِي وَيَسِّرْ لِي الْهَدْيَ وَانْصُرْنِي

عَلَيَّ مِنْ بَغْيِ مَنْ عَلَيَّ رَبِّ اجْعَلْنِي لَكَ

شَاكِرًا لَكَ ذَاكِرًا لَكَ رَاهِبًا لَكَ مَطْرَأًا

لَكَ مُخْبِتًا إِلَيْكَ أَرَاهَا مُنِيذًا رَبِّ تَقَبَّلْ

تَوْبَتِي وَاغْسِلْ حَرْبَتِي رَاجِبًا دَعْوَتِي

وَتَبِّتْ حُجَّتِي وَسَدِّدْ لِسَانِي وَاهْدِ قَلْبِي

وَأَسْلِلْ بِخِيَمَةِ هَدْيِي *

(الْثِّرْمِذِيُّ وَابُو دَاوُدَ وَابْنُ مَاجَهَ)

عَنْ أَبِي بَكْرٍ قَالَ قَامَ رَسُولُ اللَّهِ

صَلِّمْ عَلَى أَمْرٍ ثُمَّ بَكَى فَقَالَ سَلُوا اللَّهَ

الْعَفْوَ وَالْعَافِيَةَ قَالَ أَحَدًا لَمْ يَعْطَ بَعْدَ

الْبَقِيَّةِ خَيْرًا مِنْ الْعَافِيَةِ *

(الْثِّرْمِذِيُّ وَابْنُ مَاجَهَ (حَسَنٌ غَرِيبٌ))

which invocation is best? He said: Implore your Lord for peace of mind and pardon in this world and the hereafter. Then he came to him on the second day and said: O Apostle of Allah! which invocation is best? He replied to him like that. Afterwards he came to him on the third day. He replied to him like that. He said: When you have been given peace of mind and pardon in this world and the hereafter, you have indeed attained salvation. —*Ibn Majah, Tirmizi, (Approved, Rare)*

223. **Abdullah-b Yezid al-Khatmiy** reported from the Apostle of Allah that he used to say: O Allah, give me provision of Thy love, and the love of one whose love will do me benefit in Thy sight. O Allah! make what Thou hast provided me out of what I love a strength in me for what Thou dost love. O Allah! make what Thou hast deprived me of what I love a leisure for me for what Thou dost love.

—*Tirmizi*

224. **Ibn Omar** reported: The Apostle of Allah rarely departed from an assembly till he invoked with these invocations for his companions: O Allah! give us a share of fear for Thee with which Thou shouldst intervene between us and

صلعم فقال يا رسول الله ابي الدعاء افضل
قال سل ربك العافية والمعاونة في الدنيا
والآخرة ثم اتاه في اليوم الثاني فقال
يا رسول الله ابي الدعاء افضل فقال له

مثل ذلك ثم اتاه في اليوم الثالث
فقال له مثل ذلك قال فاذا اعطيت
العافية والمعاونة في الدنيا والآخرة فقد
افلحت * (الترمذي وابن ماجة (حسن غريب)

عن عبد الله بن يزيد الخطمي عن

رسول الله صلعم انه كان يقول في دعائه
اللهم ارزقني حبك وحب من ينفعني

حبه عندي اللهم ما رزقتني مما احب

فاجعله قوة لي فيما تحب اللهم ما رزقتني

عني مما احب فاجعله فراغا لي فيما

تحب * (الترمذي)

عن ابن عمر قال قلما كان رسول الله

صلعم يقوم من مجلس حتى يدعو بهؤلاء

الدعوات للصحابه اللهم اقس لنا من

خشيتك ما تعول به بيننا وبينك

Thy sins, and of obedience to Thee with which Thou shouldst take us to Thy Paradise, and of sure faith with which Thou shouldst make disasters of this world easy for us, and provide us with our ears, and our eyes, and our strength so long Thou dost keep us alive and make him an heir from us, and fix our attack upon those who oppress us, and help us against those who are hostile to us, and do not put calamities in our religions, and make not the world a greater object of our anxieties, and the termination of our knowledge, and don't make those who will not show kindness on us to prevail over us.

—Tirmizi (Approved, Rare).

225. Abu Hurairah reported that the Apostle of Allah used to say: O Allah! give me benefit with what Thou hast taught me, and teach me what will give me benefit, and increase my knowledge. All praise is for Allah in every circumstance, and I seek refuge to Allah from the plight of the inmates of the Fire.

—Tirmizi, Ibn Majah, (Rare).

226. Omar b-al Khattab reported: Whenever a revelation came to the Prophet, a silent noise was heard near his face like the humming of bees. One day,

وَمِنْ طَاعَتِكَ مَا تَبَلَّغْنَا بِهِ جَنَّتِكَ
وَمِنْ الْيَقِينِ مَا تَهَوَّنَ بِهِ عَلَيْنَا مُصِيبَاتِ
الدُّنْيَا وَمَتَّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُرُونِنَا
مَا أَحْيَيْتَنَا: وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَلْ
ثَارَنَا عَلَى مَنْ ظَلَمْنَا وَانصُرْنَا عَلَى مَنْ
عَادَانَا وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَلَا
تَجْعَلْ الدُّنْيَا أَكْبَرَ هَمًّا وَلَا مَبْلَغَ عِلْمِنَا
وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا *

التِّرْمِذِيُّ (حَسَنٌ غَرِيبٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ
انْفَعْنِي بِمَا عَلَّمْتَنِي مَا
يَنْفَعُنِي وَزِدْنِي عِلْمًا الْحَمْدُ لِلَّهِ عَلَى كُلِّ
حَالٍ وَأَعُوذُ بِاللَّهِ مِنْ حَالِ أَهْلِ النَّارِ *
التِّرْمِذِيُّ وَابْنُ مَاجَةَ (غَرِيبٌ)

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ كَانَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا نَزَلَ عَلَيْهِ الرُّوحُ سَمِعَ مِنْ وَجْهِهِ
نُفْثَةً كَنُفْثَةِ النَّمْلِ فَاتَّبَعَهَا يَوْمًا

there came the revelation to him and we stayed for an hour. He was pleased with it and turned his face towards the Ka'ba. He raised up his hands and said: O Allah! give us more and not less, and give us honour and not disgrace, and give us gift and don't deprive us, and choose us and choose not against us, and please us and be pleased with us. Afterwards he said: Ten verses have been revealed to me. Whoso observes them, will enter Paradise. Afterwards he read: 'Successful indeed are the believers'—till he finished the ten verses. 2299

—Ahmad, Tirmizi (Rare)

227. **Oṣman-b-Hunaif** reported: A man short of sight came to the Prophet and said; Pray to Allah that He may pardon me. He said: If you wish, I invoke; and if you wish you may be patient which is better for you. He said: Invoke Him. He narrated: Then he ordered him to make ablution and to make it good and to invoke with this invocation: 'O Allah! I beseech Thee and turn my face towards Thee with Thy Prophet Muhammad, the Prophet of mercy. Verily I turn my face with you towards my Lord that He may fulfil this need

فَمَكَّنَّا سَاعَةً فَسَرِي عَنْهُ فَاسْتَقْبَلَ الْقِبْلَةَ

وَرَمَعَ يَدَيْهِ وَقَالَ اللَّهُمَّ ارْزُقْنَا وَلَا تَنْقُصْنَا

وَاكْرِمْنَا وَلَا تَهْذُنَا وَاعْظِمْنَا وَلَا تَحْزِمْنَا وَاثْرْنَا

وَلَا تُؤْثِرْنَا عَلَيْنَا وَارْضِنَا وَأَرْضِ عَنَّا ثُمَّ

قَالَ أَنْزَلَ عَلَيَّ عَشْرَ آيَاتٍ مِنْ أَقَامَهُنَّ

دَخَلَ الْجَنَّةَ ثُمَّ قَرَأَ قَدْ أَفْلَحَ الْمُؤْمِنُونَ

حَتَّى خَتَمَ عَشْرَ آيَاتٍ (أَحْمَدُ وَالتِّرْمِذِيُّ)

عَنْ عَثْمَانَ بْنِ حَفِيفٍ قَالَ إِنَّ رَجُلًا

ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ادْعُ

اللَّهَ أَنْ يَشْفِيَ بَصَرِي فَقَالَ إِنَّ شَيْئًا دَعَوْتُ

وَإِنْ شِئْتَ دَعَوْتُ فَدَعَا لَكَ قَالَ

فَادْعُهُ قَالَ فَادْعُهُ أَنْ يَتَرَضَّاءَ فَيَحْسِنَ

الرَّضَاءَ وَيَدْعُو بِهَذَا الدُّعَاءِ اللَّهُمَّ إِنِّي أَسْأَلُكَ

وَأَتُوجِّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ

إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي لِيَقْضِيَ لِي

of mine for me. O Allah ! accept his intercession for me. — *Tirmizi*

(*Approved, Correct, Rare*)

228. **Abu Darda'a**, reported that the Apostle of Allah said : Of the invocations of David, it is (one) : O Allah ! I seek Thy love, the love of those who love Thee, and the deeds which will take to me Thy love. O Allah ! make Thy love dearer to me than my soul, my proptey, my family, and (even) than cold water. He narrated that when he mentioned of David talking about him, the Apostle of Allah said : He was the most pious of the mortals. — *Tirmizi*

(*Approved, Rare*)

229. **Ata'a-b-Sayeed** reported from his father who said : Ammer b-Ya'ser said prayer with us and shortened it. Some people asked him : You have made the prayer light and short ! He said : Listen to me about that. I have indeed invoked therein with the invocations which I heard from the Apostle of Allah. When he stood, a man who was my father from among the people followed him, except that he adopted a surname for himself. He asked him about the invocation. Thereafter he came and communicated it to the people : O Allah ! with Thy secret knowledge and Thy

فِي حَاجَتِي هَذِهِ اللَّهُمَّ فَشَفِّعْهُ فِي *
الْتَرْمِذِي (حَسَنٌ صَحِيحٌ غَرِيبٌ)

عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ
صَلِّعُمْ كَانَ مِنْ دُعَاءِ دَاوُدَ يَقُولُ اللَّهُمَّ إِنِّي
أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ
الَّذِي يُبَلِّغُنِي حُبَّكَ اللَّهُمَّ اجْعَلْ حُبَّكَ
أَحَبَّ إِلَيَّ مِنْ نَفْسِي وَمَالِي وَاهْلِي
وَمِنْ الْمَاءِ الْبَارِدِ قَالَ وَكَانَ رَسُولُ اللَّهِ
صَلِّعُمْ إِذَا ذَكَرَ دَاوُدَ يَحْدُثُ عَنْهُ يَقُولُ كَانَ
أَعْبَدَ الْبَشَرَ * الْتَرْمِذِي (حَسَنٌ غَرِيبٌ)

عَنْ عَطَاءِ بْنِ إِسْحَابٍ عَنْ أَبِيهِ قَالَ
صَلَّى بِنَا عَمْرُ بْنُ يَاسِرٍ صَلَاةً فَاوْجَزَ فِيهَا
فَقَالَ لَهُ بَعْضُ الْقَوْمِ لَقَدْ خَفِضْتَ وَارْجَزْتَ
وَالصَّلَاةَ فَقَالَ مَا عَلَى ذَلِكَ لَقَدْ دُعَوْتُ
فِيهَا بِدُعَوَاتٍ سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَلَمَّا قَامَ لِيَعْبُدَ رَجُلٌ مِنَ الْقَوْمِ هُوَ أَبِي
عَمْرٍو أَلْفَهُ كُنِيَ عَنْ نَفْسِهِ فَسَأَلَهُ عَنْ الدُّعَاءِ
فَنَسَمَّاهُ وَارْجَزْتُهُ اللَّهُمَّ اجْعَلْ
الْعَمَلَ وَقَدْرَكَ عَلَى الْخَلْقِ الْحَبِيبِ مَا

power over creation, keep me alive so long as Thou knowest that the life would be better for me, and take my life when Thou knowest that death would be better for me. O Allah! I seek to Thee to fear Thee secretly and openly, and I seek to Thee the word of truth in pleasure and wrath, and I seek to Thee moderation, in poverty and riches, and I seek to Thee gifts which will not finish, and I seek to Thee solace of my eyes which will not be cut off, and I seek to Thee contentment after decree, and I seek to Thee a happy life after death, and I seek to Thee the pleasure of seeing Thy face and a desire to meet Thee but with no crushing injury and a misguiding trial; O Allah! adorn us with the adornment of faith and take us to the guidance of those who were guided. — *Nisai*

230 **Omme Salamah** reported that the Apostle of Allah used to say at the end of Fajr prayer: O Allah! verily I seek to Thee profitable knowledge, and acceptable action and pure provision.

— *Ahmad, Ibn Majah, Baiyaghi.*

231 **Abu Hurairah** reported: (As for) an invocation, I have committed it to memory from the Apostle of Allah and I shall not give it up:

O Allah! make me such as I can be much thankful to Thee, increase Thy remembrance, follow Thy injunctions and remember Thy instructions. — *Tirmidhi*

عَلِمْتُ الْحَيَاةَ خَيْرًا لِي وَنَوَيْتُ إِذَا عَلِمْتُ

الْوَفَاةَ خَيْرًا لِي اللَّهُمَّ وَاسْأَلْكَ خَشْيَتَكَ

فِي الْغَيْبِ وَالشَّهَادَةِ وَاسْأَلْكَ كَلِمَةَ الْحَقِّ

فِي الرِّضَا وَالْغَضَبِ وَاسْأَلْكَ الْقَصْدَ فِي

الْفَقْرِ وَالْغِنَى وَاسْأَلْكَ نَعِيمًا لَا يَنْفَدُ

وَاسْأَلْكَ قَرَّةَ عَيْنٍ لَا تَنْقُطُ وَاسْأَلْكَ الرِّضَا

بَعْدَ الْقَضَاءِ وَاسْأَلْكَ بَرْدَ الْعَيْشِ بَعْدَ

الْمَوْتِ وَاسْأَلْكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ

وَالشُّرُقِ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا

فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ

وَاجْعَلْنَا هِدَاةً مُهْدِيَيْنَ * (النَّسَائِيُّ)

عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ

يَقُولُ فِي دُبُرِ الْعَجْرِ اللَّهُمَّ إِنِّي أَسْأَلُكَ

عِلْمًا نَافِعًا وَعَمَلًا مُتَقَبَّلًا وَرِزْقًا طَيِّبًا *

(أَحْمَدُ وَابْنُ مَاجَةَ وَابْنُ أَبِي حَتْمٍ)

عَنْ أَبِي هُرَيْرَةَ قَالَ دُعَاءُ حَفْظَتُهُ

مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا أَدْعُو اللَّهَ

أَجْعَلِي أَكْثَرَ شُكْرًا وَأَكْثَرَ ذِكْرًا وَأَكْثَرَ

تَضَرُّعًا وَاحْقُظِي وَحَيْثُكَ * (الترمذي)

